FUTURE WONDERS OF IPTURE PROPHECY

50 Pictures
Maps
Diagrams

DUKE
UNIVERSITY

LIBRARY

Digitized by the Internet Archive
in 2022 with funding from
Duke University Libraries

https://archive.org/details/fortyfuturewonde01baxt

FORTY FUTURE WONDERS...

PREDICTED IN DANIEL AND REVELATION

BETWEEN **1906** AND THE END OF THIS AGE IN PASSOVER WEEK, **1929** OR **1931**, AS FORESHOWN IN THE PROPHECIES OF DANIEL AND REVELATION — GREAT CONFLICTS, CAUSING AN ALLIED CONFEDERACY OF TEN NATIONS, FRANCE, BRITAIN, SPAIN, ITALY, AUSTRIA, GREECE, EGYPT, SYRIA, TURKEY AND BALKAN STATES; COVENANT BETWEEN A SYRIAN KING NAPOLEON AND THE JEWS FOR SEVEN YEARS FROM A PASSOVER DAY (PROBABLY IN **1922** OR **1924**) TO A PASSOVER DAY SEVEN YEARS DISTANT; RENEWAL OF THEIR SACRIFICES SIX MONTHS LATER; GREAT RELIGIOUS REVIVALS BEFORE THE ASCENSION OF 144,000 CHRISTIANS WITHOUT DYING IN THE 22ND MONTH AFTER THE COVENANT; DREADFUL WARS, FAMINES, PESTILENCES AND EARTHQUAKES PRE-FIGURED BY THE SEALS, TRUMPETS AND VIALS; FIERY ORDEAL OF BRITAIN AND AMERICA; THE GREAT TRIBULATION AND ANTICHRISTIAN PERSECUTION DURING THE FINAL $3\frac{1}{2}$ OF THE **7** YEARS; MINISTRY AND SLAYING OF THE TWO WITNESSES; THE CLOSING STRUGGLE AT ARMAGEDDON; THE SECOND ADVENT OF CHRIST UPON THE EARTH ON THE LAST DAY OF THE JEWISH PASSOVER WEEK (PROBABLY **May 2, 1929**, OR **April 9, 1931**) AT THE END OF THE COVENANT **7** YEARS AND HIS PERSONAL REIGN OVER THE NATIONS FOR **1000** YEARS.

WITH QUOTATIONS FROM THE EXPOSITIONS OF

ARCHBISHOP CYPRIAN, THE LATE DUKE OF MANCHESTER, LORD CAVAN, LORD CONGLETON, LORD FARNHAM, HON. GERALD NOEL, REVS. DR. ALEX. KEITH, DR. ALEX. MACLEOD, DR. HALES, DR. GILL, DR. GRABE, DR ROOS, DR. SEISS, AND REVS. THOMAS SCOTT, HOLLIS READ, E. NANGLE, R. SKEEN, J. G. GREGORY, A. FAUSSETT, R. A. PURDON, R. GOVETT, R POLWHELE, TILSON MARSH, C. J. GOODHART, J G. ZIPPEL, B. W. NEWTON, C. BEALE, D. N. LORD, COLONEL ROWLANDSON, MAJOR TREVILIAN, ETC.

WITH FIVE APPENDICES AND 50 ILLUSTRATIONS

(*Some being from ancient Bibles in the British Museum*).

11th EDITION IN 1903.—110th Thousand.

BY REV. M. BAXTER, EDITOR OF "THE PROPHETIC NEWS."

PROPHETIC NEWS OFFICE,
6, TUDOR STREET, NEW BRIDGE STREET, LONDON, E.C.

PRICE ONE PENNY WEEKLY.—24 Pages Large Quarto.

THE CHRISTIAN HERALD
AND SIGNS OF OUR TIMES.

An illustrated Weekly Journal of Religious News. It always contains about TWENTY or more PICTURES and PORTRAITS with BIOGRAPHIES of eminent Persons: also SERMONS by Rev. Dr. TALMAGE, the celebrated American Preacher, and by the late Rev. C. H. SPURGEON: and an Exposition of the International Sunday School Lessons by Mrs. BAXTER. It has likewise a Weekly Summary of Current Events, and ably-written Stories, Articles, Social and Religious Sketches, Narratives, Anecdotes, Temperance Items, deeply interesting accounts of Home and Foreign Missionary Work, and Brief Biographies, and a Serial Story of thrilling interest. Also, Prophetic Articles by Clergymen and others on the Coming Great Events of Prophecy and Second Advent of Christ.

It can be had through any Bookseller in town or Country, from the *Christian Herald* Office, Tudor Street, London, E.C. Sent, post free, for 1½d. Also in Fivepenny Monthly Parts. It is sent by post to any address for 13 weeks for 1s. 6d.; for 26 weeks 3s.; for 52 weeks for 6s. These subscriptions should be sent to the *Christian Herald* Office, 6, Tudor Street, London, E.C. An extra Penny Number of it is published on the first of every month, called **Victoria Penny Stories**, being *The Christian Herald Monthly Supplement*, and which contains a well illustrated Complete Story of twelve pages, in coloured cover, and also a Sermon by some eminent preacher, and two pages of Anecdotes.

Mr. Klopsch's American *Christian Herald* is printed and published at Bible House, New York, United States. It is sold at *Three Cents* a copy, and is sent out post free to any address for one dollar and fifty cents for twelve months.

Monthly Prophetic Magazine. 24 pages. Price 1*d*. At 6, Tudor St., London.

THE PROPHETIC NEWS

AND ISRAEL'S WATCHMAN—Contains Articles on the Signs of the Times, and Explanations of the Predictions of Daniel and Revelation, by Expositors and Students of Prophecy in reference to past, present and coming events.

TWENTY COMING EVENTS. 36 pages with Ten Pictures. ONE HALFPENNY. At 6, Tudor Street, London.

THE PRINCES VICTOR AND LOUIS NAPOLEON—1*d*.
IS ONE OF THEM TO BE THE LAST CÆSAR?

END OF THIS AGE, probably about 1929 or 1931. 1*d*. 32 pp.

COMING WARS AND PROPHETIC EVENTS. 2*d*. 64 pp.

TWENTY PREDICTIONS ABOUT COMING WARS. 2*d*. 48 pp.

THE COMING NAPOLEON—HIS TWELVE FUTURE ACTS. 2*d*. 48 pp.

Div. Sch.
224.5
B355
F745
1953

PREFACE TO FOURTH EDITION IN 1880.

DURING the fourteen years that have elapsed since the first edition of this book in August 1866, some events have occurred, in God's Providence, which we may here briefly notice in their bearing upon the prophetic anticipations set forth in this book.

Under the head of the *First Wonder* we stated in 1866, "*It is important to notice that it appears quite certain that some Napoleon is to make the seven years' covenant with the Jews.*"

The subsequent history of the Napoleon family is as follows: The French Emperor Louis Napoleon III. who was reigning in 1866 over France, was defeated and taken prisoner by the Germans at the battle of Sedan, in Sept. 1870, and after a few months' captivity in Germany, he came to England on his release in 1871, and resided at Chislehurst, where he died in January, 1873. France became a Republic in Sept. 1870, and has continued so ever since. At the death of Napoleon III. his son Louis Napoleon, then sixteen years old, necessarily became the Head of the Napoleon dynasty and of the Bonapartists. He might naturally be expected to outlive his cousin Prince Jerome Napoleon, who was then fifty years old.

But Prince Louis Napoleon went in 1879 to Zululand, where there was war between the English and the Zulus, and was killed on May 31, 1879; and then Prince Jerome Napoleon, as the next of kin, superseded him and took his place as Head of the Bonaparte dynasty.

The following Two Future Events will in due time distinctly decide the question "Who is the Coming Napoleon that is to be the Last Imperial Head of Cæsar's Roman Empire and the last Cæsar."

First Event. A victorious war of France against Germany, or a revolution in Germany, will powerfully promote a series of changes in Europe so as to transform the *twenty-two* kingdoms or States now lying within Cæsar's original Roman Empire into exactly *ten kingdoms*, united in a confederacy, and corresponding with the *ten toes* of Daniel's prophetic Image, and *ten horns* of his symbolic wild beast according to Daniel's 2nd and 7th chapter (Daniel ii. 41-44, vii. 24). These *ten* will in the main be Britain, France, Spain, Italy, Austria, Greece, Egypt, Syria, Thracian Turkey, and Bulgaria with Roumania and with Servia. Already the separation of *Bulgaria* from Thracian Turkey in 1877 has been a step towards this.

Second Event. After the startling and wondrous phenomenon of this ten-kingdomed confederacy, like a ten-rayed star, shall have appeared, there will presently arise an eleventh little sovereign ruling over some small territory carved out of one of the ten kingdoms, for Daniel saw that ten horns will arise upon the wild beast or Roman Empire, and another *little horn* will arise upon it *among* and *after* them, and will pluck up by the roots and subdue three of them, as stated in the 24th verse of Daniel's 7th chapter.

Therefore when we shall see a Napoleon arising under such circumstances as an eleventh little sovereign after the ten confederated sovereigns have distinctly appeared, we can identify him as the embryo Cæsar and monarch of the world. In Daniel's 8th chapter this little horn is further described as *a king of fierce countenance and crafty policy*,

who shall arise as a little sovereign over a small State parcelled out of one of the four Eastern horns, *i.e.*, Greece, or Thracian Turkey, or Syria, or Egypt. He is also further described in Daniel's 11th chapter (verse 21) as *a despised person standing up in the place of the King of the North* (*Syria*) *who shall come in peaceably and obtain the kingdom by flatteries.* Then he is to make his seven years' covenant with the Jews (Daniel ix. 27), and thus identify himself distinctly as the Coming Cæsar.

He will, later on, speak great words against the Most High, and wear out the saints of the Most High for three years and half (a time, times, and dividing of a time), and at last be destroyed by the Son of Man coming in the clouds of heaven and establishing His kingdom over all nations (see Daniel vii. 7 to 28).

The progress of prophetic fulfilment by the Russo-Turkish war of 1876-7, and by other events of the past fourteen years, is referred to in footnotes, and especially in *Observations added in* 1880 at the end of First, Second, Third, and Fourth Wonders.

Forty Illustrations, some of which are copied from ancient Bibles in the British Museum, are added to this Fourth Edition.

PREFACE TO SEVENTH EDITION IN NOVEMBER 1891.

GENERAL European peace has continued since 1880 (when the above Preface to the Fourth Edition was published). There has been scarcely any alteration of the Map of Europe since the Berlin Congress in 1878, so that the First of these Forty Future Wonders has not even commenced, viz., Wars or Revolutions, gradually changing the twenty-two distinct Kingdoms or Countries inside Cæsar's Roman Empire into Ten Allied Kingdoms—the Ten-horned Wildbeast of Daniel vii. 24.

The question whether Prince Victor Napoleon or Prince Louis Napoleon—the sons of the late Prince Jerome Napoleon, who died on March 19, 1891—may be expected to be the Coming Napoleon of Prophecy, is discussed in a Postscript to the Fifth Appendix, with which their portraits are given.

PREFACE TO NINTH EDITION IN 1899.

THE discovery was made by the author in March, 1887, that Daniel's 2300 years, having begun with Passover Week 445 B.C., at the same time that the 69 Weeks of years began according to Daniel viii. 14; ix. 25; Nehemiah ii., ended with the Crimean War Treaty of Peace ratified on April 27, the last day of Passover Week, 1856, and which subjected Turkey to the control of the European Powers. If the 1260 lunar years of the Mahomedan Antichrist, which are equal to 1222 solar years, began in 634 with the Mahomedan invasion and conquest of Syria, then they also ended in 1856, and the 1335 lunar years starting in the same year, 634 along with the 1260 and 1290 lunar years, according to Daniel's 12th chapter, will end in 1929 as the End of this Age, for 1335 lunar years equal 1295 solar years. If, however, the 1335 Mahomedan lunar years began in 636 when the Mahomedans captured Jerusalem and erected their mosque on the site of Solomon's temple, then they will extend from 636 to 1931 as the End of this Age instead of from 634 to 1929. J. A. Brown, in his "Eventide," in 1823,

and Dr. Grattan Guinness, in his "Light for the Last Days," in 1885, maintain the 1335 years to be lunar years of Mahomedanism.

[Postscript in 1903.—In this Eleventh Edition in 1903 precise dates for each of these Forty Future Wonders are inserted at the head of each of them and are calculated upon the above-mentioned computation of Daniel's dates that the End of this Age will be on the last day of Passover Week in 1929 or 1931.]

LIST OF PICTURES, MAPS, AND DIAGRAMS.

		PAGE.
1.	St. John receiving the Apocalypse in Patmos, Rev. i. ...	xviii.
2.	The Millennium—"Every man under his Vine and Figtree"	xix.
3.	General View of Jerusalem, Psalm xlviii.	xx.
4.	Jewish Temple in Solomon's time, which is to be rebuilt	xxi.
5.	Future renewal of Jewish Sacrifices in rebuilt temple...	xxii.
6.	Scene in a Churchyard at Christ's Second Advent ...	xxiii.
7.	Double-paged Map of the future Ten Kingdoms, Britain, France, Spain, Italy, Austria, Greece, Egypt, Syria, Turkey and United Balkan States	xxiv. and xxv.
8.	Twenty-four Elders and Cherubim before the Throne ...	xxvi.
9.	The Lamb receiving the Sealed Book	xxvii.
10.	Elijah's Typical Ascension. Two Women at the Mill ...	xxviii.
11.	The Lamb and 144,000 Translated Christians on Mt. Zion	xxix.
12.	Angel going with the Gospel to all Nations, Rev. xiv....	xxx.
13.	The Woman, the Manchild, and the Dragon, Rev. xii. ...	xxxi.
14.	War in Heaven. Michael casting down Dragon ...	xxxii.
15.	The Dragon pursuing the Woman into the Desert ...	xxxiii.
16.	Seal 1. White Horse of Gospel Conquest, Rev. vi. 2 ...	xxxiv.
17.	Seal 2. Red Horse of War and Great Sword, Rev. vi. 3	xxxv.
18.	Seal 3. Black Horse of Famine and Scarcity, Rev. vi. 5	xxxvi.
19.	Seal 4. Death on the Pale Horse, with Hades following, Rev. vi. 8	xxxvii.
20.	Seal 5. White Robes given to Martyrs under the Altar	xxxviii.
21.	Seal 6. Great Earthquake; Sun, Moon, and Stars darkened, Rev. vi.	xxxix.
22.	The Seven Trumpet Angels going forth	xl.
23.	Trumpet 1. Hail and Fire falling on Earth, Rev. viii. 7	xli.
24.	——— 2. A Third of the Sea turned into blood .	xlii.
25.	——— 3. A Third of Rivers and Fountains poisoned	xliii.
26.	——— 4. A Third of Sun, Moon, and Stars eclipsed ...	xliv.
27.	——— 5. Plague of Demon Scorpion Locusts, Rev. ix.	xlv.
28.	Natural Scoripons and Locusts	xlvi.
29.	Four Destroying Angels at the Euphrates loosed, Rev. ix.	xlvii.
30.	Trumpet 6. Plague of 200 million Fire-breathing Horses	xlviii.
31.	Tenhorned Wildbeast of Rev. xiii.—the Third Ten-kingdomed Confederacy (Democratic-Imperial)	xlix.
32.	The Guillotine by which millions will be beheaded ...	l.
33.	The Two Witnesses' Slaughter and Resurrection, Rev. xi.	li.
34.	The Angel swearing the Persecution shall be for 3½ times	lii.
35.	The Angel swearing "There shall be a Time no longer"	liii.
36.	Harpers on the Sea of Glass and the Seven Vial Angels	liv.

37. The first Angel's Vial poured on the Earth ... ... lv.
38. The other Six Vial Angels going forth. Rev. xvi. ... lvi.
39. Angel with the Millstone. Babylon's Fall, Rev. xviii. lvii.
40. Mt. Olivet on which Christ will descend, Zech. xiv. 3 ... lviii.
41. The Angel binding Satan for a 1000 years, Rev. xx. ... lix.
42. Child and Lion, and the Wolf and Lamb in Millennium lx.
43. Pilgrims going to Jerusalem in Millennium, Zech. xiv. ... lxi.
44. French Heraldic Arms of Three Frogs 19
45. The Grecian Goat's Four Horns and Little Horn, Dan. viii. 30
46. Map of Turkey, showing the Four Horn Kingdoms ... 31
47. Daniel's Prophetic Image and correlative Four Beasts... 41
48. Diagrams of the Ten Toes and Ten Horns, Dan. ii., vii. 40
49. Macedonian Goat and Little Horn, Dan. viii. ... Appendix IV.
50. The Scarlet Woman and Two-horned Wildbeast... Appendix V.
51. Portraits of Princes Victor and Louis Napoleon Appendix V.
52. Diagram of the three Ten-kingdomed Confederacies Appendix V.

Six Appendices

are added to this Fourth Edition :—1. The End of this Age, shown to be at the end of Daniel's 2520, 2375, and 1335 years ; 2. Future Fulfilment of Daniel's Seventy Weeks as 490 literal days, by Rev. Joseph Tyso ; 3. Prophetic Views of the Earls of Shaftesbury and Cavan, and Lord Farnham and Rev. A. R. Fausset the Commentator ; 4. Predictions in 1846-9 by Dr. Tregelles, Dr. Kelsall, and B. W. Newton, as to the destined re-establishment of Greece, Egypt, Syria, and Thracian Turkey (and inferentially also of Bulgaria), as distinct kingdoms, which shall also be included among the Ten Kingdoms ; and as to the fated legislative separation of Ireland and India from Britain ; 5. The Napoleon Dynasty, foreshown to become the Final Seventh-Eighth Headship of the Roman Empire, by Revs. Drs. Alex. Keith, Alex. Macleod, G. Duffield, E. Irving, G. S. Faber, E. T. Vaughan, J. H. Frere, &c.

The prayers of God's people are requested for the influence of the Holy Spirit and the Divine blessing to accompany the circulation and perusal of this book.

THE PROPHETIC CALENDAR,

Showing especially the double fulfilment of Revelation during the final 1929 or 1931 years, and also during the final 1929 or 1931 days in parallel columns, side by side, together with a page of Explanation of this Prophetic Calendar, is printed on pages lxii., lxiv., 1 and 2.

SYNOPSIS OF FORTY FUTURE WONDERS OF PROPHECY.

1st Wonder—At intervals between 1906 and 1919.

European WARS or REVOLUTIONS, beginning, perhaps, as early as about **1906**, twenty-five years before the End of this Age, which End will be on the last day of Passover Week (probably in **1929** or **1931**), at the termination of a future seven years of Covenant between the Jews and a King of Syria. European convulsions will

extend France to the Rhine, and will change the present TWENTY-TWO Kingdoms within Cæsar's Roman Empire into a Confederacy of TEN Kingdoms not later than ten or twelve years before the End. All this will be the preparatory work of the THREE FROG-LIKE DEMON SPIRITS (while the mystic Euphrates or Turco-Mahomedan Empire is drying up), to gather the nations of the earth and of the whole world, to the war of the great day of God Almighty towards Armageddon and to cause a political "earthquake so mighty and so great as was not since men were upon earth" (as predicted in the 16th Chapter of Revelation)—the first demon spirit from the Dragon or Satan being a spirit of Antichristian INFIDELITY, manifested in daring avowals of Atheism, Rationalism, Higher Criticism, Spiritualism, and apostasy from Christ; the second from the wild beast or Roman Empire, a spirit of Revolutionary DEMOCRACY, displayed in the form of Radical Demagogism, Republican upheavals, Communism, Socialism, conflicts between Labour and Capital, and lawless insubordination; the third from the false prophet of Popery and Mahomedanism, a spirit of Ultramontane and Moslem fanatical SUPERSTITION, as exhibited in Jesuitical propagandism, pilgrimages, crusades, Mahomedan holy wars, political-religious intrigues, and Ritualism. . . . . *pages* 5 to 24.

2nd Wonder—About 1917-1919.

Mystical "drying-up of the Euphrates," or Turco-Mahomedan Empire, under the year-day sixth vial in Revelation xvi. 12, by its completed dismemberment about **1917-1919** into the Four Horn Kingdoms of Alexander the Great's Macedonian Empire as four separate Kingdoms, as in ancient times, according to Daniel viii. 8-23, namely—1. GREECE, including Thessaly, Epirus, and Macedonia; 2. EGYPT, "The King of the South" (Daniel xi. 40), with perhaps Palestine added to it; 3. SYRIA, "The King of the North" (Daniel xi. 40), with Armenia and most of Asia Minor; 4. THRACE, *i.e.*, European Turkey, south of the Balkans and east of Macedonia, together with Bithynia. These will be Four of the Five Kingdoms to be formed within the Eastern Half of the Roman Empire; and the Fifth Kingdom will be BULGARIA, Roumania, with part of Servia, and Hungary added.
Map showing Greece, Egypt, Syria, and Thrace. *pages* 25 to 35.

3rd Wonder—About 1917-1919.

First Formation of the Ten-kingdomed Confederacy by the completed Division of all the countries of Cæsar's original Roman Empire (which in 1878 amounted to Twenty-three) into TEN KINGDOMS as prefigured by the TEN-HORNED WILD BEAST and TEN-TOED IMAGE—with Five Kingdoms in each Half corresponding with the Five Toes on each foot of Daniel's symbolic Human IMAGE (Daniel ii. 31-45 and vii. 24) and their Allied Confederation. These ten will be—1. FRANCE, with the annexed territory of Belgium, Luxemburg, and part of Holland, Rhenish Prussia, Switzerland, and whatever part of Baden, Bavaria, and Wurtemburg is not added to Austria—all this resulting from a victorious war of France against Germany or a revolution in Germany; 2. BRITAIN, perhaps legislatively disconnected from Ireland and India; 3. SPAIN, with Portugal added to it; 4. ITALY; 5. AUSTRIA, separated from Bohemia, Moravia, and

Gallicia, because they are north of the Danube, and also from part of Hungary; 6. Modern GREECE, with Thessaly, Epirus, and Macedonia, etc.: 7. EGYPT, with perhaps Palestine: 8. SYRIA, with Armenia and most of Asia Minor; 9. CENTRAL TURKEY, corresponding with ancient Thrace-with-Bithynia: and 10. BULGARIA, probably with Roumania and part of Hungary and of Servia, etc. On the North African coast Algeria belongs to France. Morocco may be added to France or Spain, and Tripoli to France or Italy. (Daniel ii. 40-45, vii. 24, viii. 22.) . . . . . *pages* 35 to 49.

Diagram of Daniel's Prophetic Image and the Four Wild Beasts, and of the Ten Toes and Ten Horns.

4th Wonder—About 1919-1920.

Subsequent RISE OF A NAPOLEON (not later than **1920**), as Daniel's ELEVENTH LITTLE HORN, or Sovereign reigning over a little Kingdom, State, or Principality (perhaps Macedonia or near it), predicted to be carved and parcelled out of one of the Four Eastern Horn Kingdoms (Greece, Turkey, Syria, or Egypt) of the previously developed Ten Horn-Kingdoms; and his "WAXING GREAT," so as to become himself presently one of the Ten Horns—namely, "King of the North" (Syria), about the period when he makes his seven years' Covenant with the Jews—thus fulfilling the following prophecies in Daniel vii. 24: "The Ten Horns out of this (Roman) Empire are Ten Kings that shall arise, and another Little Horn shall arise AFTER them, and he shall be diverse from the first, and he shall subdue three of the kings"; and in Daniel viii. 9, 23: "Out of one of the Four Horns came forth a little Horn which waxed exceeding great toward the South and the East and the pleasant land—a king of fierce countenance," etc.: and in Daniel xi. 21: "And in the estate or place of the King of the North (Syria) shall stand up a despised person to whom they had not given the honour of the Kingdom (Revised Version), but he shall come in peaceably and obtain the kingdom (of Syria) by flatteries." . . . . *pages* 50 to 55.

5th Wonder—From 1919 to 1924-6.

Marvellous stir, agitation, and warning cry throughout the Christian Church, from **1919** to **1924-6**, and proclamation of the Second Advent MIDNIGHT CRY, on account of the astounding political convulsions and the subsequent Allied Ten-kingdomed Confederacy and the rise of the Napoleonic Little Horn. This excitement will deepen when Napoleon makes his covenant with the Jews for seven years, as many will then preach that the End of this Age will be in about seven years after the Covenant, and that Christ's Second Advent to translate to heaven watchful Christians will occur within a little less than two years after the Covenant. This agitated awakening will be the fulfilment of the painful TRAVAIL of the SUN-CLOTHED WOMAN, before the birth and catching up to heaven of her MAN-CHILD, the company of translated watchful Christians, in the 12th chapter of Revelation: and also the fulfilment of the prophetical parable of the TEN VIRGINS in Matthew xxv., who, while in a midnight condition of slumbering and sleeping, all anxiously arise when at midnight a cry shall be raised by many preachers, "Behold the Bridegroom cometh, come ye out to meet Him!" *pages* 56 to 66.

FIRST YEAR OF THE COVENANT SEVEN YEARS.

6th Wonder—Expected on April 13, 1922, or April 19, 1924.

The making and confirming of a Covenant for Seven Jewish Years between this Little Horn or Napoleonic "Prince that shall come" and many of the Jews (probably from Passover Day, Thursday, April 13, 1922, to Passover Week, Thursday, April 25 to May 2, 1929, or else from Passover Day, Saturday, April 19, 1924, to Passover Week, Thursday, April 2 to 9, 1931). On the last day of this final Passover Week will be the Consummation or End of this Age and descent of Christ on Mount Olivet. This will be the year-day fulfilment of Daniel ix. 27—"He ('the prince that shall come,' mentioned in the previous verse) shall confirm a covenant with many for one week (seven years), and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations shall make it desolate even until the Consummation." This Covenant will probably guarantee to the Jews the right to re-constitute their temple-worship and the offering of their daily evening and morning sacrifice of a lamb. . . . . *pages* 67 to 92.

Diagram of Daniel's 70 Weeks is on page 68.

7th Wonder—Probably on October 31, 1922, or October 8, 1924.

The RENEWAL of the Jewish Evening and Morning SACRIFICE of a lamb about six months after the making of the Covenant, in a REBUILT TEMPLE at Jerusalem, or more exactly, 2,300 days, according to Daniel viii. 14, before the cleansing of the Sanctuary from the Abomination of Desolation which is to stand in the temple during the final 1,260 days of those 2,300 days. Then 75 days more (the surplus of 1,335 days over the 1,260 days, Daniel xii. 11, 12) elapse from the conjoint end of the 1,260 and 2,300 days up to the End of this Age. A COMMAND will also go forth, about this same day, when the Sacrifices are fully renewed, to restore and rebuild Jerusalem according to Daniel ix. 25, at the distance of sixty-nine weeks of days, or 483 Literal-days before Messiah the Prince's second Advent in the Air, which thus will be about 483 days after the day of the renewal of the daily Jewish Sacrifice of a lamb. . *pages* 93 to 110.

(Revs. B. W. Savile, Andrew Bonar, Judge Noah, quoted.)

8th Wonder.

(Napoleon's Three Wars against Egypt in 1923–4–5 or 1925–6–7.)

Aggressive Eastern career of the latter-day Napoleon as KING OF SYRIA ("King of the North") during the two years and nine months after his Covenant with the Jews, as predicted in Daniel's ELEVENTH CHAPTER, his deceitful working, and entering peaceably upon the province of Judea, and his great war against the "King of the South," the Sovereign of Egypt, about a year or "Time" after his Covenant. His sanguinary defeat of the Egyptian army, and his second expedition against Egypt about two years after the Covenant, which will be repulsed by the ships of Kittim; and his growing hatred of the Covenant, and third expedition against Egypt about two and a half to three years after the Covenant, and conquest of it and other countries—leading to his ultimate development as the Great Cæsar and Wilful King. . . . . *pages* 111 to 120.

Diagram of the Future career of the Napoleonic Cæsar during the final 9 or 10 years of this Dispensation on page 112.

SECOND YEAR OF THE COVENANT SEVEN YEARS.

9th Wonder—Expected about Tuesday, February 26, 1924, or Tuesday, February 2, 1926.

The Second Advent of Christ into "the air," or atmospheric heavens, and the Resurrection of the bodies of all deceased saints, and their Ascension, together with 144,000 watchful living Christians (the Man-child), translated, like Enoch and Elijah, without dying, to meet Christ in the heavens (expected about 2.30 or 3 p.m., the hour of the Jewish Evening Sacrifice), at a distance of Sixty-nine Weeks of Days after a future "command to restore and build Jerusalem," expected to go forth (about October 31, 1922, or October 8, 1924) 2,375 days before the last day of the Final Passover Week of this Age. (Daniel ix. 25 : 1 Thessalonians iv. 16, 17 : 1 Corinthians xv. 51, 52 : Revelation xiv. 1–5, xii. 5, iv. 4, iii. 10 : Matthew xxv. 10, xxiv. 37–41 ; Luke xvii. 28–30, xxi. 36 ; 1 Peter v. 4)

pages 121 to 163.

(Rev. R. A. Purdon, D. N. Lord, Dr. Seiss, Sabin, Mr. Evill, Rev. R. Polwhele, Rev. Tilson Marsh, W. Cunninghame, Colonel Rowlandson, Rev. C. D. Maitland, Lord Congleton, quoted)

10th Wonder—During 9 months after February 26, 1924, or February 2, 1926.

The FIRST SEAL period of the Prosperous Rider of Gospel Truth going forth on the White Horse of the Conquering Church Militant, and the First Angel Message, causing an unparalleled Religious Revival and widespread preaching of the Gospel throughout all nations, with a renewed Pentecostal outpouring of the Holy Spirit, during nine months after Christ's Advent, *i.e.*, during the 23rd to 32nd month after the Covenant. (Revelation vi. 1, 2, xiv. 6, 7 ; Joel ii. 28–32 ; Psalm xlv.) . . . . . *pages* 163 to 180.

(Rev. J. Hooper, D. N. Lord, B. W. Newton, Judge Strange, Mr. Evill, Rev. J. G. Gregory, Dr. Grabe, quoted.)

THIRD YEAR OF THE COVENANT SEVEN YEARS.

11th Wonder—Sept. 26 to Oct. 14, 1924, or Sept. 1 to 19, 1926.

The First Trumpet, causing hail and fire mingled with blood to fall upon the earth and to burn up the third part of trees and all green grass for a fortnight in the 30th month after the Covenant, after there have been Voices and Thunderings and Lightnings in the previous two months and an EARTHQUAKE in the previous fortnight. (See Revelation viii. 2–7 : Joel i. 18–20, ii. 30 ; Job xxxviii. 22, 23.)

pages 181 to 185.

12th Wonder—For 10 weeks from Dec. 9, 1924, or Nov. 14, 1926.

Great War between the Archangel Michael and Satan in the 32nd month after the Covenant, and the casting down of Satan and his evil angels from the aërial heavens to the earth—"having great wrath, knowing that he hath but a short time." All this goes on probably from December 9, 1924, to February 18, 1925, or from November 14, 1926, to January 24, 1927. Later on he will energise the Imperial Cæsar to persecute Christians for 1,260 days, and will bring great woe on the earth, as foretold in the 12th chapter of Revelation. . . . . *pages* 185 to 193.

(Rev. T. R. Birks, Beale, Charlotte Elizabeth, quoted.)

13th Wonder—probably Feb. 11 to 18, 1925, or Jan. 17 to 24, 1927.

Flight of many Christians into a wilderness, into a place prepared of God, where they are afterwards miraculously fed during the 1,260 days of great persecution, which are the latter half of the Covenant seven years. Their flight on EAGLE WINGS seems to begin especially in the 34th month after the Covenant (about February 11 to 18, 1925, or January 17 to 24, 1927), and may continue in a measure during the next six months. (See Revelation xii.) *pages* 193 to 199.

14th Wonder—For 9 months from Dec. 9, 1924. or Nov. 14, 1926.

The Second Seal period of a Rider with a great sword going forth upon the Red Horse of Universal War to take peace from the earth that "men should kill one another" for about nine months (probably December 9, 1924, to September, 1925, or from November 14, 1926, to August, 1927), beginning in the 32nd month after the Covenant. This is probably also the time of the first expedition of Ezekiel's Prince Gog against Judea. (See 6th chapter of Revelation; Ezekiel xxxviii. 1–16.) . . . . *pages* 200 to 202.
Exhortation to the Unconverted. . . . . *pages* 203 to 208.

15th Wonder—From December, 1924, to May, 1929, or November, 1926, to April, 1931.

Fiery ordeal of Great Britain and Anglo-Saxon America for Four Years and Four Months from the 32nd month after the Covenant, and Slaying of Christian Witnesses for 3½ years until the End of this Age, after which the nations, purified and disenthralled, enjoy the thousand years of millennial peace and prosperity—this ordeal chiefly resulting from the Second Seal of Universal War, bringing all Christendom under the persecuting despotism of Red Republicanism and Romanism, and then under the Great Cæsar's "power over all nations" during the final three and a half years. (See Revelation xiii. 5–7, xvii. 13, 17, xviii.; (Year-day), xi. 7–13; Daniel ii. 41-45, vii. 8, 25, xii. 1–7; Matthew xxiv. 21, 22; Isaiah ii. 12–15, xxxiii. 1–14, xxiv. 1–3; Jeremiah xxv. 32, 33; Ezekiel xxxviii. 13.) *pages* 209 to 244.

(The Commentators Rev. Dr. Gill and T. Scott, Rev. Dr. Alex. Macleod, Dr. Livingstone, Dr. Hales, D. N. Lord, Edward Nangle, Dr. Berg, W. Cunninghame, Major Trevilian, Rev. H. Reid Alison, quoted.)

16th Wonder—Beginning in 35th Month after the Covenant and lasting 5 or 6 Months from February, 1925, or January, 1927.

Second formation and development of the Ten-kingdomed Confederacy, as a Red Republican Confederacy of Ten Infidel Red Republics with their ten uncrowned Presidents federally allied under the Latter-day Napoleon as a President of Presidents and Military Dictator. And the Church of Rome, having then expanded into a universally supreme Communistic Papal-Mahomedan Church, amalgamating with itself the Greek, Mahomedan, Jewish, Buddhist, Spiritualist Churches, etc., and thus becoming "Babylon the Great, the Mother of False Churches," will be firmly seated in temporal power upon those ten nations as their State Church and Ecclesiastical Queen and Mistress, and also upon Rome as its Metropolis and upon all Christendom. This is pre-figured in the 17th chapter of Revelation by the Scarlet Woman sitting triumphantly upon the scarlet uncrowned

ten-horned wildbeast, and also on the seven hills, exclaiming, "I sit a Queen," and intoxicating ALL nations with the wine of her communistic doctrines, during several months just before the Ten Horn Rulers dismount and disendow and desolate her, and give their power and strength to the Napoleonic Cæsar for 1,260 days as the term of his election as Democratic Emperor over them.

pages 245 to 256.

(Revs. A. Jenour, A. Hyslop, E. Bickersteth, T. R. Birks, quoted.)

17th Wonder—Jan. 19 to May, 1925, or Jan. to Apr., 1927.

The Second Trumpet, causing a great fiery mountain to be cast into the sea, and the third part of the sea to become blood, and the third part of fish to die, and the third part of ships to be destroyed during the 34th, 35th, and 36th months after the Covenant . *pages* 257 to 260.

FOURTH YEAR OF THE COVENANT SEVEN YEARS.

18th Wonder—March to Aug., 1925, or March to Aug., 1927.

The Third Trumpet, causing a burning meteoric star, called Wormwood, to fall from heaven upon the third part of the rivers and upon the fountains of waters, embittering them, as predicted in the 8th chapter of Revelation, and producing the death of many men (during the 36th, 37th, 38th, and 39th months after the Covenant). (Rev. James Keily quoted.) *pages* 260 to 263.

19th Wonder—Aug. 8 to Oct., 1925, or July 14 to Sept., 1927.

The Fourth Trumpet, causing the third part of the sun, moon, and stars to be eclipsed, and the third part of the day and night to be unusually darkened, as foretold in the 8th chapter of Revelation (during the 39th, 40th, and 41st months after the Covenant).

pages 263 to 266.

20th Wonder—Just before Sept. 5, 1925, or Aug. 13, 1927.

(About 40 months after the making of the Covenant.)

Full Resurrection of the Napoleonic Empire from its political death caused by a deadly wound by the sword of war at the battle of Waterloo in 1815, and the battle of Sedan in 1870, and its ascent and emergence from the political abyss of revolutionary agitation, and complete healing of its Waterloo-Sedan deadly wounds by the Napoleon, who shall have made the Jewish Covenant, being crowned (like Napoleon I. was in 1806) as Emperor of the Roman Empire, with Rome as its capital, for 1,260 days. This event will be immediately preceded by this latter-day Napoleon's bodily resurrection from personal death through a deadly wound by a literal sword (perhaps on or near August 15, the anniversary of Napoleon I.'s birth,) and the ascent of his disembodied spirit from the literal Abyss or Bottomless Pit, and consequent restoration of his body to life, and healing of its mortal wound, so that he will be a Resurrection Man. And then the Pontiff and Romish Priesthood are to cause mankind to worship him, because he "had the deadly wound by a sword and did live," and because he "was and is not and yet is." (See Revelation xiii. 3. 12. 14 ; xvii. 8, 11.) . . . . *pages* 267 to 272

(Revs. Mr. Hutcheson and C. J. Goodhart, quoted.)

21st Wonder—Just before Sept. 5, 1925. or Aug. 13. 1927.

Third Formation and Development of the Ten-kingdomed Confederacy as a Democratic-Monarchic-Imperial Confederacy. by the ten Red Republican Uncrowned Presidents becoming changed into ten crowned kings (perhaps all Bonapartes). elected by universal suffrage for a term of 1.260 days. *i.e.*, 3½ Chaldean years (which will be nearly the final 3½ years of this Age). and giving their power and strength for that term to the Napoleonic Cæsar as their Roman Emperor and god. with Rome as his capital. instead of being the seat any longer of the sovereignty of Babylon the Great. the Scarlet Woman whose downfall and spoliation then take place. and she becomes pre-figured as a two-horned wildbeast. causing the earth to worship the Napoleonic Cæsar and his image. and to receive his mark. 666. the number of his name. in their foreheads or hands. Thus the Second Confederacy or Uncrowned Wildbeast of the 17th chapter of Revelation will be succeeded by the Third Confederacy or Crowned Wildbeast of its 13th chapter. in the 41st month after the Covenant and within a few days after August 15. the anniversary of Napoleon Bonaparte's birth in 1769 and annual fête day of the Bonapartists. . . . . *pages* 273 to 283

22nd Wonder—Expected on Sat., Sept. 5, 1925, or Sat., Aug. 13, 1927, the 41st month after the Covenant.

The setting up of the Idol of Desolation. Napoleon's Image. in the re-built Temple at Jerusalem. about 3 p.m.—the hour of the Jewish Evening Sacrifice—on the 1.335th day before the end of the Passover Week. which will terminate the 7 years of Napoleon's Jewish Covenant. The 1.260 days. or 42 months. or 3½ "times." *i.e.*, Chaldean years. of Napoleon's Reign as Cæsar over the Ten Kings of the Ten Kingdoms. commence simultaneously with those 1.335 days. as also do the 1.290 days during which the daily sacrifice is caused to cease. while his Image of Desolation stands in the Temple. During the 1,260 days he will "make war with." and "overcome." and "wear out" Christians. (See Daniel xii. 7. 11. 12 : vii. 25. Revelation xii. 6, 14 ; xiii. 5.)

23rd Wonder—For 1260 days from Sat., Sept. 5, 1925, to Sat., Feb. 16, 1929, or from Sat., Aug. 13, 1927, to Sat., Jan. 24, 1931.

The Appearance and Ministry of the Two Sackcloth-clothed Witnesses —probably Elijah and Enoch or Moses. who are to prophesy on this earth for 1.260 days during Napoleon's reign as Cæsar over the Ten Allied Kings of the Ten Kingdoms ; and to work miracles and smite the earth with plagues ; and then. after being slain by him and lying dead for 3½ days. are to be raised to life and ascend to heaven in a cloud. as predicted in the 11th chapter of Revelation and 4th of Malachi. . . . . *pages* 297 to 305.
(Eusebius. Simpson. Bishop Hippolytus. Tertullian. St. Ambrose. St. Jerome. Archbishop Cyprian. Ephraim Syrus. Ridley Herschell. Dean Alford. the Duke of Manchester. Meyer. quoted.)
Practical Gospel Exhortation . . . . . *pages* 305 to 311.

24th Wonder—For 17 months from September, 1925, to January, 1927, or from August, 1927, to December, 1928.

The Third Seal of Famine on the Black Horse. commencing at the same time as Cæsar's 1.260 days' Imperial reign over the Ten Kingdoms.

about 41st month after the Covenant, when the wars of the Second Seal cease and a season of General Famine ensues for about 17 months, as well as a season of increased degeneracy and apostasy of many of those who formerly professed to belong to the Christian Church, as foreshown in the 5th and 6th verses of the 6th chapter of Revelation . . . . . *pages* 312 to 318.
(Dr. Greswell, Dr. Burton, B. W. Newton, Bishop Hippolytus, Esdras.)

25th Wonder—For twice 5 months (300 days) from Oct. 15, 1925, to August 11, 1926, or from Sept. 20, 1927, to July 16, 1928.

The Fifth Trumpet, ushering in the opening of the bottomless pit in the interior of this earth (in 41st month after the Covenant), from which a great smoke arises, darkening the sun and the air for nearly a month and then Demon Scorpion Locusts come out from the smoke and dreadfully *torment* the ungodly with their scorpion stings for five months (150 days), so that "men shall seek death and shall not find it"—and these Demons will further *hurt* men for another 150 days. This constitutes the First Woe, as prophesied in the 9th chapter of Revelation and 2nd chapter of Joel. . *pages* 318 to 328.
(Bakewell, Dr. Todd, Dioscorides, Paxton, Laborde, Zippel, R. Govett, quoted.) Gospel Exhortation . . . . *pages* 328 to 330

FIFTH YEAR OF THE COVENANT WEEK

26th Wonder—Twice 391 days from Dec. 17, 1926, to Jan. 12, 1928, or from Nov. 21, 1928, to Dec. 17, 1929.

The Sixth Trumpet (in 56th month after the Covenant), introducing the Second Woe of two hundred million preternatural Demon Horsemen and Lion-headed Horses, which, by breathing forth fire and smoke and brimstone, *slay* the third part of men during a year and a month and a day (391 days), and then *hurt* men for another 391 days, as foretold in the 9th chapter of Revelation . *pages* 331 to 337.
(R. Govett quoted.)

27th Wonder—For 16 months from Jan., 1927, or Dec., 1928.

The Fourth Seal period of pestilence on the Pale Horse and of famine, and ravages of wildbeasts, and furious massacre of Christians for 16 months (*i.e.*, the 57th to 73rd month after the Covenant), throughout "the fourth part of the earth" *i.e.*, either all Christendom or the ten kingdoms of the fourth prophetic Roman empire in Daniel vii. 7. (See Revelation vi. 7, 8; Jeremiah xxv. 32, 33.) *pages* 337 to 343.
(Ephraim Syrus quoted.)

SIXTH YEAR OF THE COVENANT WEEK.

28th Wonder—For 14 months from Feb., 1928, or Jan., 1930.

Outburst of religious Reformation, as predicted in the 10th chapter of Revelation, causing many during the remaining year ("There shall be a Time, 'chronos,' or year no longer") of the Covenant seven years to protest boldly against the worship of Napoleon, although they will in many cases be consequently beheaded. . *pages* 344 to 357.

SEVENTH YEAR OF THE COVENANT WEEK.

29th Wonder—In April, 1928, or April, 1930.

The Fifth Seal, in the 6th chapter of Revelation, exhibiting, under the altar in heaven, the souls of Christian Martyrs slain in the last 3 years, crying for vengeance, and bidden to wait for a "chronos" or year—the Antichristian persecution having now reached its climax, begins slowly to subside. . . . . *pages* 358 to 364.

(Illustrative former persecutions Fox's "Book of Martyrs.")

30th Wonder—Beginning Dec. 13, 1928, or Nov. 18, 1930.

The Sixth Seal, opening with a great earthquake and eclipse of the constellations, overwhelming mankind with terror for a fortnight in the 80th month after the Covenant; after which the sealing of 144,000 Jews—12,000 out of each Tribe—is completed, and they with all other living righteous are translated to heaven about 4 months later, prior to the utter overthrow of the ungodly at Armageddon. (See Revelation vi. 12–17; vii.). . . . . *pages* 365 to 371.

Gospel Exhortation . . . . . *pages* 372 to 378.

31st Wonder—December 13 to 16, 1928, or November 18 to 21, 1930.

The First Vial poured out on the Earth, inflicting a noisome and grievous sore upon the men who have received on their forehead or hand 666, the mark of the Napoleonic Cæsar, and upon those who worship his image, as predicted in Revelation xvi. 2.

(Eusebius quoted.) *pages* 378 to 382.

32nd Wonder—December 16 to 20, 1928, or November 21 to 25, 1930.

The Second Vial poured out upon the Sea during about 4 days, and making it to become like the blood of a dead man, so that every living creature in it forthwith dies, as predicted in Revelation xvi. *pages* 383 to 385.

(Dr. Grabe quoted in agreement with Dr. De Berg, Zippel, Tyso, &c.)

33rd Wonder—December 20 to 24, 1928, or November 25 to 29, 1930.

The Third Vial poured out upon the Rivers and Fountains of water, turning them into blood, chiefly during 4 days. (See 16th chapter of Revelation.) . . . . . *pages* 385 to 388.

(Revs. J. Kelly and R. Govett quoted.)

34th Wonder—15 days from Dec. 24, 1928, or Nov. 29, 1930.

The Fourth Vial poured out upon the Sun, causing it to scorch men with fire and with great heat during 15 days, but they still blaspheme God and repent not to give Him glory. (See Revelation xvi. 8.)

(Revs. J. G. Zippel and R. Govett quoted.) *pages* 388 to 931.

35th Wonder—3 days from January 8, 1929, or December 14, 1930.

The Fifth Vial poured out upon the Throne and Kingdom of the Wild-beast—his Ten-kingdomed Roman Empire—Britain, France, Spain,

Italy. Austria. Greece. Egypt. Syria. Turkey. and Balkan States—covering it with dense darkness, amidst which the Antichristian apostates gnaw their tongues for pain, and utter blasphemies because of their pains and their sores, and repent not of their deeds. (See Revelation xvi. 10-12.) . . . . . *pages* 391 to 394.

(C. Beale quoted.)

36th Wonder—107 days from Jan. 11, 1929, or Dec. 17, 1930.

The Sixth Vial poured out upon the literal river Euphrates, drying it up so as to prepare the way for the return to Judea of the Kings from the East, that is, of the Lost Ten Tribes of Israel; at the same time as the gathering of the nations to Armageddon, as predicted in the 16th chapter of Revelation 12-16; Zechariah x. 10; Jeremiah xxiii. 7. . . . . *pages* 394 to 399.

(2 Esdras 40-47. Judge Strange. Colonel Chesney. Ammon. Marcel, quoted. This is the ultimate literal-day fulfilment of the Sixth Vial. Its year-day fulfilment is the 2nd Wonder.)

37th Wonder.

(Last 5 days of Final Passover Week ending May 2, 1929, or April 9, 1931.)

The Seventh Trumpet, accompanying the openly visible appearing of Christ in the clouds of heaven, and causing the Second Ascension that is, the Ascension of all true Christians at this time remaining on the earth, as well as the Resurrection and Ascension of all deceased Saints not previously raised. The Third Woe then ensues, accomplishing the overthrow of Antichrist and his hosts at Armageddon (See Revelation xi. 15-19; Matthew xxiv. 30, 31; Mark xiii. 24-27 Luke xxi. 25-27; Revelation vii. 9-17; xiv. 14-16.) *pp.* 399 to 410.

(Revs. J. G. Zippel, Josiah Priest, Judge Strange, quoted.)

38th Wonder.

(Last 5 days of Final Passover Week ending May 2, 1929, or April 9, 1931.)

The Seventh Seal at the opening of which the Marriage of the Lamb, or public betrothal of the glorified and completed Church of the first-born to Christ, is solemnised in heaven: then these glorified Saints, constituting the Bride, the Lamb's Wife, take up their everlasting residence in the Bridal Pavilion of the New Jerusalem, the golden city, which descends from the highest heavens, and remains permanently suspended in the air within sight of this earth, like a glittering constellation. At the same time the city of Rome is utterly burned with fire, and the battle of Armageddon is fought. (Revelation viii. 1; xix.; xxi. 2-27; Psalm xlv.; Song of Solomon vi. 8, 9; Revelation xviii.; Isaiah xxxiv.) . . . *pages* 410 to 417.

(Rev. R. A. Purdon quoted.)

39th Wonder.

(Last 5 days of Final Passover Week, ending May 2, 1929, or April 9, 1931.)

The Seventh Vial poured into the Air, during which the overthrow of the Antichristian Emperor and his hosts at the battle of Armageddon

will take place at the same time as an unparalleled mighty earthquake and great hail, and the visible descent of Christ on Mount Olivet. (Revelation xvi. 15–21; xix. 11–21 ; xi. 19; xiv. 20: xvii. 14 : Zechariah xiv. 3, 4, 12, 13 : xii. 4 ; Ezekiel xxxviii. 19–23 : xxxix. ; Isaiah lxvi. 15–19 ; Daniel xi. 44, 45 ; ii. 34, 35, 44 ; vii. 9–14 ; viii. 25 ; 2 Thessalonians ii. 8 ; Psalm ii. ; Joel iii. 1–16.) . *pages* 417 to 429.

(Rev. Dr. Roos quoted.)

40th Wonder.

(On Last Day of Final Passover Week, May 2, 1929, or April 9, 1931.)

The Consummation or End of this Gentile Age by Christ descending upon Mount Olivet, at about 3 p.m., the ninth hour, at the end of the final Passover Week, and commencement of the Millennium and visible personal reign of Christ over the earth for a thousand years, during which period Satan will be bound (Revelation xx. 1–6 ; v. 10 ; xv. 4 ; xi. 15 : Habakkuk ii. 14 : Psalm ii. 8 : lxxii. 8 ; Isaiah ii. 2, 3, 18 ; xi, 9 ; Zechariah ix. 10 ; Daniel ii. 44 ; vii. 14, 27)—those who are spared and survive the consummating judgments will be all nominally converted to serve and worship Christ (Isaiah lxvi. 16 ; xxiv. 6 : Ezekiel xxxix. 6 ; Revelation xxi. 24)—warfare will be no longer practised (Micah iv. 3, 4 ; Isaiah ii. 4 ; Hosea ii. 18 : Zechariah iii. 10)—beasts of prey will be tamed (Isaiah xi. 6 : lxv. 25 : Ezekiel xxiv. 25 : Hosea ii. 18)—the ground rendered unprecedentedly fruitful (Isaiah xxxv. ; xxx. 2, 3 ; lv. 13 : Joel iii. 18 ; Amos ix. 13)—the restored Jews constituted the holiest and most powerful of the nations, and the Son of man, with His glorified saints from heaven, will frequently visit the earth, to govern and instruct the successive generations of its mortal unglorified inhabitants (Isaiah iv., xi., xii., liv., lx., lxi., lxv., lxvi. ; Jeremiah xxxi. 31–33 ; xxxii. 36–44 ; xxxiii. 7–16 ; Ezekiel xi., xxviii., xxxiv., xxxvi. ; xl. to xlviii., &c.) Then at the end of this Millennium, a renewed outbreak of rebellion on the part of the Gog and Magog nations is crushed, and the final judgment of the resurrected wicked before the great white throne takes place (Revelation xx. 7–15). . . . *pages* 430 to 446.

(Hon. and Rev. Gerard Noel, Duke of Manchester, quoted.)

APPENDICES, WITH 4 PICTURES, *page* 447 to end.

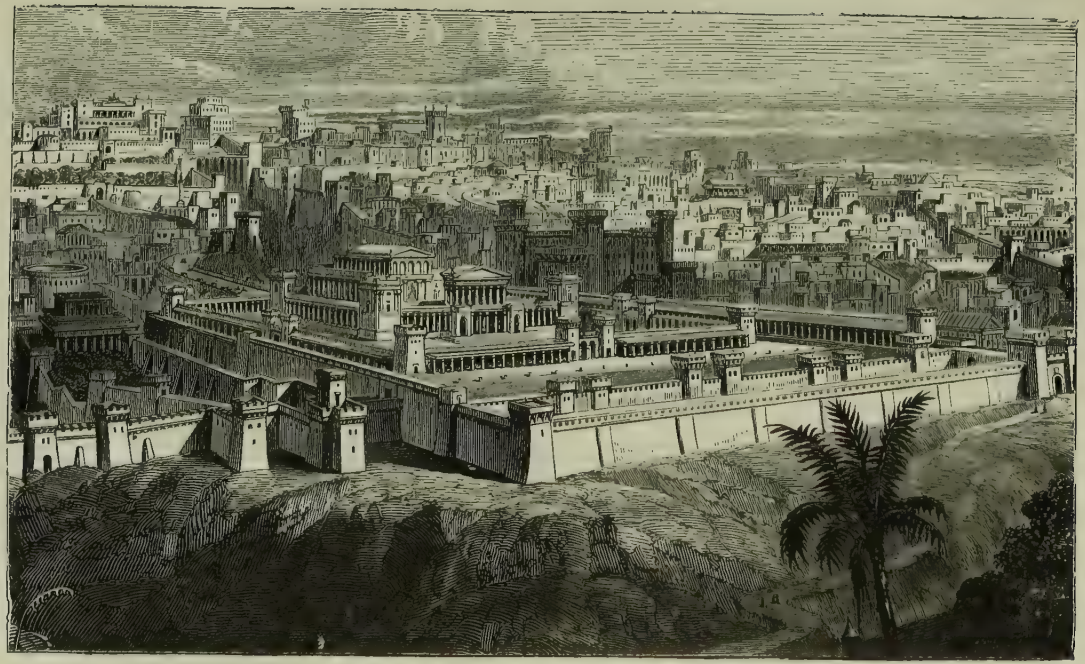
[N.B.—The particular dates of each of these Future Wonders are calculated inductively in most instances from the Year-day Fulfilment during the 1,929 or 1,931 years of this Age as shown in the Prophetic Calendar on pages lxiv. and 1 and 2. For example, the Fourth Vial was Napoleon I., the Political Sun scorching the nations with his military despotism, from 1800 to 1815, therefore its Literal-day Fulfilment will be the Literal Sun scorching men during the 1,800th to the 1,815th *days* of the final 1,929 days ending on May 2, 1929, or else of the 1,931 days ending on April 9, 1931. The last day of the Final Passover Week ending the future Napoleonic-Judaic Covenant for 7 years in Daniel ix. 27 is the event from which the distance of each Wonder is retrogressively calculated. If the Covenant is made on April 13, 1922, the first of the two alternative dates suggested for each event will be the correct one. But the Covenant, if not made then, may be expected on April 19, 1924, and if so, the second alternative date for each event will presumably be the correct one.]

THE REVELATION COMMUNICATED TO THE APOSTLE JOHN IN PATMOS.—Revelation i.

THE MILLENNIUM OF 1,000 YEARS—"EVERY MAN UNDER HIS VINE AND FIGTREE."—(MICAH iv. 4, REVELATION xx.) WHICH MAY PROBABLY BEGIN ON **MAY 2, 1929,** OR **APRIL 9, 1931**. AS BEING THE END OF THE FINAL PASSOVER WEEK WHICH WILL TERMINATE THE SEVEN YEARS OF A FUTURE JEWISH COVENANT WITH NAPOLEON TO BE MADE PROBABLY ON PASSOVER DAY, **APRIL 13, 1922,** OR **APRIL 19, 1924**. See 40TH WONDER, *page* 432.

JERUSALEM, WHERE A JEWISH TEMPLE IS TO BE REBUILT, AND THE REGULAR OFFERING OF THE MORNING AND EVENING SACRIFICE OF A LAMB, RECOMMENCED IN IT (PROBABLY ON **OCTOBER 31, 1922**, OR **OCTOBER 8, 1924**), **2,375** DAYS BEFORE THE LAST DAY OF THE FINAL PASSOVER WEEK, WHICH WILL END THE SEVEN YEARS' COVENANT, AND ON THAT LAST DAY (PROBABLY MAY 2, 1929, OR APRIL 9, 1931) CHRIST DESCENDS UPON JERUSALEM. –DANIEL viii. 13, 14 ; xii. 11 ; ZECHARIAH xiv.

See 7TH, 22ND, 40TH WONDERS, *pages* 94, 284, 430.



THE TEMPLE AT JERUSALEM IN SOLOMON'S ERA, TO BE REBUILT BEFORE THE PROBABLE RENEWED OFFERING OF SACRIFICES ON **OCTOBER 31, 1922,** OR **OCTOBER 8, 1924**—INSIDE IT (ISAIAH lxvi.)

See 7TH WONDER, *page* 94.

RENEWAL, IN A REBUILT TEMPLE AT JERUSALEM, OF THE DAILY MORNING AND EVENING SACRIFICE OF A LAMB (PROBABLY ON **OCTOBER 31, 1922,** OR **OCTOBER 8, 1924**), **2,375** DAYS BEFORE THE LAST DAY (PROBABLY MAY 2, 1929, OR APRIL 9, 1931), OF THE FINAL PASSOVER WEEK, WHICH WILL END THE SEVEN YEARS' COVENANT BETWEEN NAPOLEON, THEN KING OF SYRIA, AND THE JEWS IN JUDEA. — DANIEL viii. 14; ix. 25; xii. 12.; NUMBERS xxviii. 3. See 7TH AND 9TH WONDERS, *pages* 94, 121.

ASCENSION OF 144,000 AND RESURRECTION OF SAINTS AT CHRIST'S ADVENT "IN THE AIR" (PERHAPS ABOUT **FEB. 26, 1924,** OR **FEB. 2, 1926**), 69 WEEKS OF DAYS AFTER THE RENEWAL OF SACRIFICES AND COMMAND TO REBUILD JERUSALEM.—1 THESS. iv. 16, 17 ; 1 COR. xv. 51 ; REV. xii. 5 ; DANIEL ix. 25. *Page* 132.

THE PREDICTED TEN KINGDOMS, into which the whole extent of Cæsar's Roman Empire is to be formed in a Ten-kingdomed Confederacy (Daniel vii. 24 : ii. 42-44), are, 1. *Britain* separated legislatively from Ireland and India, etc.: 2. *France* extended to the Rhine and thus appropriating Belgium, Luxemburg, Switzerland, the Rhine Provinces, etc.: 3. *Spain* with Portugal: 4. *Italy*: 5. *Austria* losing all its territories north of the Danube: 6. *Greece* with Macedonia, Albania, Thessaly, Epirus: 7. *Egypt*: 8. *Syria* separated

ey: 9. *Thracian Turkey:* 10. *Danubian States.*

THE TWENTY-FOUR ELDERS AND FOUR CHERUBIM ROUND THE SECOND ADVENT THRONE.
SCENE IN HEAVEN AFTER CHRIST'S ADVENT, 69 WEEKS AFTER A COMMAND TO REBUILD JERUSALEM AND 22 MONTHS AFTER THE SEVEN YEARS' COVENANT WITH THE JEWS.—DANIEL ix. 25; REVELATION iv.-v.; DANIEL ix. 27.

See 9TH WONDER, *page* 121.

THE LAMB RECEIVING THE SEALED BOOK BEFORE THE TWENTY-FOUR ELDERS JUST AFTER THE RESURRECTION OF SAINTS AND ASCENSION OF 144,000 LIVING CHRISTIANS AT HIS SECOND ADVENT "IN THE AIR" (PERHAPS IN **FEBRUARY, 1924,** OR **1926**.—REVELATION iv.; v.

See 9TH WONDER, *page* 121.

TYPICAL TRANSLATION OF ELIJAH WITHOUT DYING.—2 KINGS ii.
Page 121.

TWO WOMEN GRINDING AT THE MILL. ONE TO BE TAKEN THE OTHER LEFT AT CHRIST'S SECOND ADVENT.—LUKE xvii. 35; MATTHEW xxiv. 41; 1 THESSALONIANS iv. 16. 17.
See 9TH WONDER, *page* 135.

THE 144,000 TRANSLATED WATCHFUL CHRISTIANS ON MOUNT ZION IN HEAVEN WITH THE LAMB AFTER THEIR ASCENSION (69 WEEKS OF DAYS AFTER THE COMMAND TO REBUILD JERUSALEM) AND THEN AN ANGEL FLYING FORTH WITH THE EVERLASTING GOSPEL (PROBABLY IN **FEBRUARY, 1924**, OR **1926**), AT THE SAME TIME AS THE WHITE HORSE OF THE FIRST SEAL GOES FORTH. —REVELATION xiv. 1 to 6; vi. 2; DANIEL ix. 25. See 9TH WONDER, *pages* 145–6.

FIRST ANGEL MESSAGE TO ALL NATIONS DURING 9 MONTHS AFTER CHRIST'S ADVENT, PROCLAIMING "THE HOUR OF HIS JUDGMENT IS COME."—REVELATION XIV. 6; VI. 2 (PROBABLY DURING **FEBRUARY 26 to DECEMBER 9, 1924**, OR **FEBRUARY 2 to NOVEMBER 14, 1926**). 10TH WONDER, *page* 164.

THE WOMAN, MANCHILD, & DRAGON.—5TH & 9TH WONDERS.

The Woman—the Christian Church on earth—travails in labour for 5 years, and gives birth to a Manchild, whom Satan the Dragon is waiting to destroy, but the Manchild—the collective body of 144,000 living watchful Christians—is caught up to God's throne at Christ's Advent (perhaps about **February 26, 1924,** or **February 2, 1926**), (Revelation xii. 5; xiv. 1 to 6), and 69 weeks after the Command to rebuild Jerusalem (Daniel ix. 25). *Pages* 56, 121.

War in Heaven.—Michael casting down the Dragon Satan and his Angels to the Earth (Revelation xii. 7 to 13)—commencing 9 months after the ascension of the 144,000 to Heaven, and accomplished probably between **DEC. 9, 1924**, and **FEB. 18, 1925**, or between **NOV. 14, 1926**, and **JAN. 24, 1927**.

See 12th Wonder, *page* 185.

THE STAR-CROWNED WOMAN (THE CHRISTIAN CHURCH) ABOUT A YEAR AFTER HER MANCHILD'S ASCENSION, COMMENCES HER FLIGHT (**FEB. 11 to 18, 1925,** OR **JAN. 17 to 24, 1927**) WITH TWO WINGS OF THE GREAT EAGLE INTO THE WILDERNESS (SINAI), AND IS HIDDEN AND MIRACULOUSLY FED FOR THE **1,260** DAYS OF NAPOLEON'S REIGN AS CÆSAR. THE DRAGON CASTS OUT OF HIS MOUTH WATER AS A FLOOD AFTER HER, BUT THE EARTH SWALLOWS IT UP.—REV. xii. 6, 13–16.

See 13TH WONDER, *page* 193.

SEAL I. WHITE HORSE OF GOSPEL CONQUEST AND ANGEL PREACHING TO ALL NATIONS FOR 9 MONTHS (**FEBRUARY 26 to DECEMBER 9, 1924,** OR **FEBRUARY 2 to NOVEMBER 14, 1926**) AFTER CHRIST'S ADVENT.—REVELATION vi. 2; xiv. 6. 10TH WONDER, *page* 163.

SEAL 2. THE RED HORSE OF WAR AND ITS RIDER WITH THE GREAT SWORD, "TAKING AWAY PEACE FROM THE EARTH THAT MEN SHOULD KILL ONE ANOTHER," FOR 9 MONTHS (PROBABLY **DECEMBER 9, 1924, to SEPTEMBER, 1925,** OR FROM **NOVEMBER 14, 1926, to AUGUST, 1927**).—REVELATION vi. 3, 4.

See 14TH WONDER, *page* 200.

SEAL 3. THE BLACK HORSE OF FAMINE. GREAT SCARCITY OF FOOD : A CHŒNIX (3 HALF-PINTS) OF WHEAT COSTING TEN TIMES THE USUAL PRICE—FOR 17 MONTHS, *i.e.* DURING **SEPTEMBER, 1925, to JANUARY, 1927,** OR DURING **AUGUST, 1927, to DECEMBER, 1928.**—REVELATION vi. 5, 6.

See 24TH WONDER, *page* 312.

SEAL 4. DEATH ON THE PALE HORSE OF PESTILENCE WITH HADES FOLLOWING, KILLING THROUGHOUT THE FOURTH PART OF THE EARTH WITH THE SWORD AND HUNGER AND PESTILENCE AND THE WILD BEASTS DURING 16 MONTHS, **JANUARY, 1927, to MAY, 1928,** OR FROM **DECEMBER, 1928, to APRIL, 1930.**—REVELATION vi. 8.

See 27TH WONDER, *page* 337.

SEAL 5. WHITE ROBES GIVEN TO MARTYRS UNDER THE ALTAR WHO CRY FOR VENGEANCE—ANTICHRISTIAN MASSACRES HAVING REACHED THEIR CLIMAX (PROBABLY IN **MAY, 1928,** OR **APRIL, 1930**). THEY ARE BIDDEN TO WAIT FOR "A LITTLE CHRONOS," *i.e.*, A YEAR, UNTIL THE REST OF THE MARTYRS SHALL BE KILLED (THE 73RD MONTH AFTER THE COVENANT).—REVELATION vi. 9–11.

See 29TH WONDER, *page* 358.

SEAL 6. GREAT EARTHQUAKE; SUN, MOON, AND STARS DARKENED; AWFUL TERROR (**DECEMBER 13, 1928, to JANUARY 13, 1929,** OR FROM **NOVEMBER 18 to DECEMBER 18, 1930**). THEN THE FOUR WINDS ARE HELD BACK BY FOUR ANGELS FOR 3½ MONTHS UNTIL 144,000 SEALED ISRAELITES ARE TRANSLATED WITH THE GREAT MULTITUDE OF GENTILES TO HEAVEN IN THE FINAL PASSOVER WEEK ENDING THE COVENANT SEVEN YEARS.—REVELATION vi. 12–17; vii.

See 30TH WONDER, *page* 365.

THE SEVEN ANGELS WITH THE SEVEN TRUMPETS, AND ANOTHER ANGEL CASTING FIRE ON THE EARTH, WHEREUPON THERE ARE VOICES AND THUNDERINGS AND LIGHTNINGS AND EARTHQUAKE SHOCKS DURING **JULY 18 to SEPT. 24, 1924**, OR FROM **JUNE 23 to AUG. 31, 1926**.—REV. viii. 2–6. 11TH WONDER, *page* 181.

TRUMPET 1. HAIL AND FIRE MINGLED WITH BLOOD FALLING ON THE EARTH AND BURNING UP ALL GREEN GRASS AND ONE-THIRD OF TREES (PROBABLY **SEPTEMBER 26 to OCTOBER 14, 1924,** OR **SEPTEMBER 1 to 19, 1926**) (EARTHQUAKE IN PRECEDING FORTNIGHT AND THUNDERS IN PRECEDING 2 MONTHS).—REVELATION viii. 7.

See 11TH WONDER, *page* 181.

TRUMPET 2. A BURNING MOUNTAIN CAST INTO THE SEA: A THIRD PART OF IT BECOMES BLOOD, AND A THIRD PART OF THE FISH IN IT DIE, AND A THIRD PART OF THE SHIPS IN IT ARE DESTROYED (WITHIN 4 MONTHS, FROM **JANUARY 19 to MAY 10, 1925,** OR **DECEMBER 28, 1926, to APRIL 15, 1927**).—REVELATION viii. 8, 9. See 17TH WONDER, *page* 257.

TRUMPET 3. THE STAR WORMWOOD FALLING ON A THIRD PART OF THE RIVERS AND FOUNTAINS OF WATERS, MAKING THEM BITTER SO THAT MANY MEN ARE THEREBY FATALLY POISONED (**MARCH 26 to AUGUST 8, 1925,** OR **MARCH 1 to JULY 14, 1927**)—REVELATION viii. 10, 11.

See 18TH WONDER, *page* 260.

TRUMPET 4. A THIRD PART OF THE SUN, MOON, AND STARS ECLIPSED, AND A THIRD PART OF THE DAY AND OF THE NIGHT UNUSUALLY DARKENED (PROBABLY DURING **AUGUST 8 to OCTOBER 3, 1925,** OR **JULY 14 to SEPTEMBER 8, 1927**)—REVELATION viii. 12.

See 19TH WONDER, *page* 263.

TRUMPET 5. FIRST WOE: PLAGUE OF DEMONS FROM THE BOTTOMLESS PIT IN THE FORM OF LOCUSTS WITH SCORPION STINGS TORMENTING UNGODLY MEN FOR 5 MONTHS (PROBABLY FROM **OCTOBER 15, 1925**, OR FROM **SEPTEMBER 20, 1927**), AND THEN HURTING THEM FOR AN ADDITIONAL 5 MONTHS.—REVELATION ix. 1 11. SMOKE FROM THE PIT WILL FIRST DARKEN THE SKY FOR NEARLY A MONTH FROM **SEPTEMBER 18, 1925**, OR **AUGUST 24, 1927.** See 25TH WONDER. *page* 318.

THE LOCUST.

THE SCORPION.

Picture of a natural locust and scorpion.— See 25th Wonder.—Rev. ix.

FOUR DESTROYING ANGELS. BOUND AT THE EUPHRATES, LOOSED FOR A YEAR AND MONTH AND DAY (PROBABLY FROM **DECEMBER 17, 1926**, OR **NOVEMBER 21, 1928**) TO LEAD ARMIES OF 200 MILLION DEMON HORSES AND HORSEMEN TO KILL THE THIRD PART OF MEN, AND FOR ANOTHER 391 DAYS TO HURT MEN. REVELATION ix. 14, 15.

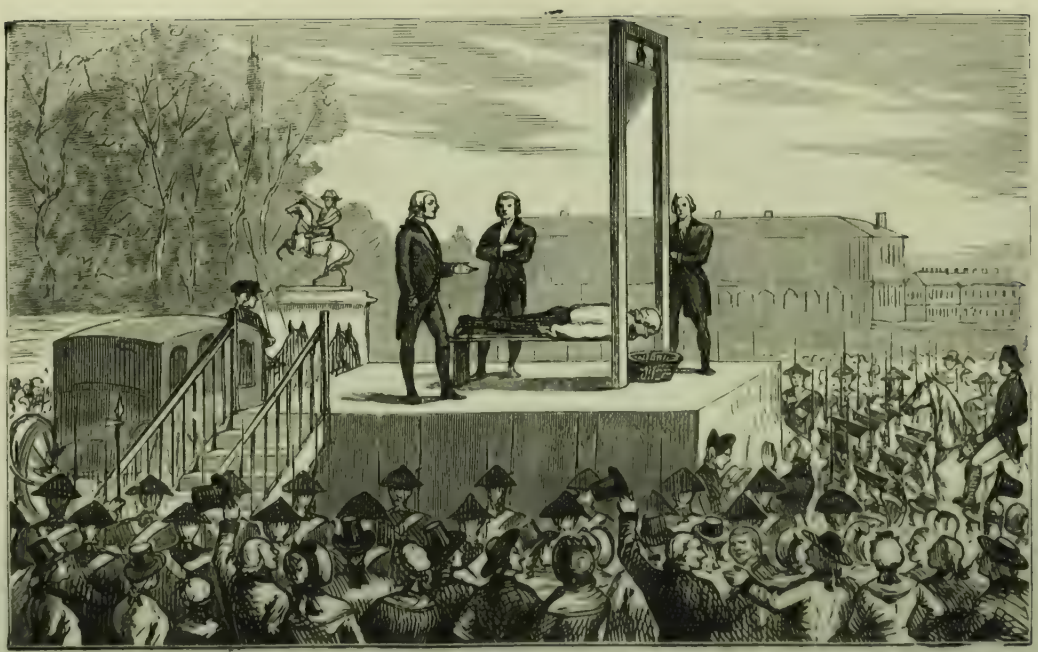
See 26TH WONDER, *page* 331.

TRUMPET 6. SECOND WOE: PLAGUE OF 200 MILLION LION-HEADED FIRE-BREATHING DEMON HORSES FROM THE BOTTOMLESS PIT, BESTRIDDEN BY DEMON CAVALRYMEN, KILLING THE THIRD PART OF MANKIND DURING 391 DAYS FROM MIDST OF 56TH MONTH AFTER THE COVENANT, AND THEN HURTING THE SURVIVORS DURING ANOTHER 391 DAYS FROM MIDST OF 69TH MONTH.—REVELATION ix. 13 19.

See 26TH WONDER, *page* 331.

THE SEVEN-HEADED AND TEN-HORNED WILD BEAST OF REVELATION XIII.,

REPRESENTING THE FINAL FORM OF THE TEN-KINGDOMED CONFEDERACY OF THE COUNTRIES OF CÆSAR'S ROMAN EMPIRE UNDER NAPOLEON AS EMPEROR OF THE TEN HORNS, *i.e.*, THE TEN NAPOLEONIC KINGS OF 1. BRITAIN, 2. FRANCE, 3. SPAIN, 4. ITALY, 5. AUSTRIA, 6. EGYPT, 7. GREECE, 8. SYRIA, 9. THRACE (CENTRAL TURKEY), AND 10. UNITED BALKAN STATES—ALL ELECTED TO REIGN FOR 3½ YEARS OR 42 MONTHS OR 1,260 DAYS FROM THE BEGINNING OF THE 41ST MONTH AFTER THE COVENANT.—DANIEL vii. 24, 25; REVELATION xiii. 5. See 21st WONDER, *page* 273.



THE GUILLOTINE, BY WHICH TENS OF THOUSANDS OF PERSONS WILL BE BEHEADED THROUGHOUT ALL CHRISTENDOM FOR REFUSING TO WORSHIP THE IMPERIAL IMAGE OR RECEIVE HIS MARK 666 DURING HIS FUTURE REIGN AS CÆSAR FOR 3½ YEARS OR 42 MONTHS OR 1,260 DAYS OVER TEN NEW DEMOCRATIC KINGS OF BRITAIN, FRANCE, SPAIN, ITALY, AUSTRIA, GREECE, EGYPT, SYRIA, TURKEY AND BALKAN STATES.—REV. xiii. ; xx. 4. See 20th, 21st, 22nd WONDERS.

THE TWO SACK-CLOTH WITNESSES (ELIJAH AND ENOCH OR MOSES) LYING DEAD AFTER BEING KILLED AT THE END OF THEIR PREACHING TO THE NATIONS DURING THE 42 MONTHS OR 1,260 DAYS (FROM **SEPT. 5, 1925**, OR FROM **AUG. 13. 1927**)—THE LATTER HALF OF THE COVENANT SEVEN YEARS.—REV. xi.

RESURRECTION AND ASCENSION OF THESE TWO WITNESSES AFTER LYING DEAD FOR 3½ DAYS (PROBABLY **FEBRUARY 16 to 20, 1929**, OR **JANUARY 24 to 28, 1931**).—REVELATION xi. 13.

See 23RD WONDER, *page* 297.

THE ANGEL SWEARING THAT THE WILFUL KING'S PERSECUTION OF CHRISTIANS SHALL BE ONLY THREE AND A HALF TIMES (CHALDEAN YEARS OF 360 DAYS) OR **1,260** DAYS (DANIEL xii.; REVELATION xii. 6, 14) (WHICH MAY BE FROM SATURDAY, SEPTEMBER 5, 1925, TO FEB. 19, 1929, OR FROM SAT., AUGUST 13, 1927, TO JAN. 24, 1931).

THE ANGEL SWEARING, ABOUT ONE YEAR BEFORE THE END OF THIS AGE, "THERE SHALL BE A TIME (A YEAR OF 360 DAYS) NO LONGER BEFORE THE MYSTERY OF GOD SHALL BE FINISHED" BY CHRIST'S DESCENT ON THIS EARTH. THIS OATH WILL BE ACCOMPANIED BY A CONSIDERABLE RELIGIOUS REFORMATION IN MANY COUNTRIES, ANALOGOUS TO LUTHER'S REFORMATION IN 1517 TO 1572, WHICH WAS ABOUT 360 YEARS BEFORE THE END. See 25TH WONDER, *page* 344.

HARPERS ON SEA OF GLASS AND SEVEN ANGELS WITH SEVEN VIALS OR BOWLS OF THE LAST PLAGUES JUST BEFORE THEY BEGIN TO BE POURED OUT, IN THE 30TH MONTH AFTER THE COVENANT.—REVELATION XV. *Page* 379.

THE 1ST VIAL ANGEL, POURING HIS VIAL ON THE EARTH, INFLICTING A NOISOME AND GRIEVOUS SORE ON THOSE WHO WORSHIP THE IMPERIAL IMAGE AND RECEIVE THE MARK 666—CHIEFLY FOR 3 DAYS (DECEMBER 13 TO 16, 1928, OR NOVEMBER 18 TO 21, 1930) IN THE 80TH MONTH AFTER THE COVENANT.—REVELATION XVI. 2.

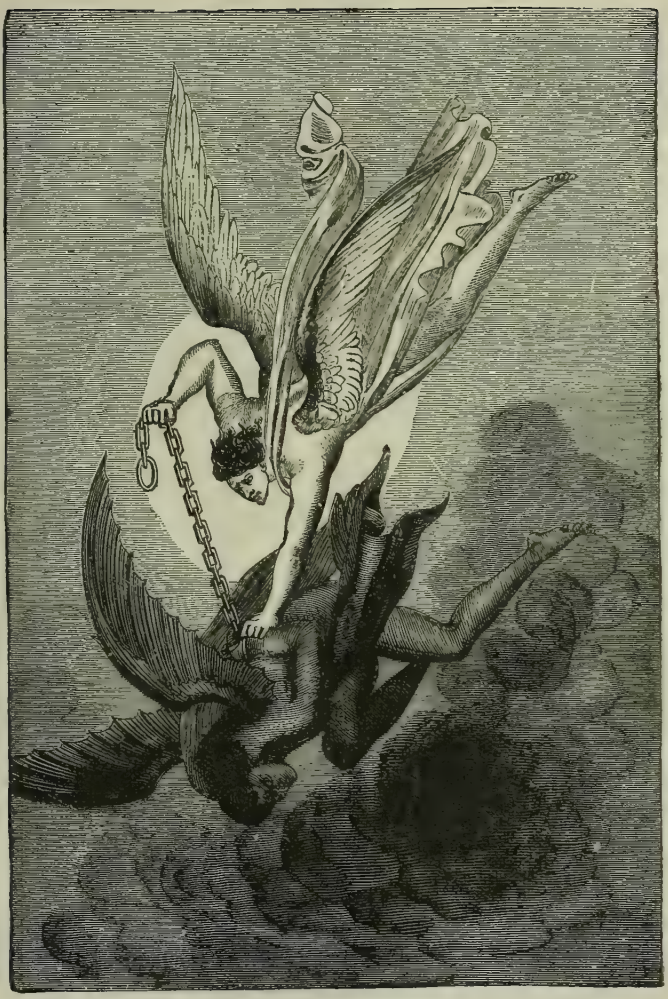
See 31ST WONDER, *page* 381.

THE 2ND VIAL ANGEL, TURNING THE SEA INTO BLOOD, DURING NEXT 4 DAYS—THE 3RD ANGEL TURNING THE RIVERS AND FOUNTAINS INTO BLOOD, DURING NEXT 4 DAYS—THE 4TH MAKING THE SUN SCORCH MANKIND WITH GREAT HEAT, DURING NEXT 15 DAYS—THE 5TH COVERING THE 10 KINGDOMS WITH DARKNESS, DURING NEXT 3 DAYS (JANUARY 8 TO 11, 1929, OR DECEMBER 14 TO 17, 1930)—THE 6TH DRYING UP THE EUPHRATES, DURING NEXT 107 DAYS—THE 7TH SHAKING DOWN THE CITIES OF THE NATIONS BY A MIGHTY EARTHQUAKE, IN NEXT AND LAST 5 DAYS.—REVELATION xvi. *Pages* 383—429.

ANGEL CASTING DOWN MILLSTONE—"THUS SHALL MYSTIC BABYLON (INCLUDING THE CITY OF ROME) BE CAST DOWN AND BURNED WITH FIRE"—UNDER 7TH VIAL—IN PASSOVER WEEK AT THE END OF THE SEVEN YEARS OF NAPOLEON'S JEWISH COVENANT (MAY 2, 1929, OR APRIL 9, 1931).—REVELATION xviii. 8, 18, 21, and xvi. 17—21.

Pages 393 and 413.

MOUNT OLIVET, ON WHICH CHRIST WILL DESCEND ABOUT 2.30 OR 3 P.M. (THE JEWISH NINTH HOUR) ON THE LAST DAY (PERHAPS THURSDAY, MAY 2, 1929, OR THURSDAY, APRIL 9, 1931) OF THE PASSOVER WEEK, ENDING NAPOLEON'S SEVEN YEARS' COVENANT, AND WILL DESTROY AT THE BATTLE OF ARMAGEDDON THE TEN KINGS AND THEIR EMPEROR AND NEARLY THE WHOLE OF THEIR VAST ARMIES WHICH WILL HAVE BEEN GATHERED IN A GREAT CRUSADE TO EXTERMINATE THE JEWISH NATION AND JERUSALEM.—ZECHARIAH xiv.; EZEKIEL xxxix.; REVELATION xvii.; xix. *Page* 427.



THE ANGEL BINDING SATAN ON THE LAST DAY OF THE PASSOVER WEEK, WHICH WILL END THE COVENANT SEVEN YEARS (MAY 2, 1929, OR APRIL 9, 1931).

"He laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit."—REVELATION XX. 2 ; DANIEL IX. 27.

40TH WONDER, *page* 430.

THE MILLENNIUM OF 1,000 YEARS—A CHILD LEADING A LION, AND THE WOLF AND LAMB DWELLING TOGETHER, AND THE LEOPARD AND KID AND THE COW AND BEAR.—ISAIAH xi.; REVELATION xx. *Page* 433.

PILGRIMS GOING UP TO JERUSALEM IN THE MILLENNIUM OF 1,000 YEARS (ZECHARIAH xiv. 16; REVELATION xx.), WHICH MAY PROBABLY BEGIN ON MAY 2, 1929, OR APRIL 9, 1931.

See 40TH WONDER, *page* 453.

EXPLANATION OF DIAGRAMS AND PROPHETIC CALENDAR OF FUTURE WONDERS, *on Pages* lxiii. *and* lxiv. *and* 1 *and* 2.

The Day of the End of this Age will be the last day of a Jewish Passover Week which will come at the end of Seven Years of a Covenant foretold in Daniel ix. 27 to be made between the Jews in Judea and "the Prince that shall come" (a Napoleonic king of Syria). This Covenant will be from Passover Day in one year to Passover Day seven years distant, and may probably be from Passover Day, April 13, 1922, to Passover Day, April 25, 1929. Then comes the Covenant of Seven literal days during Passover Week ending on May 2, 1929, or else the Seven Years' Covenant may be from Passover Day, April 19, 1924, to Passover Day, April 2, 1931, followed by a Seven Days' Covenant for the term of Passover Week, April 2 to 9, 1931.

In the Calendar side by side in two parallel columns are printed, on the right-hand side the Year-Day Fulfilment of the 7 Seals, 7 Trumpets, 7 Vials, and other prophetic visions of the Book of Revelation—each in a certain number of *years*—during the 1,929 or 1,931 *years* of this Christian Age; and on the left-hand side the future Literal-Day Re-Fulfilment of those same Seals, Trumpets, Vials, etc., in a precisely equal number of *days*—during the final 1,929 or 1,931 days of this Christian Age. Thus, for example, the Ascension of the Manchild (Christ personal) was in the 39th *year* of the 1,929 or 1,931 *years*, and therefore the Ascension of the Manchild (Christ mystical—the translated Christians) will be on the 39th *day* of the final 1,929 or 1,931 *days* (Revelation xii. 5). Again, Seal 1 was the consequent world-wide Gospel preaching from the 39th to the 324th *year*, and therefore will be again fulfilled from the 39th to the 324th *day* (Revelation vi. 2). Again, the Dragon's downfall (Revelation xii 9) was the Downfall of the Dragon of Paganism in the 324th *year* of the 1,929 or 1,931 *years*, and therefore will be refulfilled by the literal Downfall of Satan to this earth on the 324th *day* of the final 1,929 or 1,931 *days*; and so on with all the Seals, Trumpets, etc. And these two fulfilments of nearly the whole of Revelation are thus traced side by side in this Prophetic Calendar. Fuller explanations are given in the footnotes of pages 183, 187, 297, 312, 319, 331, 338, 344, 352, 366, 399, 417.

But it may be said, "How can we know what particular day is denoted by the 324th day of the final 1,929 or 1,931 days as mentioned in the foregoing sentence.

The answer to this is that if the End is to be in 1929, the final 1,929 days will end on May 2, the last day of Passover Week in 1929, and therefore must begin on Monday, January 21, 1924. Hence the 324th day of these final 1,929 days will be December 9, 1924, as shown in the "Diagram of 1,929 days ending on May 2, 1929" on the opposite page, which gives the numerical order of each alternate Thursday in those 1,929 days. A similar Diagram is also given of 1,931 days ending on April 9, the last day of Passover Week in 1931.

The great problem is whether the 1335 lunar years of the Mahomedan Abomination of Desolation (equal to 1295 solar years) extend from **634**, the Mahomedan capture of Syria, to **1929**, or from **636**, their capture of Jerusalem, to **1931** (Daniel xii. 11, 12).

Diagram of day of week and month of alternate Thursdays of final 1929 days.

1924.		1925.		1926.		1927.		1928.		1929.	
Day of the 1929 days	Thursday	Day of the 1929 days	Thursday	Day of the 1929 days	Thursday	Day of the 1929 days	Thursday	Day of the 1929 days	Thursday	Day of the 1929 days	Thursday
1st day	Mon-	354	Jan 8	718	Jan 7	1082	Jan 6	1446	Jan 5	1810	Jan 3
day	Jan 21	368	Jan 22	732	Jan 21	1093	Jan 20	1460	Jan 19	1817	Jan 10
4	Jan 24	382	Feb 5	746	Feb 4	1110	Feb 3	1474	Feb 2	1824	Jan 17
18	Feb 7	396	Feb 19	760	Feb 18	1124	Feb 17	1488	Feb 16	1831	Jan 24
32	Feb 21	410	Mar 5	774	Mar 4	1138	Mar 3	1502	Mar 1	1838	Jan 31
46	Mar 6	424	Mar 19	788	Mar 18	1152	Mar 17	1516	Mar 15	1845	Feb 7
60	Mar 20	438	April 2	802	April 1	1166	Mar 31	1530	Mar 29	1852	Feb 14
74	April 3	452	April 16	816	April 15	1180	April 14	1544	April 12	1859	Feb 21
88	April 17	466	April 30	830	April 29	1194	April 28	1558	April 26	1866	Feb 28
102	May 1	480	May 14	844	May 13	1208	May 12	1572	May 10	1873	Mar 7
116	May 15	494	May 28	858	May 27	1222	May 26	1586	May 24	1880	Mar 14
130	May 29	508	June 11	872	June 10	1236	June 9	1600	June 7	1887	Mar 21
144	June 12	522	June 25	886	June 24	1250	June 23	1614	June 21	1894	Mar 28
158	June 26	536	July 9	900	July 8	1264	July 7	1628	July 5	1901	April 4
172	July 10	550	July 23	914	July 22	1278	July 21	1642	July 19	1908	April 11
186	July 24	564	Aug 6	928	Aug 5	1292	Aug 4	1656	Aug 2	1915	April 18
200	Aug 7	578	Aug 20	942	Aug 19	1306	Aug 18	1670	Aug 16	1922	April 25
214	Aug 21	592	Sept 3	956	Sept 2	1320	Sept 1	1684	Aug 30	1929	May 2
228	Sept 4	606	Sept 17	970	Sept 16	1334	Sept 15	1698	Sept 13		
242	Sept 18	620	Oct 1	984	Sept 30	1348	Sept 29	1712	Sept 27		
256	Oct 2	634	Oct 15	998	Oct 14	1362	Oct 13	1726	Oct 11		
270	Oct 16	648	Oct 29	1012	Oct 28	1376	Oct 27	1740	Oct 25		
284	Oct 30	662	Nov 12	1026	Nov 11	1390	Nov 10	1754	Nov 8		
298	Nov 13	676	Nov 26	1040	Nov 25	1404	Nov 24	1768	Nov 22		
312	Nov 27	690	Dec 10	1054	Dec 9	1418	Dec 8	1782	Dec 6		
326	Dec 11	704	Dec 24	1068	Dec 23	1432	Dec 22	1796	Dec 20		

Diagram of day of week and month of alternate Thursdays of final 1931 days.

1926.		1927.		1928.		1929.		1930.		1931.	
Day of the 1931 days	Thursday	Day of the 1931 days	Thursday	Day of the 1931 days	Thursday	Day of the 1931 days	Thursday	Day of the 1931 days	alternate Thursdays	Day of the 1931 days	Thursday
7th day	Jan 1										
13	Jan 7	377	Jan 6	741	Jan 5	1105	Jan 3	1469	Jan 2	1833	Jan 1
27	Jan 21	391	Jan 20	755	Jan 19	1119	Jan 17	1483	Jan 16	1840	Jan 8
41	Feb 4	405	Feb 3	769	Feb 2	1133	Jan 31	1497	Jan 30	1847	Jan 15
55	Feb 18	419	Feb 17	783	Feb 16	1147	Feb 14	1511	Feb 13	1854	Jan 22
69	Mar 4	433	Mar 3	797	Mar 1	1161	Feb 28	1525	Feb 27	1861	Jan 29
83	Mar 18	447	Mar 17	811	Mar 15	1175	Mar 14	1539	Mar 13	1868	Feb 5
97	April 1	461	Mar 31	825	Mar 29	1189	Mar 28	1553	Mar 27	1875	Feb 12
111	April 15	475	April 14	839	April 12	1203	April 11	1567	April 10	1882	Feb 19
125	April 29	489	April 28	853	April 26	1217	April 25	1581	April 24	1889	Feb 26
139	May 13	503	May 12	867	May 10	1231	May 9	1595	May 8	1896	Mar 5
153	May 27	517	May 26	881	May 24	1245	May 23	1609	May 22	1903	Mar 12
167	June 10	531	June 9	895	June 7	1259	June 6	1623	June 5	1910	Mar 19
181	June 24	545	June 23	909	June 21	1273	June 20	1637	June 19	1917	Mar 26
195	July 8	559	July 7	923	July 5	1287	July 4	1651	July 3	1924	April 2
209	July 22	573	July 21	937	July 19	1301	July 18	1665	July 17	1931	April 9
223	Aug 5	587	Aug 4	951	Aug 2	1315	Aug 1	1679	July 31		
237	Aug 19	601	Aug 18	965	Aug 16	1329	Aug 15	1693	Aug 14		
251	Sept 2	615	Sept 1	979	Aug 30	1343	Aug 29	1707	Aug 28		
265	Sept 16	629	Sept 15	993	Sept 13	1357	Sept 12	1721	Sept 11		
279	Sept 30	643	Sept 29	1007	Sept 27	1371	Sept 26	1735	Sept 25		
293	Oct 14	657	Oct 13	1021	Oct 11	1385	Oct 10	1749	Oct 9		
307	Oct 28	671	Oct 27	1035	Oct 25	1399	Oct 24	1763	Oct 23		
321	Nov 11	685	Nov 10	1049	Nov 8	1413	Nov 7	1777	Nov 6		
335	Nov 25	699	Nov 24	1063	Nov 22	1427	Nov 21	1791	Nov 20		
349	Dec 9	713	Dec 8	1077	Dec 6	1441	Dec 5	1805	Dec 4		
363	Dec 23	727	Dec 22	1091	Dec 20	1455	Dec 19	1819	Dec 18		

December 26, 1925, is the 1st day of the final 1931 days.

PROPHETIC CALENDAR OF "FORTY FUTURE WONDERS" in Daniel and Revelation.

Napoleon is expected to make a Covenant with the Jews on a Passover Day, 7 years before the End of this Age.

1st Wonder.	1907 to 1919	Extraordinary European Wars begin between 24 to 10 years before the End, including probably a German war or revolution and extension of France to the Rhine, and transforming the present 22 countries in Cæsar's Roman Empire into a Ten-kingdomed Confederacy. (Daniel ii. 42; vii. 24.)
2nd Wonder.	1919	The mystic Euphrates or Turkish Empire dried up under year-day Sixth Vial by its completed division into the four Alexandrine Horn Kingdoms Thracian Turkey, Greece, Egypt, and Syria. — Turkish power over Judea may notably decrease about the same time. (Revelation xvi. 12.)
3rd Wonder.	1919	First formation of Daniel's Confederacy of Ten Kingdoms: viz. 1. France enlarged to the river Rhine; 2. Britain (perhaps granting Home Rule to Ireland and India and all its Colonies). 3. Spain-with-Portugal. 4. Italy. 5. Austria below the Danube. 6. Greece with Macedonia. 7. Egypt. 8. Syria. 9. Turkey. 10. Bulgaria with Roumania — into which ten the existing twenty-two countries inside Cæsar's Roman Empire are to become changed. (Daniel ii. 42-44; vii. 24.)
4th Wonder.	1920-1	Rise of a Napoleon (most likely one of the two sons of Prince Jerome Napoleon — Prince Victor or Louis) as Daniel 11th Little Horn *after* the Ten Horns have arisen, *i.e.*, as Ruler over a little Kingdom or State carved out of Greece, Turkey, or Syria; and presently he becomes "king of the North" (Syria), and probably a Mahomedan Mahdi. (Daniel viii. 24; vii. 9, 23; xi. 21, 40.)
5th Wonder.	1919 to 1925	Marvellous stir, agitation, and revival among Christians everywhere, and preaching of Christ's Speedy Advent after the rise of the Ten-kingdomed Confederacy and of Napoleon as an Eastern Ruler, and increasingly after his Jewish covenant. (Matthew xxv. 1-10; Revelation xii. 2.)
6th Wonder.	1922 or 1924	**Seven Years' Covenant** of Napoleon with many of the Jews in Jerusalem from a Passover Day to a Passover Week 7 years distant — Daniel ix. 27; xi. 23 (probably from Passover Day, April 13, 1922, to Passover Week, April 25 to May 2, 1929, or from April 19, 1924, to April 2 to 9, 1931).
7th Wonder.	Oct. 31 1922 or Oct. 8 1924	The **2375** *days* of sacrifices renewed and then trodden underfoot during the first **1260** of the final **1335** days (Daniel viii. 14; xii.) begin **2375** days before the last day of the final Passover Week.
8th Wonder.	Betwn. 1923 & 1927	About one year after the Covenant, Napoleon, King of Syria, defeats Egypt, but is repulsed 2 years after Covnt., but defeats it again 3 years after Covnt. (Dan. xi. 25, 29, 40.)

B.C. 590 (April). **"Seven Times"** or **2520** *years* (7 × 360) of four Gentile Empires, Babylon, Persia, Greece, Rome, April B.C. 590 to Passover Week in April, 1929 or 1931.

The **2375** *years* of sacrifices renewed and then trodden underfoot, from Nehemiah's reforms in Passover Week in Nisan, B.C. 445 to Passover Week A.D. 1929-31. (Nehemiah ii.; Daniel viii. 14; xii. 7-12.)

Literal-day Fulfilment of Daniel and Rev. in 1929 or 1931 days.

Year-day Fulfilment in 1929 or 1931 years.

Final 1929 Days begin on Jan. 21, 1924, or **Final 1931 Days** begin Dec. 26, 1925.

A.D. 1. Final 1929 or 1931 years began.

9th Wonder.	Feb. 26 1924 or Feb. 2 1926	**39th** day, when, **69 Weeks** of *Days* after a "Command to rebuild," *unto* Messiah the Prince, *i.e.*, His Second Advent, about 2.30 or 3 p.m. (Jerusalem time), dead saints are raised and 144,000 living translated. Dan. ix. **27** (**39th** day). The **Man Child**—Christ mystical—the Body of 144,000 Wise Virgins, ascends in Feb. 1924 or 1926.
10th Wonder.	1924 or 1926	(**39th** to **324th** day). **Seal 1**, White Horse of world-wide Preaching (Rev. vi. 2) 9 months in 1924 or 1926.
11th Wonder.	July to Oct. 1924 or 1926	(**180th** to **220th** day). Literal **Thunders**, Lightnings, and Voices (Rev. viii. 5) in July—August, 1924 or 1926. (**235th** to **248th** day). **Earthquake**, Sept. 1924 or 1926. (**250th** to **268th** day). **Trumpet 1**. Hail and fire burning one-third of trees and grass. Sept. 1924 or 1926.
12th Wonder.	1924–6	(**324th** day). **Downfall of Satan**, Dec. 1924 or 1926.
13th Wonder.	1925 or 1927	(**324th** to **595th** day). **Seal 2**, Red Horse of World-wide War (Rev. vi. 4) first 8 months of 1925 or 1927.
14th Wonder.	Fb 1925 or 1927	(**388th** to **395th** day). Flight of Christians into Wilderness on Eagle Wings (Rev. xii. 14) in Feb., 1925 or 1927.
15th Wonder.	1925 to 1930	Final four years and five months' Fiery Ordeal of Britain and all Christendom begins with Dec., 1924 or 1926.
16th Wonder.	1925 or 1927	Scarlet Woman rides upon Redrepublicanised Tenking-domed Confederacy (Rev. xiii.) Mar. to Aug. 1925 or 1927.
17th Wonder.	1925 or 1927	(**365th** to **476th** day). **Trumpet 2**, One-third of Sea turned into blood (Rev. viii.) Jan. to May, 1925 or 1927.
18th Wonder.	1925 or 1927	(**431st** to **566th** day). **Trumpet 3**, One-third of Fresh Waters made bitter. March to Aug., 1925 or 1927.
19th Wonder.	1925 or 1927	(**566th** to **622nd** day). **Trumpet 4**, Eclipse of one-third Sun, Moon, Stars (Rev. viii. 12) July to Oct., 1925 or 1927.
20th Wonder.	1925 or 1927	Resurrection of Napoleon Empire from its deadly Waterloo-Sedan wound by his becoming Emperor for 1260 days over 10 kingdoms (Rev. viii. 3) Aug. 1925 or 1927.
21st Wonder.	1925 or 1927	Imperial Form of Confederacy. Napoleon Emperor over 10 kings for 1260 days from Aug., 1925 or 1927. Rev. xiii.
22nd Wonder.	Begins Sept. 5, 1925	Napoleon's Image set up in Jewish Temple, then as Head of Socialists, Moslems, Papists, Spiritualists, he persecutes Christians for 1260 days from Aug., 1925 or 1927.
23rd Wonder.	or Aug. 13, 1927	Elijah and other Witness prophesy during these 1260 days, but are slain and revive after 3½ days (Rev. xi.).

A.D. 39 **69 weeks** of *years* unto Messiah the Prince being "made a Covenant" at His Crucifixion ended at 3 p.m. Passover Day, A.D. 39.

A.D. 39. **The Man-Child**—Christ Personal—ascended. (Revelation xii. 5.)

A.D. 39 to 324. **Seal 1** of Gospel Preaching throughout Roman world (vi. 2.)

A.D. 180 to 220. Political **Thunders**, Lightnings, and Voices of Strife. (viii)

235 to 248. Political **Earthquake**. (viii. 5.)

250 to 268. **Trumpet 1**, Invasion by Northern Goths & Vandals. (viii. 7.)

324. Downfall of Paganism. (Rev. xii. 9)

324 to 596. **Seal 2**, Red Horse of Ecclesiastical Conflicts in Roman Empire.

388 to 395. Flight of Christians on two wings of the newly bisected Roman Empire, into its least unfriendly parts under protection of Theodosius the Great. (Revelation xii. 14.)

365 to 476. **Trumpet 2**, Political Convulsions of Roman Empire began.

431 to 566. **Trumpet 3**, Bitter Ecclesiastical Heresies and Strife. (Rev. viii.)

566 to 622. **Trumpet 4**, Political Eclipse of Eastern Roman Empire after the death of the Great Roman Emperor, Justinian in Dec. 565. (Rev. viii. 12.)

596. The Papal Antichrist's 1260 years of persecuting power over Rome, etc., 596 to 1856, and Mahomedan Antichrist's 1260 lunar years of persecuting power, 634 to 1856—while Two Witnesses (Two Testaments) prophesy in sackcloth—typify future Napoleon's power over all Roman Empire countries for 1260 days.

24th Wonder.	1925 or 1927	**596th** to **1095th** day). **Seal 3**, Black Horse of World-wide Famine. (Rev. vi. 5.) 17 months Aug., 1925 or 1927.	**594-6 to 1095. Seal 3**, Black Horse of Spiritual Famine & dark Superstition.
25th Wonder.	1925 or 1927	(**607th** day). **Trumpet 5**, Smoke arises from bottomless Pit inside this earth and darkens the air. (**634th** to **934th** day), the Woe of Demon-Scorpion-Locusts *tormenting* men for 5 months, and *hurting* men for an additional 5 months, begins with Oct. 1925 or 1927.	**607. Mahomedan Smoke arose from Pit.** **634 to 934. Trumpet 5**, Woe of Saracens' invasions of Syria and Judea for twice 150 years. (Rev. ix. 5, 10.)
26th Wonder.	1927 or 1929	(**1062nd** to **1453rd** day). **Trumpet 6**, The Woe of Demon Horsemen and Lion-headed Horses *slays* the third part of mankind during a "year and month and day"—including all 1927 or 1929, and then *hurts* mankind for 391 days more until the **1844th** day.	**1062 to 1844. Trumpet 6**, Woe of Turkish armies *slaying* throughout Eastern Europe for 391 years, from 1062 to capture of Constantinople in 1453; then *hurting* for 391 years until 1844. (Rev. ix. 15.)
27th Wonder.	1927 or 1929	(**1095th** to **1572nd** day). **Seal 4**, Pale Horse of Desolation by Pestilence, etc. (Rev. vi. 8.) All 1927 or 1929.	**1095 to 1572. Seal 4**, Desolation by Crusades and Inquisition. (Rev. vi. 7.)
28th Wonder.		(**1517th** day). New Reformation. (Rex. x.) 1928 or 1930.	**1517.** Protestant Reformation. (Rev. x.)
29th Wonder.	1928 or 1930	(**1572nd** to **1789th** day). **Seal 5**, Cry of Martyrs, and more Massacres. (Rev. vi.) May to Dec. 1928 or 1930.	**1572 to 1789. Seal 5**, St. Bartholomew Massacre. More Martyrs to be slain.
30th Wonder.	1928 or 1930	(**1789th** to **1818th** day). **Seal 6**, Literal Earthquake, Eclipse and Convulsions during Dec. 1928 or 1930. (Rev. vi. 12 to 17); then 144,000 Israelites on Earth are sealed and translated, together with great multitude of Gentile converts in April, 1929 or 1931. (Rev. vii.)	**1789 to 1818. Seal 6**, Political Earthquake and Eclipse in Europe, and Judgment of first 5 Vials. (Rev. xvi.)
31st Wonder.		(**1789th** day). **Vial 1**, Sores on Antichristians. (Rev. xvi.)	**1789. Vial 1**, French Revolutionary sore.
32nd Wonder.		(**1792nd** day). **Vial 2**, Sea becomes blood. Dec. 1926 or 1930.	**1792. Vial 2**, Bloodshed in Political State.
33rd Wonder.		(**1796th** day). **Vial 3**, Rivers become blood.	**1796. Vial 3**, then in Ecclesiastical State.
34th Wonder.	1928 or 1930	(**1800th** to **1815th** day). **Vial 4**, Sun scorches men with fire and heat. (Rev. xvi. 8, 9.) Dec. 1928, or 1930.	**1801-1815. Vial 4**, Napoleonic Sun burns.
35th Wonder.		(**1815th** to **1818th** day). **Vial 5**, Ten Kingdoms darkened for 3 days in 2nd week of Jan. 1929 or Dec. 1930.	**1815. Vial 5**, Napoleonic sun darkened.
36th Wonder.		(**1826th** day). **Vial 6**, Euphrates begins to dry up; 3 Demon Spirits gather nations to Armageddon next 3 months.	**1826. Vial 6**, Euphrates (Turkey) began to dry up. Three Demon Spirits go forth since 1848 to gather men to war.
37th Wonder.	1929 or 1931	Napoleon's 7 days' covenant during final Passover Week. **Seal 7, Trump 7, Vial 7**, beginning with Advent of Christ for 2nd translation of Christians, continue for final 5 days ending Thurs., May 2, 1929, or Ap. 9, 1931.	**1856.** 2300 and 1260 *years* ended. **1922,** Ap. 13, or **1924,** Ap. 19, Covenant. **1924,** Feb. 26, or **1926,** Feb. 2, **Seal 7, Trumpet 7, Vial 7**, begin with Advent of Christ to translate Christians, and continue about 5 years. 2nd translation, 5 days before the End of this age.
38th Wonder.			
39th Wonder.			
40th Wonder.	May 2, 1929, or Ap. 9, 1931	End of this Age by Christ's descent at Battle of Armageddon. Great **Earthquake** destroys cities of nations (Rev. xvi. 19; xix.; Matt. xxiv. 31), probably on last day of Passover Week, Thurs., May 2, 1929, or Ap. 9, 1931.	**1929,** May 2, or **1931,** Ap. 9, Christ descends on earth. End of this Age.

FORTY FUTURE WONDERS

OF SCRIPTURE PROPHECY.*

At no period in the history of the world have mankind ever stood on the threshold of more eventful changes and mightier revolutions than at present. Empires that have long stood unshaken are ere long to be dissolved; thrones that have been firmly consolidated for many years are to be cast down; and institutions that have been regarded as of immovable stability are approaching their destruction.

Inexpressibly exalted is the position occupied by that individual who, taking the unfoldings of Scripture prophecy as a lamp to his feet and a light to his path, is enabled to contemplate the impressive scene of which this earth will soon be the arena with resignation and undisturbed composure, seeing the end from the beginning. It resembles one of the venerable seers of former ages beholding, from the summit of a distant rock, the accomplishment of his own predictions.

A clear sign will mark our arrival within not less than 10 or 12 years before the End of this Age, in the complete change of *twenty-two* different countries belonging to Cæsar's ancient Roman Empire into *Ten Allied Kingdoms.* The twenty-two existing countries, as shown on page 41, are Britain, France, Spain, Italy, Austria, Greece, Egypt, Turkey, four Balkan States, viz. Bulgaria, Roumania, Servia, Montenegro; also Portugal, Belgium, Luxemburg, Switzerland, Morocco, Tripoli, Rhenish Prussia, Bavaria, Wurtemburg, Baden. The first nine above-mentioned will annex to themselves all the remaining thirteen. Meanwhile Syria, yet to be separated from Turkey, will become the tenth kingdom of this Ten-kingdomed revived Roman Empire, and each of these Ten clay-iron Toes of Daniel's Prophetic Image (as on page 41) must be a clay-iron or democratic-monarchic kingdom.

* **Full liberty is given to anyone to reprint and republish in any form, and in any part of the world, portions or the whole of the letterpress, diagrams, or illustrations contained in this book, "Forty Future Wonders of Scripture Prophecy." No copyright whatever is reserved in it.**

Many ignorant persons suppose that the TIME of the End of this Dispensation and of the Second Coming of Christ is altogether hidden from human discovery, but "they err, not knowing the Scriptures," which distinctly intimate that the time of the end shall be revealed to watchful Christians by the prophecies.[1] The text in Mark xiii. 32, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father," was spoken in the present tense before the ascension and glorification of Christ, and before the Pentecostal descent of the Holy Spirit, and before the gift of the Book of Revelation sixty years afterwards. It is a text that cannot apply to the present time, because it cannot now be said that the Son does not know the day and hour of his own Advent.

And in addition to the chronological dates and prophetic signs of the times which indicate Passover Week in 1929 or 1931 to be probably the End of this Age, there is to be a seven years' covenant made between the Jews and a Napoleon, from Passover Week in one year to Passover Week seven years distant, which will be the End of this Age. And these Seven Years will be the Septennial Epoch of Consummation or Eschatological Septennate.

And within this prophetic period of seven years, Revelation and the greater part of Daniel will undergo its ultimate literal-day fulfilment during a certain number of days, as has been hitherto foreshadowed by their typical yearday accomplishment during an equal number of years, by way of rehearsal on the larger scale. The wonderful events that will come to pass at the period of their final crisis may be suitably considered under the classified arrangement of *Forty Future Wonders*.

[1] Amos iii. 7; Matt. xxiv. 32—43: John xv. 15; 2 Pet. i. 19; 1 Thess. v. 4. The words, "It is not for you to know the times or seasons," were spoken only to the people of those days (Acts i. 7). The prophetic dates of the **2,520, 2,300, 1,335, 1,260,** and **360** years (Dan. iv. 16; viii. 14; xii. 7, 12; Rev. xi. 3; xii. 6, in their yearday fulfilment), all convergently point to Passover Week, **1929** or **1931**, as the End of this Age. Moreover the future literalday fulfilment of Daniel's **Sixty-nine** Weeks (ix. 25) will distinctly show the day of Christ's Second Advent, for "from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince (His Second Coming) shall be seven weeks and three-score and two weeks," *i.e.*, 69 weeks of days, which are sixteen months (all but three days). So that after the command goes forth (on the same day that the Sacrifices are restored or 12 days afterwards), it will be impossible to avoid knowing the *day* of Christ's Second Advent, which will be 69 weeks of days after the day of that Command. The reasons for expecting the End of this Age to be in **1929** or **1931** are given in Appendix I. of this book.

FIRST WONDER.

(Between 1906 and 1919.)

EXTRAORDINARY EUROPEAN REVOLUTIONS AND WARS AT INTERVALS BETWEEN 12 AND 25 YEARS BEFORE THE END OF THIS AGE (WHICH END MAY PROBABLY BE ON THE LAST DAY OF PASSOVER WEEK IN 1929 OR 1931), AND INCLUDING THE EXTENSION OF FRANCE TO THE RHINE, AND THE CHANGE OF THE PRESENT TWENTY-TWO COUNTRIES WITHIN CÆSAR'S ROMAN EMPIRE INTO AN ALLIED CONFEDERACY OF TEN DEMOCRATIC KINGDOMS. THIS WILL BE THE WORK OF THREE WONDER-WORKING, FROG-LIKE, FIERCE DEMON SPIRITS, PREDICTED UNDER THE YEAR-DAY SIXTH VIAL, WHILE THE MYSTIC EUPHRATES OR TURCO-MOHAMMEDAN EMPIRE IS DRYING UP, TO GATHER THE NATIONS OF THE EARTH AND OF THE WHOLE WORLD, BY REPUBLICAN REVOLUTIONS AND GIGANTIC MILITARY PREPARATIONS, TO THE WAR OF THE GREAT DAY OF GOD ALMIGHTY TOWARD ARMAGEDDON (REVELATION XVI. 13-16), AND TO DIFFUSE THE DISORGANISING PRINCIPLES WHICH SHALL RESULT IN A POLITICAL "EARTHQUAKE SO MIGHTY AND SO GREAT AS WAS NOT SINCE MEN WERE UPON THE EARTH" (REV. XVI. 12-18,)—THE FIRST DEMON SPIRIT FROM THE DRAGON, OR SATAN, BEING A SPIRIT OF ANTICHRISTIAN INFIDELITY, MANIFESTED IN DARING AVOWALS OF ATHEISM, RATIONALISM, SPIRITUALISM, AND INCREASING APOSTACY FROM CHRISTIANITY: THE SECOND FROM THE WILD BEAST OR ROMAN EMPIRE, A SPIRIT OF REVOLUTIONARY DEMOCRACY, DISPLAYED IN THE FORM OF RADICAL DEMAGOGUISM, REPUBLICAN UPHEAVALS, COMMUNISM, SOCIALISM, ANARCHISM AND OTHER FORMS OF LAWLESS INSUBORDINATION AND CONSPIRACY: THE THIRD FROM THE FALSE PROPHET OF POPERY AND MOHAMMEDANISM, A SPIRIT OF ULTRAMONTANE AND MOSLEM FANATICAL SUPERSTITION, AS EXHIBITED IN JESUITICAL PROPAGANDISM, PILGRIMAGES, CRUSADES, SO-CALLED HOLY WARS, AND POLITICAL RELIGIOUS INTRIGUES, RALLYING THEIR ADHERENTS TO THE DEFENCE OF THE STANDARDS OF THEIR FALSE RELIGIONS. AT THE SAME TIME AS THESE EUROPEAN WARS AND REVOLUTIONS, THERE WILL BE ALSO FAMINES AND PESTILENCES AND EARTHQUAKES IN DIVERS PLACES ACCORDING TO MATTHEW XXIV. 7.

If the End of this Age is to be about 1929 or 1931 as being the end of 1,335 lunar years (equal to 1,295 solar years) of the Mahomedan abomination of desolation in the Holy Land since 634 or 636, as foretold in Daniel xii. 11, 12, then the change of the existing TWENTY-TWO Kingdoms or States within the territories of Cæsar's original Roman Empire into Daniel's Ten Allied Kingdoms (Daniel vii. 24) may be expected between 10 and 12 years before 1929 or 1931, *i.e.* between 1917 and 1921.

This astounding geographical change of the countries chiefly around the Mediterranean Sea cannot be produced without *extraordinary revolutions and wars*, including the annexation of Belgium, Switzerland, and all the left bank of the Rhine to France and other great events, as explained under the head of the Third Wonder. The very occurrence, therefore (probably between 1906 and 1919), of these great changes in the boundaries of nearly all the nations of Europe, will itself be a most notable sign, and, in fact, the *First Coming Wonder*. It will be a preliminary achievement of the Three Evil Spirits gathering the nations to the War of the Great Day of God Almighty (Revelation xvi. 13).*

Our Lord's great prophetic discourse delivered upon the Mount of Olives a few days before His crucifixion, in reply to His disciples' question, "What shall be the sign of Thy Coming and of the end of the world?" and recorded in almost identical language in Matthew xxiv., Mark xiii., and Luke xxi., predicts, as preliminary signs of the End, "wars and rumours of wars, for nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. These are the beginnings of sorrow. But the End is not yet. . . . . And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. And this Gospel of the kingdom shall be preached in all the world as a witness unto all nations; then shall the End come." The term "End of the world"

* [Note added to Fourth Edition in 1880.] Since the first edition of this book in 1866, no progress has been made toward the predestined extension of France to the Rhine. But events have hitherto only moved in an opposite direction. For in 1870–1 the German army overthrew the French army at Sedan, September, 1870, and besieged Paris, which surrendered in 1871. Then followed the Communist rebellion in Paris. Spain was the scene of Communist outbreaks in 1872. A great war between Russia and Turkey in 1876–77 was followed by the Treaty of Berlin, and separation of Bulgaria from Turkey, and its formation into a kingdom. There have been also appalling and widespread famines in China and India between 1866 and 1880.

in this discourse signifies "End of the age or dispensation," and not of the material physical earth, for the Greek word here translated *world* is *aioon* (age), and not *gee* or *kosmos* (earth).

This prophecy indicates that *wars, rumours of wars, famines, pestilences, and earthquakes* are to occur *during the few years preceding the crisis of the End with unwonted frequency,* and in so unusual a degree as to become a distinctly noticeable sign, attracting general attention. At the same time iniquity is to abound, and false doctrines to be widely propagated, although at that very period the true Gospel is to have its most extensive promulgation for a witness among all nations. So that, in fact, increased activity will be displayed both by the powers of darkness and of light. These events, however, will only be the "beginnings of sorrows; and the End is not yet." Our Lord then proceeds to state that the *final great tribulation* in its main intensity will not commence until the signal is given by the occurrence of a peculiar event, termed "the setting up of the abomination of desolation," or idol image of the final Personal Antichrist, in the rebuilt Jewish temple, which Daniel (xii. 11) foretells to take place about $3\frac{1}{2}$ years before the End. The great tribulation, commencing with the setting up of the abomination, will last for $3\frac{1}{2}$ years (Dan. vii. 25; xii. 7; Rev. xi. 2, 3; xii. 6, 14; xiii. 5), and *immediately after* that tribulation Christ's Advent in the clouds of the heavens takes place. The words read thus:—

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (let him that readeth understand); then let them which be in Judea flee into the mountains . . . For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened . . . Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."[1] (See Matthew xxiv. 15–31.)

[1] Nothing whatever of this passage in Matthew xxiv. 15–31, was fulfilled at the destruction of Jerusalem in A.D. 70, or in fact has ever yet

This is a description of the *concluding stage* of Christ's Second Advent *after* the 3½ years of great tribulation and the darkening of the constellations, when He will descend from the air upon the Mount of Olives, as depicted in Zechariah xiv. 4. The ingathering of His elect to heaven will then be completed, and will be the "harvest" ingathering of the "great multitude who come out of the great tribulation" (Revelation vii. 9, 14; xiv. 15), in contradistinction to the "firstfruits" ingathering to heaven of only 144,000 watchful Christians at the *commencing stage* of His Second Advent into "the air" *before* those 3½ years, as described in 1 Thessalonians iv. 16, 17; Revelation xii. 5; xiv. 4; iii. 10. The 144,000 are those who obey the injunction, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke xx. 36).

The statement in this prophetic discourse, "This generation shall not pass away till all these things be fulfilled," is understood by many to signify that the Jewish race or nation (in Greek, *genea*) shall not pass away, which is the fact, for notwithstanding their dispersion they still preserve their identity.

We must expect that, as the End approaches, wars and rumours of war will increase,[2] and the state of society will more and more resemble what it was in the days of Noah and Lot, when *extreme wickedness abounded*, and "the earth was corrupt before God, and the earth was *filled with violence*," and the testimony of Noah, the preacher of righteousness, like that of Lot, was generally disbelieved. "As the days of Noe were, so

---

been accomplished. "The abomination of desolation spoken of by Daniel the prophet" has never yet been set up, but is to be set up 1335 literal days before the End of this Age and the time of full blessedness (see Daniel xi. 31, xii. 11, 12). The siege and destruction of Jerusalem by the Romans in A.D. 70 greatly resembled and vividly typified its future siege and desolation by the latter-day Franco-Roman Emperor, whose image, the abomination of desolation, will be set up in the rebuilt Jewish temple for 1290 literal days (Dan. xii. 11). But when the Romans in A.D. 70 captured Jerusalem, they burnt down the temple instantly, and no idolatrous abomination stood in it for 1290 days.

[2] The political earthquake of 1848 internally convulsed France, Prussia, Austria, and Italy; but there was no *international* war between any of the Great Powers of Europe for 38 years, between 1815 and 1853. Then there was the Crimean war in 1853–4–5, and the Sepoy Mutiny in 1857, and the battles of Magenta and Solferino between France and Austria in 1859, and the American Civil War from 1860 to 1864, and the war between Prussia and Austria in 1866.

shall also the coming of the Son of Man be; they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away." "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man shall be revealed" (Matthew xxiv. 37–39; Luke xvii. 26–30).

Perilous times are emphatically predicted by Paul in 2 Timothy iii. 1–5, to come in the last days: "This know also, that in the last days *perilous times shall come.* For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away." And in 2 Thessalonians ii.: "The day of Christ shall not come, except there come *a falling away* first (a widespread apostacy from Christian faith), and that man of sin be revealed, sitting in the temple of God (at Jerusalem), showing himself that he is God . . . whom the Lord shall destroy with the brightness of His Coming," *i.e.*, His Second Advent. Peter similarly predicts there shall come in the last days *scoffers,* walking after their own lusts, and saying, "Where is the promise of His Coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation?" (2 Peter iii. 3).

THREE UNCLEAN, FROG-LIKE, MIRACLE-WORKING DEMON SPIRITS OF ANTICHRISTIAN INFIDELITY, REVOLUTIONARY DEMOCRACY, AND POPISH AND MAHOMETAN CRUSADING FANATICISM are predicted under the year-day sixth vial in Revelation xvi. 12–14, to be the disturbing, intriguing agencies which shall *go forth unto the kings of the earth and of* THE WHOLE WORLD, *to gather them to* THE WAR OF THE GREAT DAY OF GOD ALMIGHTY, at the same period as the "drying up of the mystic Euphrates," or dissolution of the Turkish Empire, shall be progressing toward its final accomplishment.

12. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings

of the east might be prepared. 13. And I saw THREE UNCLEAN SPIRITS, like frogs, come out of the mouth of the Dragon, and out of the mouth of the Wild Beast, and out of the mouth of the False Prophet. 14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to THE WAR OF THAT GREAT DAY of God Almighty. 15. Behold, I come as a thief. Blessed is he that watcheth, and keepth his garments, lest he walk naked, and they see his shame. 16. And they gathered them together into a place called in the Hebrew tongue Armageddon. 17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18. And there were voices, and thunders, and lightnings; and there was A GREAT EARTHQUAKE, such as was not since men were upon the earth so mighty an earthquake, and so GREAT," etc. (Rev. xvi.)

This period of the year-day sixth vial and drying up of the Euphrates, symbolising the Mahomedan Turkish Empire,* is generally held to have commenced about the year 1820, and will continue until its *loss* of MECCA, the Mahometan ecclesiastical capital, and its completed dismemberment into its five original kingdoms of *Greece*, *Egypt*, *Syria*, and *Turkey* (ancient Thrace) below the Balkans, and the *Balkan States* (Turkey above the Balkans). The going forth of the three frog-like spirits is announced as the latter portion of the sixth vial, and it is noticeable that in **1848**, nearly thirty years after 1820, *they all three went forth* in a very marked manner.

The three respective sources from which the three spirits issue forth are stated to be:—1. The *Dragon*, which is explained in Revelation xii. 9, to be *Satan;* 2. The *Wild Beast* with seven heads and ten horns, representing Cæsar's *political Roman Empire*, which in 1848 was existing under its seventh Napoleonic headship "wounded to death" at Waterloo, but beginning to be healed in that year by Louis Napoleon's election over France as Republican President (Revelation xiii. 3); 3. The *False Prophet* or *wild beast with two horns*, representing the *ecclesiastical Roman Empire*, which consists of the twin religious *horns* or Antichristian systems of *Popery* in the Western Roman

* The Mahometans date their Calendar from July 16 A.D. 622, the hegira or flight of Mahomet, and count time by lunar years, each of which is 10 or 11 days shorter than a solar year. Part of their Calendar is reprinted in our Appendix I., and shows that their 1335th lunar year, dated from 622, will be from Oct. 28, 1916, to Oct. 17, 1917. J. A. Brown, in 1823, in his two-volumed "Eventide," considered 1917 to be perhaps the end of the 1,335 lunar years of the Mahomedan abomination of desolation in Daniel xii. 11, 12 (equal to 1,295 solar years). Dr. Grattan Guinness, in 1885, in his "Light for the Last Days," showed 1931-2 to be the furthest End of this Age. The first entrance of the Mahomedans into Syria and their capture of it was in 634, and their capture of Jerusalem was in 636, from which years 1,335 lunar years (1,295 solar years) will end either in 1929 or 1931 as the End of this Age.

Empire and *Mahometanism* in the Eastern Roman Empire. A comparison of Revelation xiii. 11–17, with xix. 20, shows the *false prophet* to be the name of the *two-horned wild beast.* The *going forth* of these Three Spirits indicates an extraordinary fresh diffusion of their evil principles.

THE FIRST SPIRIT

of *Antichristian Infidelity* going forth from *Satan* appeared in a new and startling manifestation in 1847–8 in North America, in the form of so-called modern SPIRITUALISM, which is nothing else than revived SORCERY, necromancy, and demonology. It arose in the neighbourhood of Rochester, New York, and subsequently has spread, more or less, through all the United States, and, in a less degree, in Great Britain and various parts of Europe. Its *mediums* are possessed by demons in much the same way, although not generally in so violent a form, as the demoniacs mentioned in the Gospels, out of whom our Lord ejected the unclean spirits. The *Three Spirits* are expressively spoken of as being like *frogs*, which are much more active in the darkness of midnight than in the daytime, and so mediums generally prefer dark circles and an exclusion of light before they can obtain manifestations from the spirits. The *unclean* nature of these spirits is sufficiently shown by the project of the *abolition of marriage* and the substitution of promiscuous *free love* which is entertained by many spiritualists; and, in fact, the most advanced of them openly avow their desire to see the Christian religion wholly destroyed, and supplanted by Pantheism and Socialism.

The Three Spirits are also declared to be the *miracle-working spirits of devils*, or, in the original Greek, of *demons*, which in its most usual Greek signification, denotes the spirits of *deceased wicked persons*, and not the spirits of Satan's *fallen angels*, who are a totally different class of evil spirits. These demons are, in fact, the disembodied spirits of thousands of deceased infidels, such as Paine, Voltaire, and Hume, and deceased democratic revolutionists, such as Danton, Robespierre, Mirabeau and the first Bonaparte, and deceased Jesuits, such as Ignatius Loyola, the Inquisitors, and Machiavel, &c., who are allowed to go to and fro amongst mankind at this period, and invisibly to incite and energise them to such infidelity, revolution, and superstition as shall plunge them all into *the war of the great day of God Almighty*, so as to bring them eventually under the

leadership of the final Napoleonic Antichrist, who will be the modern incarnation of those spirits.

In regard to the true grammatical meaning of the word *demons*, incorrectly translated *devils*, in this passage in Revelation xvi. 14, "They are the spirits of devils, working wonders," the learned Dr. Seiss, of Philadelphia, United States, justly says in his "Last Times":—

"Though demons are referred to about eighty times in the New Testament, and are even said to be of different kinds, they are never mentioned in a way to show that they are the *fallen angels*. They are never assigned a celestial origin. They are never referred to except in connection with our world. Satan is never called a demon.[1] It is to be regretted that in our English Bible the translators have always used the word *devils* instead of *demons*. Jahn refers to numerous authors who have maintained by a multitude of quotations from Greek, Roman, and Jewish writers, that the *demons are the spirit of dead men*, particularly of such as maintained bad characters while living. They live in our atmosphere, wander about our world, awaiting the final judgment, and constitute, perhaps, the most efficient agents for the accomplishment of Satan's infamous designs against the peace and good of our race."

Although Spiritualism only arose in 1847–8, it has spread with almost more rapidity than any other false religion ever did. There are said to be in the United States some twenty newspapers and periodicals principally devoted to it, besides numerous other literary treatises. Many persons of eminence and high talent in various professions are its advocates, and it claims altogether one million believers, but, at a moderate computation, it has perhaps infected and contaminated a quarter or half a million persons sufficiently to make them practical unbelievers in orthodox Christian doctrines. Spiritualism is often introduced into households by the apparently harmless proceeding of table-turning and table-tipping. Then someone in the circle often becomes developed as a *medium*, that is, a person under the mesmeric control of evil spirits, who from time to time enter into and take possession of the medium's body and faculties of articulation, so that at such periods the *medium* utters not his own thoughts or words, but those of the evil spirit possessing and controlling him. The demon spirits

[1] Dr. Seiss' "Prophecies of Revelation" (2*s.* 6*d.* at *Christian Herald* office) is an attractive and popularly written work on the prophecies, as is also his Parable of the Virgins and Wonderful Confederation, here quoted. He holds much the same views regarding the Jews, the Tribulation, the latter-day Napoleonic Antichrist, &c., as are here set forth.

speaking through the mediums profess to be departed spirits, whose bereaved relatives on earth they then make communications to. They often claim to be the deceased spirits of eminent philosophers, poets, statesmen and theologians, and deliver lengthy communications in keeping with the character they assume. These utterances are sometimes couched in an elevated tone of piety, at other times in an infidel Antichristian tone; but they are believed in by numbers of infatuated spiritualists as a new Gospel superseding the old Bible.

Spiritualism is a manifest fulfilment of the prophecy in 1 Timothy iv. 1–3: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils (in Greek, *teachings of demons*), forbidding to marry and commanding to abstain from meats," &c. It is markworthy that already many spiritualists advocate the abolition of marriage and the substitution of free love or unhallowed libertinism, and some of them recommend a vegetarian diet, or even fasting, as conducive to bring the mediums more under the influence of the spirits. Spiritualism being nothing else than a revival of ancient witchcraft, necromancy, clairvoyance, and possession by familiar spirits, it is not surprising that extraordinary supernatural prodigies are often wrought by the mediums, just as by the Egyptian magicians and the Witch of Endor in olden time.

During the last few years other forms of Antichristian infidelity, such as Rationalism, Positivism, Neology, and Colensoism, have defiantly held erect their serpent crests and hissed forth their profanities. Avowed scepticism, euphoniously styling itself *Secularism* or *Freethought*, has its halls, lecturers, such as C. Bradlaugh, and numerous adherents in London, and every large British town, and is estimated to circulate annually in Britain twenty-eight million copies of publications, large and small, chiefly among the class of artizans and mechanics.

The Second Spirit

of *Revolutionary Democracy* from the ten-horned *wild beast,* or political Roman Empire, likewise went forth with clamorous croaking and fresh energy among the nations in 1848, that unparalleled epoch of political revolutions. France, after enjoying many years of quietude, as a monarchy under King Louis Philippe, suddenly broke out into revolution, proclaiming liberty, equality, and fraternity, and became a Republic. Lous Philippe fled to England. A revolution also broke out in Prussia and

Austria, and was apprehended even in London, so 170,000 special constables were sworn in, and the military were kept under arms, in the eventful month of April, 1848, when Feargus O'Connor headed a great Chartist procession to the House of Commons. But peace was providentially preserved in England.

In that year the Napoleon dynasty, which is the seventh headship of the seven-headed wild beast, or Roman Empire, began to revive from its "deadly wound by the sword" received at Waterloo in 1815, for Louis Napoleon, who had been an exile in England, returned to France, and was elected on June 8, 1848, a deputy in the French National Assembly, and on December 30 President of the French Republic for three years. He dissolved the National Assembly in 1851, and on December 4, accomplished a *coup d'état*, and on December 24 he obtained seven million votes (partly by the help of the Catholic priests), electing him President for ten years. Then on December 2, 1852, he was elected Emperor of France; and thus the Napoleon dynasty *began* to be healed of its Waterloo wound, although it has not yet regained anything like all the dominion possessed by Napoleon I.[1]

[1] ALISON, the historian, says of the revolutions of 1848:—"Paris, as in every age, was the centre of impulsion to the whole civilised world; and disastrous beyond all precedent, or what even could have been conceived, were the effects of this new revolution in Paris on the whole Continent; and a very long period must elapse before they are obviated. The spectacle of the French Government, esteemed one of the strongest in Europe, and a dynasty which promised to be of lasting duration, overturned almost with-

[1] [NOTE, added in 1891.]—When the first edition of this book, "Forty Future Wonders," was published in 1866, the Emperor Louis Napoleon was reigning over France, and the following paragraph (which we now reprint in italics) was printed under the head of the First Wonder:—

It is important to notice that it appears quite certain that some Napoleon must become the seventh-eighth head of the Roman Empire, who is to make the seven years covenant with the Jews.

The Emperor Louis Napoleon was defeated by Germany at Sedan, Sept., 1870, and died at Chislehurst, in England, in Jan., 1873. His son, Prince Louis Napoleon, who then became titular head of the Napoleon dynasty, was killed in the Zulu war, in July, 1879. Prince Jerome Napoleon then in 1879 became titular head of the Napoleon dynasty, and died at Rome in exile from France on March 17, 1891. There now remain his two sons, who are both fitted to become great military leaders—Prince Victor Jerome Napoleon, who was born on July 18, 1862, and who lives in Brussels, and became the head of the Napoleon Dynasty at the death of his father, Prince Jerome Napoleon, on March 17, 1891; and his younger brother, Prince Louis Jerome Napoleon, who is now Colonel of a Russian regiment in the Caucasus.

out resistance by an urban tumult, roused the revolutionary party everywhere to a perfect pitch of frenzy. A universal liberation from government, and restraint of any kind, was expected, and for a time obtained, by the people in the principal Continental States, when a Republic was again proclaimed in France; and the people, strong in their newly-acquired rights of universal suffrage, were seen electing a National Assembly, to whom the destinies of the country were to be entrusted. The effect was instantaneous and universal; the shock of the moral earthquake was felt in every part of Europe."

W. BEALE, the author of the learned Commentary "Armageddon," in three volumes, also says of those revolutions in 1848:—"Thus, like the sudden eruption of some huge volcano, the demoniac miracle-working spirits simultaneously burst their various prison-houses, and scattered death and misery around them. Atheism, Communism, Socialism, Red Republicanism, the elements of apparent liberty, but, in truth, the chains of darkness in which Satan binds the souls of men, as with fetters of iron, were the accursed fruits of the working of the three unclean spirits, the Satanic frogs issuing from the mouths of the Dragon, the Beast and the False Prophet. The spirits of demons were the unseen instruments, and miraculous were the results of their agency, results not terminating, but leading to a still darker and more dreadful future, to that coming unparalleled time of tribulation, the future great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great, of Revelation xvi. 18. Stirring up the apostate nations of the earth to bloody strife, urging them on in fiendish triumph to the overthrow of all established institutions, breaking down thrones and altars in the name of liberty, and casting titles, honours, property, into one promiscuous heap, at the feet of that incarnate Moloch of the day, "La République démocratique et sociale," the Red Republic of Communism, they but prepared the way for the rise of that last great Antichristian Anarch who is to emerge from it to his predicted supremacy 'over all kindreds, and tongues, and nations'—that last Roman Cæsar, who will rival in efficiency the centralised despotism of the Augustus of ancient days."

The same democratic revolutionary spirit has been actively at work ever since 1848, and has produced the long-continued rebellion in China, the Sepoy Mutiny in India in 1857, the Druse massacres in Syria, and the tremendous Civil War of 1861–4 in the United States, by the Southern against the Northern States, as well as the political convulsions in Mexico and South America. Its energetic development is especially manifest in Communism in France, Socialism in Germany, Nihilism in Russia, Fenianism in Ireland, and European Internationalism—a sort of Red Republican association of working men. The frequently recurring strikes among workmen are also often a manifestation of the same spirit.

THE THIRD SPIRIT

Of *Popish and Mahometan* crusading propagandist fanatical

superstition proceeds from the *False Prophet*, which, according to Revelation xiii. 11–17, compared with xix. 20, is evidently a synonym for the *two-horned wild beast*, representing the *ecclesiastical* power of the Roman Empire, just as its *political* power is denoted by the *ten-horned wild beast*. These two wild beasts, in Revelation xiii., are not yet completely developed, although the component parts of the corporate body of each of them already exist. The *ten-horned* wild beast will be a political confederacy of *ten* federally united *kingdoms*, into which the whole extent of Cæsar's Roman Empire, now existing in the form of more than *twenty separate kingdoms or states*, will then be organised. The *two-horned* wild beast will be an ecclesiastical confederacy of the *two* spiritual *kingdoms* of the Papacy and Mahometanism, which will be eventually united under one supreme pontiff, without losing their individual distinctness, just as the ten kingdoms under ten kings will preserve their distinct individuality, although federally united under one supreme emperor.

As the ten horns will be the ten *political kingdoms* of Britain, France, Spain, Italy, Austria, Greece, Egypt, Syria, Turkey, and Bulgaria, so the two horns will be the two *ecclesiastical kingdoms* of the Papacy and Mahometanism, which, on the whole, are the prevailing religions in those countries.[1] The State Church of England, as well as the Greek Church in Greece were originally incorporated with the Church of Rome, and will be so again at the final crisis of $3\frac{1}{2}$ years.

The scarlet woman, in Revelation xvii. 9, sitting upon the seven hills, admittedly signifies the Church of Rome, and is there depicted at the future period of her final judgment (verse 1) as "Babylon the Great, the mother of harlots and abominations (*i.e.*, false religions) of the earth," for she will then have received into her bosom, and amalgamated with herself Mahometanism, the Greek Church, Buddhism, Spiritualism, &c. It is only thus that she can be described as seated upon "peoples, and multitudes, and nations, and tongues,"

[1] Moreover in the year-day fulfilment of Daniel, the two little horns in chapters vii. and viii. undoubtedly represent respectively the Papacy in the Western Roman Empire, and Mahometanism in the Eastern Roman Empire, and in Revelation xiii. we find those two little horns combined on the two-horned wild beast. In the future literal-day fulfilment those two little horns in Daniel vii. and viii. represent the final Napoleonic Antichrist in his career respectively in the Western and Eastern Roman Empire.

language which certainly denotes *universal* dominion far beyond what the Church of Rome possesses at present.

She is likewise depicted as then sitting triumphantly as its ecclesiastical mistress upon the ten-horned wild beast, that is to say, upon the ten confederated nations which we have just enumerated, and, in the intoxication of her marvellous success, waving deliriously a cup, exclaiming, "I sit a queen" (Revelation xviii. 7). Hence it is clear, that, as the Church of Rome will then be seated as ecclesiastical mistress and State Church over the Mahometan countries of Egypt, Syria, and Turkey, as well as over the rest of the ten kingdoms, she must therefore have formed an ecclesiastical confederacy between Popery and Mahometanism. And this is fully confirmed by the emblem of the two-horned wild beast, representing this Papal-Mahometan hierarchy at a later stage, after the scarlet woman shall have been dismounted and despoiled by the ten kings, and stripped of her wealth and temporalities (Rev. xvii. 16, xiii. 11).

Hence a strife-producing evil spirit going forth from the False Prophet, or two-horned wild beast, denotes a spirit of *crusading fanaticism and propagandism* from the Papacy and Mahometanism. Now, it is singular that the year 1848 was the marked epoch of the outburst, not only of the first and second spirit of *Spiritualism* and *Revolutionary Democracy*, but also of this third spirit of *Jesuitical crusading intrigue* and conspiracy, for the Jesuit Ultramontanes were openly asserted to have fomented the revolution in France in 1848, which so suddenly overthrew Louis Philippe's monarchy. The Roman Catholic *Weekly Register* has said:—"During Louis Philippe's reign the Catholic Church in France was in absolute bondage. The bishops were constantly snubbed, the cathedrals and churches were suffered to go to decay, and the utmost indulgence was given and the warmest friendship shown to the violent literary revilers of the church and enemies of religion. Louis Philippe invaded the Pontifical States and seized Ancona, in order to oppose the Austrians, who had entered Italy at the Pope's desire to suppress a Carbonaro insurrection."

The Jesuits perceived that King Louis Philippe would never promote their interests, and so they encouraged the revolutionary movement of 1848, which overthrew him, and then they are asserted to have powerfully aided in securing the election of Prince Louis Napoleon as Republican President of France in December, 1848, in return for his promise to further their ends and aims. The Catholic priests led their flocks like

sheep to the poll to vote for Louis Napoleon. The result of this was seen in Louis Napoleon sending French troops in 1849 to suppress the Republican revolution in Rome, which had caused the Pope's flight from that city, and afterwards upholding and protecting the Pope in Rome by French bayonets, although nothing could be more inconsistent than for a French Republic to overthrow an Italian Republic, in order to restore the despotic temporal sovereignty of the Pope over Rome.

One great manifestation of the *Ultramontane crusading spirit* we may look for in the future predestined war of Catholic France against Protestant Prussia, by which France must regain the Rhine frontier of ancient Gaul, and therefore must conquer and annex to its territory Luxemburg, part of Holland, Belgium, Rhenish Prussia, Switzerland, and also Baden, Wurtemburg, and part of Bavaria, unless the three latter are added to Austria. Reverses and defeats in any quarter will only intensify the desperate energy of Ultramontanism and Clericalism, and make it ally itself with Communists, Socialists, or any party that will promote its ambitious schemes.

Jesuitical Propagandism has also gone forth since 1848 with fresh energy and strength in other forms. It has especially appeared in the Protestant Established Church of England in the extraordinary movement of many of her clergy to assimilate their teachings and ritual as nearly as possible to those of the Church of Rome, in fact to Romanise the Church of England. This movement is known as Ritualism, Tractarianism, Puseyism, or Ultra-High-Churchism. It has introduced into Protestant sanctuaries Popish ceremonies and vestments; incense ascends and censers are swung where they have not been for three hundred years since the Reformation. Hymns are sung to the Virgin Mary; the Communion table is called an altar; the clergyman, a sacrificing priest; the Lord's Supper, a sacrifice, and alleged to be the veritable body and blood of Christ. Confession to the priest is enjoined, and forgiveness alleged to be conveyed by absolution, and penances are prescribed.

The Rev. Dr. Cumming has well said: "Jesuitical Popery grows in all soils—it is an upas tree that flourishes in all climates. It calls for repeal in Ireland, and tries to crush liberty in France—it is a democrat in America, and an autocrat in Russia—it tolerates no other faith when it has power—it whines and weeps that it is persecuted when it has lost that power. It is heard in royal cabinets and in republican congress; its hands touch the sceptre, and arrange the ballot-box. It gives tutors to the children of the great, and opens free schools for the children of the poor. It

enters universities, academies, asylums—it finds access to the hospitals, and gives prescriptions from the Vatican to be blended with the prescriptions of the physician. It lives in all climes—it breathes all airs—it drinks all streams—it makes any sacrifice—it assumes any shape—sleeps or springs—its consuming and absorbing aim is dominion over soul and body—its effort is to contaminate the one and crush the other, and to make captive to itself the energies and influence of both. Its progress and ravages are recorded in every journal—its croakings are heard in every corner of the land, and the foul traces of its trail are seen wherever toleration has opened a pathway for its presence."

The Rev. B. Slight has also justly observed, "Of late years the spirit of Popery has been without doubt very energetic. There has been a renewal of miracles. Nunneries and monasteries have been multiplied; the Jesuits have been revived. It does its work craftily with the higher powers, besetting statesmen with tenacious application and with a croaking cry. Its agents have insinuated themselves into the government affairs of Ireland, Canada, and other colonies; into France, and several nations of the Continent of Europe. They have associated their operations with agitators, as in Ireland, and in many other places. It is doing the work of democracy; and, indeed, there is a union of the three spirits, of Infidelity, Democracy, and Romanism, in action. The Pope saw that the spirit of democracy was prevalent in Europe, and accordingly he allied himself with the democrats of France, and other places. The priests are remarkable for appearing to act in coincidence with any popular feeling. In several places the balance of power has been with the Papist party; and they have been courted by statesmen to secure a preponderance. Governments have run a mad race for the honour of patronizing Romish Bishops and Priests; and France has lent the aid of its ships and influence to palm them upon the weak inhabitants of the South Sea Islands. All this has raised their hopes, and they have triumphantly boasted that all nations will soon submit to the Pope. "It is thought by many that *France* will be the great advocate of Romanism, and will prove *the chief secular power employed by the three spirits to take the lead in gathering the kings of the earth* to the war of the great day of Almighty God. It is remarkable that three frogs is the old coat of arms of France: that three each, in two divisions, were on the armorial shield of Clovis: and that three were on the banner of Clovis."

"Olde Armys of Fraunce."

Fabian's Chronicle.

The singular heraldic fact that France's old national insignia and escutcheon or coat of arms were *three frogs*, remarkably agrees with the circumstance that of all the ten nations France is the chief seat and propagandist centre of Infidelity, Democracy, and Ultramontane Superstition which are to "gather the nations to the war of the great day of God Almighty toward Armageddon" (Rev. xvi. 14).

The spirit of Romish Propagandism has also been vigorously operating in the United States and Canada during the last twenty years; it has largely increased the number of Romish ecclesiastics, churches, schools, and convents, and has predominated so as to exclude the Bible altogether from many of the public schools. In England, according to the *Roman Catholic Directory*, the Romish clergy in the last ten years have increased from about 700 to 1300—nearly double: and its churches from about 700 to 900: and 100 convents have been added to those previously existing. In Ireland the Ultramontane spirit is very active, and is endeavouring to get the direction of the educational institutions in that country.

As regards the spirit of *Mahometan crusading* fanaticism, it went forth powerfully in India in 1857, stirring up the formidable Sepoy Mutiny, and assuredly it will go forth again in bringing to pass the predicted legislative separation of India from England; and during the expiring throes of the Turco-Mahometan Empire, Mahomedan leaders will doubtless proclaim a jehad, or so-called *holy war*, against Giaour heretics, just as Ultramontanists will proclaim a holy war against Protestants.

The appropriate comparison of these three evil spirits to FROGS is strikingly illustrated by their great swelling utterances, ceaseless clamour, garrulous loquacity, prolific multiplication, intrusive pertinacity, slimy contamination, and amphibious politico-ecclesiastical nature. Frogs are bred in *stagnant* pools, and croak chiefly in darkness, and so infidelity, in its modern forms of scientific philosophic Rationalism and German Neology, denying the Divine inspiration and miracles of the Bible, has been justly defined by a French author, Guizot, as "a noxious spawn bred in the stagnant marshes of corrupted Christianity." And thus the frogs of Infidelity, Spiritualism, Democratic Demagogueism and sedition, Jesuitical priestcraft, and Ritualism croak loudly and clamorously, and, like the Egyptian frogs, creep in swarms into houses, as a pestilence that walketh in darkness. They are evidently preparing the way for the predicted *apostacy* or *falling away* and wide-spread "departure from Christian faith," out of which the latterday Man of Sin or Personal Antichrist is to arise and reign over all nations for 3½ years (2 Thessalonians ii. 3; 1 Timothy iv. 1). And as the croaking of frogs in tropical climates is loudest at *midnight*, so must we expect the croaking of these frog-like spirits to wax loudest as we approach the world's hour of MIDNIGHT, which,

in the Parable of the Ten Virgins, is placed just before the Bridegroom's coming, and which is the darkest hour preceding the dawn of the unsetting Sun of Millennial Righteousness that shall soon arise with everlasting healing in his wings.

The "War of the great day of God Almighty.

The war of Armageddon," (in Greek *polemon*, not *battle*) is the goal toward which the three unclean spirits are to gather the nations; and this, in the yearday fulfilment of the sixth vial, signifies the terrible revolutions, agitations, and politico-religious wars which will accompany the formation of the countries of Cæsar's Roman Empire into *the Ten-kingdomed Confederacy* in its three successive forms, and which will extend, moreover, to other parts of the world.

The Second Advent of Christ to remove to heaven his waiting people takes place at the end of the yearday sixth vial in accordance with his personal announcement, "Behold I come as a thief. Blessed is he that watcheth" (Rev. xvi. 15). Then follows the yearday SEVENTH VIAL which is fulfilled during the remaining final five years of this dispensation. Its being poured out into THE AIR denotes the worldwide universality of its action. This will follow the descent of Christ into *the air* to take up his people to meet Him and to cast Satan out of those aërial regions, and therefore this Vial of Judgment is poured out into *the air* as the special seat of Satan, "the prince of the power of *the air*."

The outpouring of the Seventh Vial will cause "a GREAT EARTHQUAKE such as was not since men were upon the earth, so mighty an earthquake and so great, so that every island shall flee away and the mountains shall not be found." In the figurative yearday fulfilment, this denotes an unparalleled worldwide REVOLUTION—a violent convulsion and overwhelming demolition of all settled governments far surpassing the French Revolution of 1793, which latter is called in Rev. xi. 13, only "A great Earthquake."

This tremendous revolution will take place about two years and a half after the covenant, and will give birth to the second form of the Ten-kingdomed Confederacy, when all the ten kingdoms become atheistic and Red-republican, and permit the Church of Rome, then become socialistic and Red-republican likewise, to be seated upon them in ecclesiastical supremacy as prefigured in Revelation xvii., by the Scarlet Uncrowned Tenhorned Wild-

beast covered with blasphemous titles, and ascending from the bottomless pit, carrying the Scarlet Woman.

At present deadly hostility exists between the Radical Republicans and the Ultramontane Jesuits—the "Reds" and the "Blacks" as they are termed. The Republicans believe that the Jesuit Priests secretly influence the people in churches, schools, and the confessional against the Republic and in favour of a Monarchy. But in due time the Jesuit Priests will make a compact with the Republicans zealously to teach and preach Communistic Republican doctrines in return for their support, so that the Scarlet Wildbeast will uphold the Scarlet Woman.

The above-mentioned events will be closely connected—the Coming of Christ into the air, the pouring of the Seventh Vial into the air, the casting down of Satan from the air on to the earth (Rev. xii. 7), the mighty and great earthquake or revolution, and the consequent Red-republicanising of the nations, and elevation over them of the Babylonish Harlot.

OBSERVATIONS ADDED TO FOURTH EDITION IN 1880.

Since the first publication of this book in 1866, the *first* spirit of infidelity and spiritualism has gone forth increasingly, and the rising flood of scepticism has registered its tide-mark high on the door of the British House of Commons by their admission of the avowed atheist, C. Bradlaugh, as member for Northampton. Yet amid multiplying signs of the predicted "falling away" (2 Thess. ii. 3) and activity on the part of Satan's hosts, there is an unwonted counter activity on the part of God's people in spreading abroad a knowledge of the gospel. While the wicked are growing worse, the Good are becoming holier and more earnest in Christian work. The aggregate income of benevolent and religious societies was never larger; the number of Home and Foreign missionaries, ministers, evangelists, open-air preachers, and of religious services, and the circulation of religious literature, was never greater than now. The signal promotion of Temperance and Religion through the Blue Ribbon Army and the Salvation Army, and the revival meetings held since 1875 by Messrs. Moody and Sankey in Britain[1] and America, and the unprecedented works of faith and prayer carried on by such

[1] The "*Christian Herald*," was started as a weekly penny journal by the author in 1874, in connection with Messrs. Moody and Sankey's meetings, and in 1880 circulates two hundred thousand copies every week in Britain, and fifteen thousand in America.

men of God as Mr. George Müller of the Bristol Orphanages, the Rev. C. H. Spurgeon, Dr. Barnardo, Mr. Grattan Guinness, and others, are a few out of many manifestations of Christian energy in these last days. Nevertheless, the Christian Church, as a whole, is slumbering and sleeping in comparison with the marvellous awakening it will experience for about two years during the period of the midnight cry before the Second Advent of Christ (Matt. xxv.) to translate the Wise Virgins to heaven.

The *second* spirit of *democracy* too went forth with fresh energy in 1870 in France and established over it a Republic, which still continues in the present year 1880, in the place of the Napoleonic empire "wounded to death" at Sedan (Rev. xiii. 3). But before the Ten-Kingdomed Confederacy can be formed, a *Monarchy* must rule France if the *ten kings* predicted in Daniel vii. 24, to reign over the Ten Kingdoms, are to be Monarchical and not Republican rulers. If moreover they must be *kings* and not *queens*, A KING will at that same period be reigning over *Britain*—and over a Britain probably *legislatively separated from Ireland*, because when the ten-kingdomed confederacy distinctly appears, the countries like Ireland and India *outside* Cæsar's Roman empire must have been separated from the countries like Britain *inside* the Roman empire, at least to the extent of their getting Home Rule. The *Irish Land League*, like Fenianism, is a manifestation of the Frog Spirit of revolutionary democracy, and seems likely to be a potent factor in effecting this.

The *third* spirit of Ultramontane Jesuitical crusading fanaticism went forth in a marked manner in 1870, "to the kings of the earth to gather them to war," in the great Franco-Prussian conflict. This was closely connected with the Jesuit Œcumenical Council at Rome in July, 1870, when the blasphemous dogma of the infallibility of the Pope was proclaimed, on July 18, 1870, amid thunder and lightning, on the very day when the French army marched against the German army.

Professor Friedrich, in his published diary, kept by him whilst he was at that Œcumenical Council, speaks of a distinct understanding having been arrived at between the Jesuit party and the French Emperor, in view of a Franco-Prussian war. He adds—"It was no secret, but a notorious fact, that the Empress Eugènie was entirely under the influence of the Jesuits, and in constant communication with Rome, through the agency of her confessor, and that she was eager in urging on

the war, which she repeatedly spoke of as '*ma guerre*' (my war), because she regarded it as a sort of crusade. The Jesuits hoped to promote by war the policy they had inaugurated by the Œcumenical Council and the Syllabus which had preceded it. The co-operation of other Court confessors in Austria, Italy, and Bavaria was also reckoned upon; and if the German victories over France at Wissenberg, Woerth, and Spicheren had not so rapidly succeeded each other, the calculations made at the Vatican and the Tuileries for bringing about a coalition of the Catholic powers against Germany would not have failed."

The Jesuit-instigated war against Germany resulted, however, in the utter defeat of France at Sedan in September, 1870, and the dethronement and exile of the Emperor Napoleon III. and the Empress Eugènie, and the overthrow of the Pope's temporal sovereignty over Rome by the Italian army taking possession of it as the metropolis for Italy. And in the present autumn of 1880, Jesuit institutions are being suppressed throughout the French Republic by legislative decrees, and many Jesuits are emigrating from France to other countries. The efforts to suppress them in France and Germany will, however, only goad them to more desperate plots and conspiracies to revolutionise those and other European countries, in the hope of regaining their lost power. And this, unfortunately, they are predestined to achieve in a few years' time, for the Scarlet Woman is just before her final judgment, to be triumphantly seated in temporal sovereignty, not only on (1) the seven *hills of Rome*, but also (2) upon the *ten nations* of Cæsar's Roman Empire, prefigured by the scarlet or Red Republicanised *ten-horned wild beast*, and still further (3) upon "*peoples, and multitudes, and nations, and tongues*," a phrase which certainly indicates world-wide supremacy, so that her triple crown will become only too true an emblem of her three-fold dominion (see Revelation xvii. 9, 3, 15). Although it is indicated in the prophecies (as shown under the head of Sixteenth Wonder) that the Church of Rome will not fully achieve this marvellous triumph until about two years and a half after the predicted covenant between Napoleon and the Jews, yet we may fully expect to see every successive year a growing tendency in Jesuitical Ultramontanism to ally itself with Communistic Red Republicanism for revolutionary purposes. A constant increase of the power and activity of all the Three Frog Spirits must be expected in proportion as we approach the final crisis.

SECOND WONDER.

(Not later than 10 to 12 years before the End of this Age, *i.e.* not later than between 1917 and 1920.)

COMPLETED DISMEMBERMENT OF THE MOHAMMEDAN TURKISH EMPIRE, THUS FULFILLING THE MYSTICAL "DRYING UP OF THE EUPHRATES" UNDER THE YEAR-DAY SIXTH VIAL IN REVELATION XVI. 12, BY THE RE-ESTABLISHMENT OF THE FOUR-HORN KINGDOMS OF ALEXANDER THE GREAT'S GRÆCO-MACEDONIAN EMPIRE AS FOUR DISTINCT AND SEPARATE KINGDOMS, AS IN ANCIENT TIMES, ACCORDING TO DANIEL VIII. 8 TO 23, NAMELY—1. GREECE, INCLUDING THESSALY, EPIRUS, ALBANIA, AND MACEDONIA; 2. EGYPT, "THE KING OF THE SOUTH" (DANIEL XI. 40), WITH, PERHAPS, PALESTINE ADDED TO IT; 3. SYRIA, "THE KING OF THE NORTH" (DANIEL XI. 40), WITH ARMENIA AND MOST OF ASIA MINOR; 4. THRACE, *i.e.*, EUROPEAN TURKEY SOUTH OF THE BALKANS AND EAST OF MACEDONIA, TOGETHER WITH BITHYNIA. THESE WILL BE FOUR OF THE FIVE EASTERN KINGDOMS TO BE FORMED WITHIN THE EASTERN HALF OF THE ROMAN EMPIRE; AND THE FIFTH KINGDOM WILL BE THE BALKAN STATES, *i.e.*, BULGARIA, SERVIA, ROUMANIA, AND PART OF HUNGARY. SUBSEQUENTLY WHEN FIVE WESTERN KINGDOMS ARE ALSO FORMED, AND ALL TEN ALLIED TOGETHER IN A CONFEDERACY AS PREFIGURED BY THE TEN-HORNED WILD BEAST AND THE TEN-TOED IMAGE IN DANIEL VII. 24; II. 31,—A NAPOLEON (WHO IS AT A LATER PERIOD TO RE-ENACT THE CAREER OE CÆSAR) WILL ARISE AS A LITTLE HORN OR SOVEREIGN RULING OVER A SMALL PROVINCE (PERHAPS MACEDONIA) IN ONE OF THOSE ALEXANDRINE FOUR-HORN KINGDOMS, AND WILL "WAX GREAT," AND FIRST RE-ENACT THE CAREER OF ALEXANDER THE GREAT AND BECOME KING OF SYRIA (KING OF THE NORTH), ABOUT THE TIME THAT HE SHALL MAKE A SEVEN YEARS' COVENANT WITH THE JEWS (DANIEL XI. 21; IX. 27).

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East (the Jews) might be prepared."—Rev. xvi. 12.

THE EIGHTH CHAPTER OF DANIEL.

1. In the third year of the reign of King Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. 2. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace which is

in the province of Elam; and I saw in a vision, and I was by the river of Ulai. 3. Then I lifted up mine eyes and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. 4. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. 5. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. 6. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones towards the four winds of heaven. 9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. 12. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. 13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. 17. So he came near where I stood: and when he came I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. 19. And he said, Behold, I will make thee know what shall be in the last end of the indig-

nation: for at the time appointed the end shall be. 20. The ram which thou sawest having two horns are the kings of Media and Persia.

21. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. 22. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. 23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. 25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. 26. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. 27. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Two prominent predictions require to be considered in connection with this subject. 1. That the Turkish Empire is to be *dried up* shortly before the Second Advent of Christ—that is to say, dissolved and dismembered. 2. That the four ancient kingdoms of Alexander the Great's successors—Greece, Egypt, Syria, and Thrace, which for many centuries have been absorbed and disappeared in the Turkish Empire, are to be revived, and to reappear as distinct kingdoms.

I. Several hundred expositors have agreed in explaining the *drying-up of the Euphrates* under the sixth vial to be a prediction of the dismemberment and dissolution of the Turkish Empire. The seven vials, in common with most of the prophetic visions of Revelation, are understood to have a figurative year-day fulfilment, as well as a future literal accomplishment. On the year-day scale, the first four of them describe the commotions, bloodshed, and Bonapartean wars of the French Revolution, from 1793 to 1815. The fifth depicts the dark cloud of humiliation which overspread France during its occupation by the Allied Nations, from 1815 to 1818, after the Waterloo eclipse of Bonaparte; and the sixth vial, commencing progressively between 1820 and 1845, denotes according to the agreement of nearly all year-day expositors, the drying-up or dissolution of the Turkish Empire—the

mystical Euphrates—although, undoubtedly, the actual river Euphrates will be really dried up during the future literal second fulfilment of these vials.

Two hundred years ago, when the Turkish Empire was at the summit of its power, and then included in its dominions, Algeria, Tunis, Tripoli, Barca, Egypt, Syria, Greece, Moldavia, and Wallachia, etc., *Tillinghast* predicted that the sixth vial must eventually effect its ruin, although there was no prospect of its wasting away at that time. He wrote in 1655:—

"By *the river Euphrates* we are to understand the Ottoman or Turkish Empire. It is called *the great river*, because of the great multitude of people and nations therein. The people who at this present time are of all others accounted the greatest, are the Turks, who, therefore, and no other, are here to be understood; especially as the river Euphrates, in the ninth chapter, under the sounding of the sixth trumpet, by general consent of expositors, has reference to the Turkish power. By the *Kings of the East* we are to understand the Jews, who, upon the pouring forth of this vial, shall return to their own land and be converted to Christ: the pouring out of this vial preparing a way for both. They are called Kings of the East, from the honour and dignity which God will put upon His people (Micah iv. 8; Isa. lxi. 9; Zech. viii. 23). God, in His wonderful providence, will so order that, at the appointed time of the Jews' return, the power and the multitude of the Grand Signior, who is now the greatest monarch in the world, and holds their land in possession, shall be much wasted and consumed."

Wonderful as then seemed the prospective overthrow of so mighty an empire as the Ottoman power, yet since 1820 it has manifestly been coming to pass. The commentator *Galloway*, in 1802, expressed his surprise as to how this vial would bring about so marvellous a result. He said, "Perhaps the means will remain concealed until the events themselves shall remove the veil." The mystery, however, began to be dispelled in 1821, when Greece seceded from Turkey, and fully established its independence after the battle of Navarino, in 1828, at which the Turkish fleet was destroyed. The Ottoman Government was also weakened in 1826, by the slaughter of 30,000 Janizaries, the flower of its forces; and in 1829, by Algeria being wrested from it by the French and by Egypt

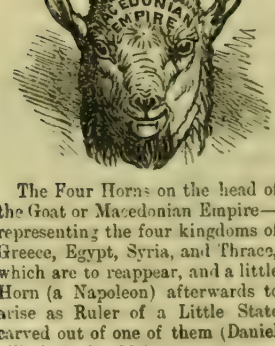
successfully casting off its authority. Moldavia and Wallachia were also separated from it in 1857. The population of the remaining parts of Turkey has likewise been fearfully reduced by unparalleled pestilences, conflagrations, military conscriptions, and misgovernment, so that Lamartine has said, "The Ottoman Empire is no empire at all: it is a misshapen agglomeration of different races without cohesion between them: with mingled interests, without a language, without laws, without religion, and without unity or stability of power. You see that the breath of life that animated it, religious fanaticism, is extinct. You see that its fatal and blinded administration has devoured the race of conquerors and that Turkey is perishing for want of Turks."

Although the process of the drying-up of the Turkish Empire has reached a very advanced stage, yet it evidently is not yet fully accomplished; for the Turkish Government still exists, notwithstanding the fact that more than half of its former territory has been torn from it, and that unparalleled depopulation has taken place among the rest of its subjects. Its complete desiccation or drying-up will apparently consist in the displacement of the present reigning dynasty and Mahometan Government by a totally different one—probably a more Europeanised one, chosen by the voice of the people—and this is quite as likely to be the result of national bankruptcy and popular revolution as of foreign invasion.

The present Turkish Government is the most despotic imaginable. The Sultan has practically almost absolute dominion over the lives and property of his subjects, and his pachas, viziers, and cadis administering the government are generally corrupt, rapacious, and tyrannical. According to Alison's History, there are in European Turkey ten million people, of whom scarcely more than three millions are Mahometans; and in Asiatic Turkey there are about three million nominal Christians of the Greek Church, in addition to twelve million Mahometans. Thus, out of the total population of twenty-five millions, only fifteen millions belong to the dominant Moslem race and religion which tyrannise over that country. Hence, as the Turkish woe under the year-day sixth trumpet consisted in the conquest of Turkey by the Moslem Euphratean horsemen, in 1453, whose descendants are now despotically ruling it, so the abolition and ending of that Turkish woe by the figurative drying-up of the Euphrates under the year-day sixth vial will consist in the overthrow of their supreme power, and in

the establishment of a new government over Turkey, which shall be more in agreement with the desires and principles of its millions of nominal Christians as well as Mahometans. The *clay-iron* or *democratic-monarchic* principle of government will in due time be established in Greece, Egypt, Syria, Thracian Turkey, and Bulgaria, just as much as in France and the rest of the ten kingdoms, before the final 3½ years, if not before the final seven years.

The overthrow of the Ottoman Government is the IMMEDIATE PRECURSOR of the Advent of Christ in its first stage to raise the deceased saints, and to remove them with 144,000 watchful living Christians to the heavens. Because just at the end of the sixth vial, after the drying-up of the mystical Euphrates, the warning words are given, "Behold, I come as a thief. Blessed is he that watcheth," and then follows the seventh vial, which, in its year-day fulfilment, describes the three-and-a-half-years' tribulation. These warning words are the direct announcement of Christ Himself, that He will come just at the point of time between the sixth and seventh vials, and in their double fulfilment they apply to the two stages in His Advent.



The Four Horns on the head of the Goat or Macedonian Empire—representing the four kingdoms of Greece, Egypt, Syria, and Thrace, which are to reappear, and a little Horn (a Napoleon) afterwards to arise as Ruler of a Little State carved out of one of them (Daniel viii. 8, 9, 21–23.).

Many politicians have expected that Russia would annex Turkey to its dominions, but prophecy entirely contradicts such a supposition; because all the Ottoman Empire that lies south of the Danube, is within the original Roman Empire, and therefore must be included within the future ten Roman Kingdoms, which are to be united in a Confederacy.

II. THE FOUR HORN KINGDOMS OF GREECE, EGYPT, SYRIA, AND THRACE-WITH-BITHYNIA, WILL BE RE-ESTABLISHED AS FOUR DISTINCTLY SEPARATE KINGDOMS, AS IN ANCIENT TIMES, AND WILL, WITH THE BALKAN STATES, i.e., BULGARIA, ROUMANIA, AND HUNGARY, BE THE FIVE EASTERN KINGDOMS OF CÆSAR'S EMPIRE.

In Daniel viii. (which is quoted at the head of this section) a He-goat representing the Macedonian empire overthrew

MAP OF TURKISH EMPIRE, SHOWING THE FOUR KINGDOMS, GREECE, EGYPT, SYRIA, THRACE.

a Ram denoting the Medo-Persian empire: and then a notable horn, prefiguring Alexander the Great, on the head of the Goat was broken and four horns came up in its place, signifying that after Alexander's death, his empire was quadripartited among his four generals, Cassander, Ptolemy, Seleucus, and Lysimachus, who respectively became the kings of GREECE, including Thessaly Epirus and Macedonia, etc., EGYPT, with Palestine, SYRIA, with most of Asia Minor, etc., and THRACE-WITH-BITHYNIA.

The ancient historian, Rollin, says (vol. iii.):—

"The empire of Alexander was divided into four kingdoms, of which Ptolemy had EGYPT, Lybia, Arabia, Cœlo-Syria, and Palestine; Cassander had GREECE (including Thessaly and Epirus) and Macedonia; Lysimachus had THRACE, BITHYNIA, and some other province beyond the Hellespont, with the Bosphorus; and Seleucus had all the rest of Asia (including SYRIA) to the other side of the Euphrates, and as far as the river Indus."

There are *three reasons* why these four kingdoms are certain to re-exist before the final seven years, although for many centuries they have been swallowed up in the Turkish Empire.

The *first reason* is, because Daniel distinctly states that he saw a Little Horn, "a latter-time king of fierce countenance," at the future crisis of our Lord's Second Advent, *arise out of one of the four horns* (Dan. viii. 8, 9). He could not have seen this take place, unless they are all to be re-existing in separate distinctness at this future period when the Little Horn shall arise. Daniel passes rapidly, as is usual in the prophetic style of narrative, from their first rise to the period of final crisis, and takes no notice of the long interval of their temporary disappearance and absorption in Turkey. Prophecy deals chiefly with periods of crisis.

The *second reason* is, because the Angel Gabriel afterwards explained to Daniel, in Dan. viii. 21–23, "The rough goat is the king of Grecia and the great horn that is between his eyes is the first king. Now that being broken, whereas four horns stood up for it, four kingdoms shall stand up out of the nation, but not in Alexander's power. And *in the latter time of their kingdom* (that is, in the latter time of their existence as kingdoms), *when the transgressors are come to the full*, a king of fierce countenance and understanding dark sentences shall stand up" (and the career of this Fierce King is then described, until he is broken without hand at the battle of Armageddon). Hence Gabriel states that these four kingdoms are to be re-existent in their ancient fourfold form when the transgressors are

come to the full in the last days, and when the Little Horn rises up out of one of them to run his appointed career of persecuting despotism—a period which must be yet future.

The *third reason* is, because in Daniel xi. both the *King of the North*, signifying the *sovereign of Syria*, and the *King of the South*, the *sovereign of Egypt*, are foreshown to make war against each other *at the Time of the End*, when the latter-day time of trouble shall be beginning (Daniel xi. 40, xii. 1). Therefore, before that latterday period arrives, both Syria and Egypt must be independent kingdoms reigned over by separate Sovereigns. The remaining part of Turkey, after they are taken from it, will nearly correspond in size with ancient Thrace, *excepting* only Bulgaria and whatever other part of Turkey lies north of the Balkan mountains, which was the boundary line of ancient Thrace (see map). Greece, Egypt and Syria will have to be enlarged so as to include nearly all the territory which formerly belonged to them according to Rollin, as above-quoted.

After the distinct revival of Greece, Egypt, Syria, and Thrace as separate kingdoms, the Little Horn, who will be a Napoleon, will *come forth out of one of them*, that is to say, he will arise as Sovereign of a little state or kingdom carved out of one of these larger four Horn kingdoms — perhaps of MACEDONIA carved out of Greece. He is to re-enact the career of Alexander the Great (as well as of Cæsar), and is to "wax great" toward the South (Greece and Egypt) and the East (Turkey and Asia Minor) and the pleasant land (Judea), just as Alexander was also predicted in the same 8th chapter of Daniel to "wax great."

Observations added to Fourth Edition in 1880.

The victorious war of Russia against Turkey in 1876-7, caused by the Turks massacring hundreds of Bulgarians in cold blood, resulted in five distinct fulfilments of Prophecy.

1. It advanced by several stages *the drying up of the mystic Euphrates* or Turkish Empire, which thereby lost Kars and adjacent territory in Asia to Russia, and had to surrender Bosnia and Hertzegovina to Austria, and was stripped of all authority over Bulgaria and Servia.

2. The resulting *formation of* BULGARIA *into an independent kingdom* was an extraordinary fulfilment of Prophecy, because it is the very event that was virtually predicted by

Dr. Tregelles and Dr. Kelsall in 1846 and B. W. Newton in 1849, in their respective treatises. Their predictions are quoted in our Fourth Appendix. They distinctly showed that according to Daniel viii. 8, 9, 22-3, the four ancient horn kingdoms of Alexander's successors, viz., GREECE, including Thessaly, Epirus and Macedonia, and EGYPT and SYRIA, and THRACE-WITH-BITHYNIA, must be *revived* as separate and independent kingdoms before the Final Crisis, and before the Personal Antichrist *arises out of one of them* as the Little Horn. And as they also mentioned that the whole of the Eastern Roman Empire must before the Final Crisis become exactly divided into FIVE KINGDOMS, of which those revived kingdoms would be FOUR, therefore it necessarily follows that BULGARIA with part of Servia must form the Fifth Kingdom, because it constitutes all that remains of the territory of the Eastern Roman Empire after Greece, Egypt, Syria and Thrace-with-Bithynia are divided off from that Eastern Half.

3. The *re-production of the Balkan mountains as the northern boundary line of Thrace*, which has thus begun to reappear, is another result of the separation of Bulgaria from Turkey. The Balkan mountains were originally the northern boundary of Thrace, and in 1877 they were made the boundary line between Bulgaria and European Turkey, which therefore now is practically the same as ancient Thrace as far as its northern limits are concerned. It only remains for Macedonia to be taken from Turkey on the west and added to Greece, and then European Turkey will be the same size as ancient Thrace.

4. The predicted *enlargement of Greece* to its ancient dimensions, so as *to include Thessaly, Epirus, and Macedonia*, has been promoted by the Russo-Turkish war of 1876-7 to this extent, that the Berlin Congress, which adjusted matters after the war, strongly recommended Turkey to cede Thessaly and Epirus to Greece. Turkey has not yet done so.

5. The Russo-Turkish war of 1876—7 issued in a *European Congress* held at Berlin. This is the first approach for many years to any European Concert of the Powers, and is a beginning of successive Congresses which will be rendered inevitable by momentous events in Europe until they issue in the predicted Ten-kingdomed Congress and Confederacy.

OBSERVATIONS ADDED IN 1891.

An addition has been made in this year 1891 to Appendix v. on the Napoleons, at the end of this book, pointing out that

Prince Jerome Napoleon, at his death on March 17, 1891, leaves two sons, both of them military officers and of great ability, viz., Prince Victor Napoleon, born on July 18, 1862, and now living at Brussels as a political exile from France, and Prince Louis Napoleon, born on July 16, 1864, just 1,260 Chaldean years of 360 days each, from July 16, 622, the day of the Hegira, which commences the Mohammedan calendar. One of these brothers may become Monarch of France and help to form the Ten-kingdomed Confederacy, and the other brother may afterwards become Daniel's Little Horn.

THIRD WONDER.

(Probably between 1917 and 1921, *i.e.*, between 10 to 12 years before the End of this Age and 3 to 5 years before the Seven Years' Covenant.)

FIRST FORMATION OF THE TEN-KINGDOMED CONFEDERACY BY THE DIVISION OF ALL THE COUNTRIES OF CÆSAR'S ORIGINAL ROMAN EMPIRE, WHICH NOW IN 1880 AMOUNT TO TWENTY-THREE, INTO TEN ALLIED KINGDOMS, AS PREFIGURED BY THE TEN-HORNED WILD BEAST AND THE PROPHETIC HUMAN IMAGE IN DANIEL VII. 24 AND II. 31–45—WITH FIVE KINGDOMS IN EACH HALF CORRESPONDING WITH THE FIVE TOES ON EACH FOOT. THESE TEN WILL BE—1. BRITAIN, PERHAPS LEGISLATIVELY SEPARATED FROM IRELAND AND INDIA; 2. FRANCE, WITH THE ANNEXED TERRITORY OF BELGIUM, LUXEMBURG, RHENISH PRUSSIA, SWITZERLAND, TUNIS, AND PART OF MOROCCO, AND WHATEVER PART OF BADEN, BAVARIA, AND WURTEMBERG IS NOT ADDED TO AUSTRIA—ALL THIS RESULTING FROM A EUROPEAN WAR OR DIPLOMATIC NEGOTIATIONS OR A REVOLUTION IN GERMANY; 3. SPAIN, WITH PORTUGAL ADDED TO IT, AND PERHAPS PART OF MOROCCO; 4. ITALY, PROBABLY WITH TRIPOLI; 5. AUSTRIA, SEPARATED FROM BOHEMIA, MORAVIA, AND GALLICIA, BECAUSE THEY ARE NORTH OF THE DANUBE, AND FROM MOST OF HUNGARY; 6. MODERN GREECE, WITH THESSALY, EPIRUS, AND MACEDONIA, ETC.; 7. EGYPT, WITH PERHAPS PALESTINE; 8. SYRIA, WITH ARMENIA AND MOST OF ASIA MINOR; 9. CENTRAL TURKEY, CORRESPONDING WITH ANCIENT THRACE-WITH-BITHYNIA; AND 10. THE BALKAN STATES UNITED, VIZ., BULGARIA, ROUMANIA, MONTENEGRO, AND WHATEVER OF SERVIA IS NOT ADDED TO AUSTRIA, AND PROBABLY PART OF HUNGARY (SEE MAP ON PAGE XXIV.) (DANIEL II. 40—45, VII. 24, VIII. 22).

THE TEN KINGDOMS OF THE ROMAN EMPIRE PREFIGURED AS A TEN-HORNED WILDBEAST IN THE SEVENTH CHAPTER OF DANIEL.

"2. Then Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. 3. And four great beasts came up from the sea, diverse one from another. 4. The first *was* like a LION, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. 5. And behold another beast, a second, like to a BEAR, and it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. 6. After this I beheld, and lo another, like a LEOPARD, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. 7. After this I saw in the night visions, and behold A FOURTH BEAST, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had TEN HORNS. 8. I considered the horns, and, behold, there came up among them ANOTHER LITTLE HORN, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things."—Daniel vii.

"23. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. 24. And the TEN HORNS out of this kingdom *are* TEN KINGS THAT SHALL ARISE: and ANOTHER SHALL RISE AFTER THEM; and he shall be diverse from the first, and he shall subdue three kings. 25. And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end. 27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him."—Daniel vii.

THE TEN KINGDOMS PREFIGURED AS TEN TOES IN THE SECOND CHAPTER OF DANIEL.

"31. Thou, O king, sawest, and behold A GREAT IMAGE. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible. 32. This image's HEAD *was* of fine GOLD, his BREAST and his arms of SILVER, his BELLY and his thighs of BRASS. 33. His LEGS of IRON, his FEET part of IRON and part of

CLAY. 34. Thou sawest till that A STONE was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. 35. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became A GREAT MOUNTAIN, and filled the whole earth.

"36. This *is* the dream; and we will tell the interpretation thereof before the king. 37. Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. 38. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee rule over them all. THOU *art* this head of gold. 39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. 40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise. 41. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 42. And *as* THE TOES of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly broken. 43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. 44. And IN THE DAYS OF THESE KINGS, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. 45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."—Daniel ii.

Daniel's Prophetic Image of a Man in Daniel's second chapter is universally admitted to be the Sacred Calendar of Prophecy. It represents the history of the Four successive *Gentile* Empires, to which sovereign supremacy in the earth was transferred from the *Jewish* Nation when the latter became unfaithful. The consecutive duration of these Four Empires is revealed to be "seven times" (7×360), *i.e.* 2,520 years, which, commencing with Nebuchadnezzar's final siege and destruction of Jerusalem 590 years before Christ, as narrated in the last chapter of Kings and Chronicles, will end in A.D. 1931. Then the "first dominion" among the nations will again be delegated to the Jewish Nation under the personal government of Christ for 1000 years (Micah iv. 8: Rev. xx.).

The punishment of the Jewish Nation for 2520 years, *i.e.* for "*seven times*" (seven years of 360 days, *i.e.* 360 prophetic years each), according to Levit. xxvi. 18, by four successive Gentile Empires, commenced with Nebuchadnezzar's subjugation and transportation of them to Babylon between the year B.C. 604, when he succeeded his father on the throne of Babylon and B.C. 590, when he finally desolated Jerusalem, and terminates in A.D. 1931. Then their national punishment and the treading down of Jerusalem will cease at the end of the seven years' Covenant between them and a Napoleon (made from a Passover Week to a Passover Week, seven years later). These predicted 2520 years of the whole length of this Image, from its golden scalp to its clay-iron feet—in other words, of the Four Empires symbolised by it—will be ended by the ten kings and their kingdoms denoted by the Ten Toes of the Image being shattered by Christ's descent. The 2520 years are also indicated in Daniel iv. 16, 23, 32, by the *seven times* or seven years of Nebuchadnezzar's derangement when "a *beast's* heart" was given to him.

This typified the derangement and heathen aberration from God of the Four successive Gentile Empires represented by the four wild beasts of Daniel vii. and by the four parts of Nebuchadnezzar's Prophetic Image for a period of *seven prophetic times*, but then like him, they will be converted.

The four parts of the Prophetic Image—1. the golden *head;* 2. the silver *breast;* 3. the brass *loins;* 4. the iron *legs*—were explained to mean the four universally supreme Empires of 1. *Babylon*, 2. *Medo-Persia*, 3. *Greece*, and 4. *Rome*, which in turn succeeded each other, so that we are now living at the close of the history of the Roman Empire. Nebuchadnezzar saw these empires prefigured by the Image of a stately *man*, but Daniel saw them in a truer aspect under the vision of four destructive, irrational *wild beasts*, namely, 1. a *lion*, corresponding with the *golden head* of the Image; 2. a *bear*, tallying with the *silver breast;* 3. a *leopard*, coinciding with the *brazen loins;* and 4. a *ten-horned wild beast*, answering to the *ten-toed iron legs*

The two iron legs of this Image are universally admitted to mean the Eastern and Western halves of Cæsar's Roman Empire, which was bisected into an Eastern Empire and a Western Empire in the reign of the conjoint Roman Emperors Valentinian and Valens in A.D. 394—the dividing line being near Belgrade and Tunis. And the five toes on each foot show that each half is to be divided toward the close of the history

of the Image into five kingdoms. This will involve quite a reconstruction of the Map of Europe, and whereas in the Eastern half there are in 1880 (at the date of the fourth edition of this book) *seven* toes or horns, which of course will have to be *decreased* to the number of *five*, there are in the Western half *sixteen* toes or horns, which will also have to be *diminished* to the number of five, as shown in the accompanying diagrams of the toes and the horns.

OUR PRESENT CHRONOLOGICAL POSITION is near the middle of the feet of the Prophetic Image. The history of the Four Empires in its onward course has passed through all the periods of the Babylonian empire from B.C. 604 to 538—the Medo-Persian empire from B.C. 538, when Darius conquered and slew Belshazzar (Dan. v. 31) to 331—the Grecian Empire from B.C. 331, when Alexander the Great conquered the Persians, to B.C. 31—the Roman Empire, when Augustus Cæsar conquered Greece in B.C. 31, to the present time, and now we have arrived at the period of the clay-iron or democratic-monarchic feet just before the development of the ten clay-iron toes.

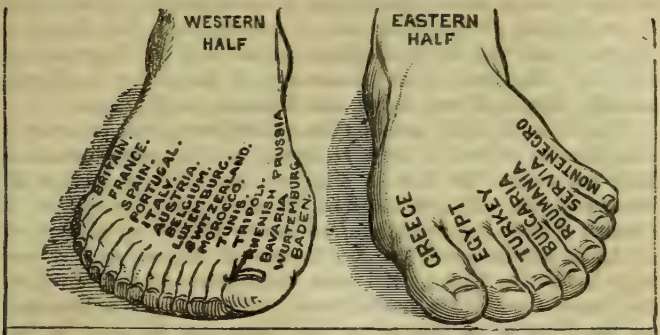
We are living, in fact, close to the terminating extremity of the Great Image, the Calendar of Prophecy, and on the very borders of the terrible collision between the Metallic Image and the gigantic Stone representing Christ descending to judge the nations. The Stone is to smite the Image *upon its Ten Toes*, for they will be Antichrist's ten last confederate kings then found in active antagonism to Christ at the battle of Armageddon, "These shall make war with the Lamb, but the Lamb shall overcome them." "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed" (Rev. xvii. 14; Dan. ii. 34, 44).

These will be *Antichrist's* ten kings, and not the *earlier* ten kings who will be reigning before Antichrist first arises as a Little Horn. The stone, after destroying the Image, will "become a great mountain and fill the whole earth" (Dan. ii. 35), for the Son of man will then reign personally over this entire globe for 1000 years, and there shall be "given to him dominion and glory, and a kingdom that all people, nations and languages should serve him" (Dan. vii. 14; Rev. xx.).

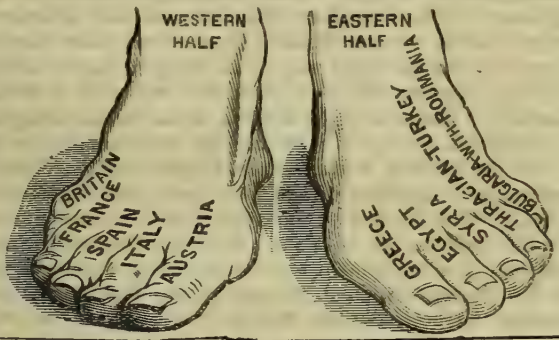
The same division of the ten kingdoms into two clusters or branches of five kingdoms, is zoologically discoverable in their representation as the *ten horns* of the Wild Beast, because however many antlers or horns a horned animal like a stag may have, there are generally two main branches or stems, one springing out of the left side, and the other from the right side of its head, and each of these two main branches afterwards forms itself into several smaller branches or horns. Thus presumably the wild beast would appear with five horns springing out of each side of its head, representing the five Western kingdoms and the five Eastern kingdoms.

DANIEL'S PROPHETIC IMAGE AND THE CORRESPONDING FOUR WILD BEASTS.—DAN. II. VII.

23 TOES OR KINGDOMS IN 1880—*i.e.* 16 IN ONE HALF, 7 IN THE OTHER.



THE FUTURE TEN KINGDOMS—FIVE IN EACH HALF.



23 HORNS IN 1880.

THE TEN FUTURE HORNS.

There appears scarcely any doubt but that the five kingdoms in the Western half of the Roman Empire will be, in the main, *Great Britain, France, Spain with Portugal, Italy, Sub-Danubian Austria;* and the five in the Eastern half will be *Bulgaria* and the four kingdoms of the successors of Alexander the Great, namely, *Egypt, Greece, Syria,* and *Thrace-with-Bithynia.*

But some of these ten kingdoms must have their boundaries considerably altered in order to *include* all the other countries that fall *within* the Roman Empire; and also to *exclude* all countries that fall *outside* that Empire. The boundaries of Cæsar's Roman Empire comprised nearly all the northern coast of Africa as far south as the Desert of Sahara, and it was bounded on the East by the river Euphrates—on the North by the Danube and Rhine, and a Roman wall running from Ratisbon on the Danube to Bingen on the Rhine—on the west by the Atlantic, and it included Great Britain, as far north as the Highlands. The boundary line between the Western and Eastern halves of the Roman Empire was near the city of Belgrade in Servia. (See map of the Empire, page XXIV.)

As long ago as the year 1800 the expositor J. Witherby remarked, "Respecting the division of the Roman Empire into ten kingdoms, as signified by the *ten toes* and the *ten horns*, was not the division of the Roman Empire into its Eastern and Western parts signified by the *Two Legs;* and in this case are we not to look for five of the toes in the East and five in the West?" And so far back as A.D. 1240, Eberhard, Bishop of Salisbury, gave his opinion at the Council of Ratisbon that the Ten Horns were England, France, Spain, Italy, Austria-with-Germany, Greece, Turkey, Egypt, North Africa, and Sicily, which practically approximates closely to the tenfold division marked out by the best modern expositors.

The following marvellous changes may be expected in order to form the whole of the geographical area of the Roman Empire into exactly TEN KINGDOMS, five in the West and five in the East. And after their ten kings are united in a confederacy, a Napoleon will arise as a Little Sovereign over some small state in or near Greece, and subsequently make a Seven years' covenant with the Jews.

(1.) GREAT BRITAIN *will probably have the Legislative Union much weakened between it and Ireland, which is outside Cæsar's Roman Empire, and which is therefore likely to be disconnected from England,* so that it will be governed by an Irish Parlia-

ment, even if a nominal connection with Britain is still maintained. *The Fenian organization, which is a far more serious matter than shallow journalists imagine, has discovered and developed a state of feeling which shows what inflammable elements are at hand for a Celtic revolution. Whether this separation, which is sure to take place, can be effected without scenes of bloodshed and massacre, remains to be seen.*[1] The fact that one-third of the British standing army consists of Irish Romanists may then be found to be a very serious circumstance, as well as the presence of vast bodies of Irish Catholics in all the leading cities of Britain.

All the colonies included at present within the British Empire, such as India, Australia, New Zealand, the Cape of Good Hope, Canada, New Brunswick, Nova Scotia, the West Indies, etc., may similarly be expected to become practically governed by legislative assemblies of their own, if they are not so already, or else annexed to other countries. The union between them and Great Britain must become merely nominal, because they are geographically *outside* the limits of Roman earth. It is noticeable that *Hanover* in Germany, which is *outside* the Roman empire, was separated from Britain in 1837. Dr. Tregelles and Dr. Kelsall in 1846, and B. W. Newton in 1849, pointed out in their prophetic treatises that Ireland never having belonged to the Cæsars' Roman empire, would have to be separated from England before the Ten Kingdoms are formed. These predictions are quoted in our Fifth Appendix. All these considerations show that even several years before the Final Great Tribulation, Britain may have to experience great political troubles, just as the United States had to pass through severe internal troubles in 1860–64.[1]

(2.) FRANCE will push her frontier to the Rhine, and consequently swallow up within her enlarged boundaries Belgium, part of Holland, Rhenish Prussia west of the Rhine, Luxemburg, Switzerland and such parts of Baden, Wurtemburg, and the lower part of Bavaria as may not be united to Austria. It is difficult to see how these events can happen except by a great victorious war of France against Germany, or else by

[1] These exact words, which are printed in italics in this and in the next paragraph, as well as the similar paragraph in italics on pages 212, 213, were published in the first edition of this book in 1866. The disturbances caused in Ireland by Parnell and the Land League, are paving the way for an Irish Parliament to sit in Dublin. [Note added in 1880.]

tremendous revolutions in Germany, leading to the surrender of these countries to France. Moreover there must be a moving *cause* for France and the rest of the ten kingdoms *inside* the Roman Empire allying themselves together in a confederacy. Must not their alliance be for mutual protection against a common foe? And that foe must necessarily be in the main some powerful neighbouring nation *outside* the Roman Empire, like Prussia and North German States or Russia. The most probable causes leading to the ten-kingdomed confederacy will therefore be a gigantic conflict between France and Prussia, or a great war in connection with the Eastern Question.[1] Even the Crimean war allied Britain, France and Italy. France will also annex part of or all Morocco.

(3.) SPAIN must have Portugal annexed to it, so as conjointly to form but one kingdom; otherwise there would be more than five kingdoms in the Western Roman Empire. This same reason necessitates the addition of so much territory to France. Spain also may have part of Morocco.

(4.) ITALY will undoubtedly recover possession of Venetia.[2] Already a most important step towards the requisite reduction of the excessive number of Kingdoms and States in the Western Roman Empire has been effected in 1861, when, as the result of Garibaldi's revolutions, the *seven* separate Italian States or Kingdoms of—1. Sardinia; 2. Naples and Sicily; 3 Lombardy; 4. Tuscany; 5. Romagna; 6. Parma; 7. Modena were fused into *one United Italy*, of which Victor Emmanuel was crowned King.

(5.) AUSTRIA must be completely split asunder—the line of division being the river Danube. Bohemia, Moravia, and Gallicia above the Danube have to be altogether governmentally detached from Austrian territory below the Danube, which necessarily falls within the Western Roman Empire. The Austrian Empire will evidently undergo most disastrous revolutions or foreign invasions, seeing that it absolutely is to be rent in twain from East to West, and the present Austrian

[1] The Franco-Prussian war of 1870 seemed of course to contradict these expectations, as France was defeated by Prussia and had to surrender to Prussia both Alsace and Lorraine. Nevertheless France before long will reverse that defeat and regain these provinces, [Note added in 1880.]

[2] This prediction, which has since come to pass, was also published in April, 1865, in the author's treatise on menacing perils, in these words, "*Venetia may be expected to be re-united to Italy.*" [Note added in 1880.]

dominion over Venetia entirely to cease, and probably a considerable part of *Hungary* must be separated from it, and then perhaps confederated with the Balkan States. It belonged to the Roman Empire under the name of *Dacia*, and therefore to the Eastern rather than to the Western half to which Austria belongs. Belgrade, the capital of Servia, is said to have been the point of division between the Western and Eastern Halves of the Roman Empire. If so, Bosnia, Hertzegovina, and part of Servia will be annexed to Austria, and the rest of Servia added to Bulgaria.

(6.) GREECE, as well as *Egypt*, *Syria*, and *Thrace-with-Bithynia*, must be one of the Ten Kingdoms, because these four kingdoms were the four horns which came up in the place of the notable horn, Alexander the Great, in Daniel viii.; and, in fact, were the four kingdoms into which his Macedonian Empire was subdivided after his death. Although for many centuries they have been swallowed up in the huge Turkish Empire, yet they are predicted to become re-existent at the Time of the End, for Daniel saw them all four existing in separate distinctness at the final crisis, when the *Little Horn*, the Last Personal Antichrist, springs up out of one of them; and he further explains the rise of this Little Horn by saying, "Four kingdoms shall stand up: and in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance shall stand up," etc.—thus implying their re-existence at this future crisis. Hence it is a fulfilment of prophecy that Greece completely separated from Turkey and became an independent kingdom in 1827, and Egypt in 1841. Greece, however, must yet be considerably enlarged northward, by the addition of Thessaly, Epirus, and Macedonia, and probably Albania in order to attain its ancient dimensions. Montenegro will become subject either to Greece or Austria.

(7.) EGYPT is still nominally a feudatory appendage of Turkey. It must, therefore, be made formally and legally independent, although it has been practically so ever since 1841. Its territories in ancient times, under Ptolemy, when he and Cassander, and Lysimachus, and Seleucus made a fourfold division of Alexander the Great's Macedonian Empire among themselves, included *Libya*, *Arabia*, *Cœlo-Syria*, *and Palestine*, and therefore it will have to be enlarged by the addition of these countries, if it is to re-exist within precisely the

same limits as formerly. If this proves to be the case, the Sovereign of Egypt will, of course, possess supreme power over Palestine and Jerusalem; and hence the question arises, How will the Napoleonic Little Horn, who is to arise AFTER the Egyptian Sovereign and the other Nine Horns have arisen (Dan. vii. 24) come to possess any authority or *locus standi* in Palestine so as to make a seven years' covenant with the Jews to guarantee them a peaceable settlement in Jerusalem? It seems as if before making the covenant he will have risen from his embryo *littleness* to a very commanding position among the Ten Horns, according to the prediction that "he is to wax exceeding great toward the South and toward the East and toward the pleasant land" (Palestine) Dan. viii. 9, and is to "subdue three kings." He is certainly predicted to wage a victorious war against the King of Egypt under the title of the "*King of the South*," in Daniel xi. 25, but the war predicted in this passage seems to be *after* and not *before* his covenant or league with the Jews.

(8.) SYRIA has not yet achieved its predestined secession from the Turkish Empire, and become an independent kingdom. But it must do so, and thus become one of the ten horns, before the final seven years of this dispensation. Its territories formerly consisted of Armenia and nearly all Asia Minor, and all the countries lying between Palestine and the Euphrates, and even beyond that as far as the river Indus. If Palestine is not annexed to Egypt as in ancient times, it will belong to Syria.

(9.) THRACE with Bithynia, and perhaps a little more of the territory in Asia Minor, must re-exist within its ancient boundaries as one of the four-horn kingdoms of Alexander the Great's Empire, according to Daniel viii. 8, 23, and will then form one of the future Ten Kingdoms. Its boundary on the north was the *Balkan Mountains*, and on the west was *Macedonia*, so that it corresponded with modern Turkey in Europe adjacent to Constantinople. Hence before Thrace can reappear as a kingdom, *Macedonia* must be separated from it, *i.e.*, from Central Turkey; and also *Bulgaria* lying north of the Balkan Mountains must likewise be separated from it, and become the fifth kingdom in the Eastern Roman Empire; and still further, Syria and nearly all Asia Minor must be divided off from it. Then all that remains of the Turkish empire, with Constantinople as its capital, will be virtually equivalent to ancient

Thrace-with-Bithynia. Mahomedan Turkey will have dwindled down to the size of Lysimachus' ancient Thrace.

(10.) BULGARIA, with part of Servia and probably Roumania, and even the Eastern part of Hungary, must necessarily be the FIFTH KINGDOM in the Eastern Half of the Roman Empire, which is to be divided into FIVE KINGDOMS, corresponding with the FIVE TOES on one Foot of Daniel's Prophetic Image. The matter resolves itself into a simple sum of subtraction, as follows:—

The Eastern Roman Empire is to be divided into five kingdoms. But Greece, Egypt, Syria, and Thrace are to be four of those kingdoms, according to Daniel viii. 9, 23. Therefore the *remainder* of the Eastern Empire must be the fifth kingdom. And that *remainder* consists of *Bulgaria* and whatever part of *Servia* lies East of Belgrade, which divided the Eastern from the Western Roman Empire. Also if *Roumania* (*i.e.*, Moldavia and Wallachia), which lies above the river Danube, and the Eastern part of Hungary (ancient Dacia) are correctly specified to have belonged to Cæsar's Roman Empire, they may be confederated with the Bulgarian kingdom.

Dr. Tregelles, Dr. Kelsall, and B. W. Newton in 1846-9 showed in their books that Greece, Egypt, Syria and Thrace must be four of the ten kingdoms, and inferentially therefore according to their view Bulgaria must be separated from Turkey and become the fifth kingdom in the Eastern Roman Empire, as it, with part of Servia, etc., is all that remains after those four kingdoms are divided off.[1] Their views are quoted in Appendix IV. As regards the Roman empire territory in the North of Africa, Algeria belongs to France, and Tunis may be annexed to France and Tripoli to Italy.

On November 5, 1863, the French Emperor issued a proposal for A EUROPEAN CONGRESS to meet at Paris, to adjust International difficulties, but his overture was rejected by England. A series of European Congresses must however be held in the course of a few years before the formation of the ten-kingdomed Confederacy.

The emblematic representation of Cæsar's Roman Empire in the last days as *a wild beast—one* corporate body—with *ten horns*, which are stated to signify *ten kings*, plainly implies that those future ten Rulers of its entire territorial area will be *allied together in one Confederacy*, forming a diversity in unity. Ten horns on *one body* cannot be otherwise than organically and federally united, and must move

---

[1] [Note added in 1880.] The separation of Bulgaria from the Turkish Empire in 1877 and its formation into a distinct kingdom was a remarkable fulfilment of Prophecy. It and Austria may be expected soon to divide Servia between them. The outline of Thrace is now re-appearing, because its ancient frontier, the Balkan mountains, has been made the boundary line between Central Turkey (ancient Thrace) and Bulgaria. The agitation in Greece for the annexation of Thessaly and Epirus is a noticeable movement toward that prophetic fulfilment. Macedonia and Albania are also before long to be added to Greece.

concurrently in the same direction. When one horn goes, the others must go. One will not be able to act independently of another, as is the case at the present time, when almost all those kingdoms are standing apart from each other; and as regards Britain, France, Spain, Italy, Austria, Turkey, etc., there is actually no formal alliance between any two of them.

The same federal union of the ten kings as *component parts of one political corporation* is symbolised by their being represented as the *Ten Toes of a Human Image* in Nebuchadnezzar's prophetic dream. They are all like branches on one trunk—limbs of one body.

Some extraordinary events must ere long come to pass in order to produce such an astounding result as an offensive and defensive Alliance and Confederacy of the ten nations of the Roman Empire. It is puzzling to conceive *why* they should ever resort to such a step, unless it be for mutual defence against some common foe, and where can there be found an antagonist sufficiently formidable to provoke the uprising against itself of such a Ten-kingdomed Confederacy, unless it be either North Germany or Russia, or both Powers combined, as they are the only Great Powers in Europe that are *outside* the Roman Empire, and which therefore will not form part of the Confederacy.

The transformation of all the existing *twenty-three* countries of Cæsar's Roman Empire into exactly *ten* kingdoms would not of itself necessarily involve an alliance or confederacy being made between even any two of them. This transformation might be effected, and yet each of the ten might stand aloof from the others in isolated independence, just as at present, Britain, France, Spain, Italy, Austria, etc., are independent of each other.

Hence the prediction that the latter-day ten kingdoms are to be compactly allied together so as to form a Ten-kingdomed CONFEDERACY, is a further and distinct fact in addition to the prediction that their number is to be exactly *ten*. As the forty States of the American Union under their forty separate Governors form *one United States*, so in much the same manner the future Ten Kingdoms under their separate Ten Kings will form *one United Confederacy*.

But the Ten-kingdomed Confederacy in its FIRST FORM as represented in Daniel vii. 24, just at the first rise of Napoleon as a Little Horn *after* and among the Ten Horns, and *before* he makes the seven-years' Covenant with the Jews, will not be

nearly so compactly united a Confederacy as it will be in its SECOND FORM in Revelation xvii., where it appears as a scarlet Red-republican Confederacy carrying aloft the Scarlet Woman, the then Communistic Church of Rome, and under the Headship of the Napoleonic Cæsar as a President of its ten Republican Presidents. This will actually be a *European United States.*

Then the THIRD and last FORM of the Ten-kingdomed Confederacy in Revelation xiii. during Napoleon's three-and-a-half years' world-wide reign as a universal monarch, mighty man of war, and false god, and as Imperial Cæsar over the ten kings, will be a very closely knit confederacy with one religion, that of *Napoleonism,* enjoining the worship of himself as the only deity, and accompanied probably with a Napoleonic Koran —one Code of Laws, the *Napoleon* Code—one uniform currency with Napoleon's image and superscription stamped on every coin, and buying and selling permitted only to those who shall have Napoleon's name or its number 666 stamped on their forehead or right hand (Rev. xiii. 18), and one Common Calendar dating from some marked epoch in his life, like the Mahomedan Calendar is dated from Mahomet's Hegira, and abolishing the Christian and Mahomedan Calendars, and probably substituting for weeks decimal periods of ten days, as the French Revolutionists did in 1793. Thus will he "think to change times and laws" (Dan. vii. 25).

THIS FIRST FORM OF THE TEN-KINGDOMED CONFEDERACY, whatever may be the peculiar course of events which leads to its development, seems to be a *monarchical* Confederacy, if we are to understand its ten *Kings* to be all crowned *monarchical* and not uncrowned *Republican* Rulers. It is thus described in Daniel vii. 24, *The Ten Horns are Ten Kings that shall arise, and another* (*Little Horn*) *shall arise* AFTER *them.*

[SEE DIAGRAM OF THE TENHORNED WILDBEAST, PAGE 528.]

This suggests the inference that in France, at least, Popish Ultramontanism, which has hitherto always been associated with the idea of a monarchy, either of the Bourbons or Orleanists, may be at that time more in the ascendant than Democratic Republicanism, which would place a *President* rather than a *King* upon the throne. Or it may be that a Napoleonic *Emperor* would sufficiently correspond with the prophetic title of *King.* But, if so, he, as one of the Ten Horns, cannot be the Napoleon, who is to arise as a Little Horn AFTER the Ten.

FOURTH WONDER.

(Not later than 1919 to 1921, *i.e.*, 9 to 11 years before the End of this Age and 2 to 4 years before the Seven Years' Covenant.)

SUBSEQUENT RISE OF A NAPOLEON (NOT LATER THAN 9 TO 11 YEARS BEFORE THE END OF THIS AGE), AS DANIEL'S PREDICTED ELEVENTH LITTLE HORN OR SOVEREIGN REIGNING OVER A LITTLE KINGDOM, STATE, OR PRINCIPALITY (LIKE MACEDONIA), CARVED AND PARCELLED OUT OF ONE OF THE PREVIOUSLY DEVELOPED TEN-HORN KINGDOMS, AND FURTHER SPECIFIED BY DANIEL TO BE CARVED OUT OF ONE OF THE FOUR EASTERN HORN-KINGDOMS OF THESE TEN HORN-KINGDOMS, NAMELY, EITHER GREECE, OR THRACIAN TURKEY OR SYRIA OR EGYPT: AND HIS WAXING GREAT, SO AS PRESENTLY TO BECOME HIMSELF ONE OF THE TEN HORNS, NAMELY, SOVEREIGN OF SYRIA (KING OF THE NORTH), ABOUT THE PERIOD WHEN HE MAKES THE SEVEN-YEARS' COVENANT WITH THE JEWS—THUS FULFILLING THE FOLLOWING PROPHECIES IN DANIEL VII. 24: "THE TEN HORNS OUT OF THIS ROMAN EMPIRE ARE TEN KINGS THAT SHALL ARISE, AND ANOTHER LITTLE HORN SHALL ARISE AFTER THEM, AND HE SHALL BE DIVERSE FROM THE FIRST, AND HE SHALL SUBDUE THREE KINGS:" AND IN DANIEL VIII. 9, 23, "OUT OF ONE OF THE FOUR HORNS CAME FORTH A LITTLE HORN WHICH WAXED EXCEEDING GREAT TOWARDS THE SOUTH AND EAST AND THE PLEASANT LAND—A KING OF FIERCE COUNTENANCE," ETC.: AND IN DANIEL XI. 21, "AND IN THE ESTATE OR PLACE OF THE KING OF THE NORTH (SYRIA) SHALL STAND UP A DESPISED PERSON TO WHOM THEY HAD NOT GIVEN THE HONOUR OF THE KINGDOM (REVISED VERSION), BUT HE SHALL COME IN PEACEABLY AND OBTAIN THE KINGDOM (OF SYRIA) BY FLATTERIES:" THUS HE WILL SPEEDILY GROW FROM BEING A LITTLE HORN TO BE SOVEREIGN OF SYRIA ABOUT THE TIME THAT HE MAKES A SEVEN-YEARS' COVENANT WITH THE JEWS. (*Read* DANIEL VIII. 2 TO 8 AND 23 TO 27; ALSO VII. 8 TO 12 AND 21 TO 25, WHICH ARE QUOTED AT COMMENCEMENT OF SECOND AND THIRD WONDERS.) TIME WILL SHOW WHETHER THREE OF THE TEN HORNS WHICH HE IS PREDICTED IN DANIEL VII. 24 TO SUBDUE WILL BE THE KINGS OF GREECE, AND TURKEY, AND SYRIA, OR ELSE EGYPT—THIS BEING PROBABLY THE SAME EVENT AS "HIS WAXING GREAT TOWARDS THE SOUTH AND THE EAST, AND THE PLEASANT LAND" (DANIEL VIII. 9).

The probability already mentioned that France's predestined reacquirement of the Rhine frontier may be the result of its engaging in a victorious war against Prussia, suggests a further probability that as France lost the Rhine frontier when its Napoleon headship was "wounded to death" at Waterloo in 1815, so it may regain the Rhine frontier under the Napoleon headship which thus will *begin* to be healed of its deadly wound.

But still any Napoleon who might be the Sovereign of France would be in the position of one of the Ten Horns and could not at the same time be the Eleventh Little Horn. If, however, he should abdicate or be driven from his sovereignty over France, he might at a subsequent period arise as a Little Horn ruling over some State or Principality in Greece or Syria, somewhat after the fashion of Napoleon I., who, after abdicating the throne of France in 1814, was made the Sovereign of Elba. The Little Horn is to arise out of one of the Four Grecian Horns according to Daniel viii. 9, 23, and then is to "*wax exceeding great toward the South, and toward the East, and toward the pleasant land* (Palestine):" and is to "*subdue three of the ten kings*"—probably the kings of Greece, Thracian Turkey, Syria or Egypt. Possibly he may not have attained sufficient power to make the seven years' covenant with the Jews until he shall have achieved part or the whole of these exploits.

The Napoleonic *Little Horn's* first sphere of sovereignty in the East as an Eleventh *Little Sovereign* is expected by some to be in or near Syria, as he is afterwards to become king of Syria. He comes up on the head of the symbolic Goat in the very regions in which formerly Alexander the Great and Mahomet sprang up as Horns in Daniel viii., and therefore the career of this Coming Napoleon will be to a great extent a repetition of the career of Alexander the Great and of Mahomet. Other Scripture types show that his career will also greatly resemble that of Nebuchadnezzar, Cyrus, Julius and Augustus Cæsar, Charlemagne, and the first Napoleon in all the circumstances of his rise to the position of monarch of the world (Rev. xiii. 5, 7).

THE LITTLE HORN IN DANIEL VII. AND VIII. IS IDENTICAL WITH THE SEVENTH-EIGHTH HEAD OF THE WILDBEAST IN REVELATION AND MUST THEREFORE BE A NAPOLEON.

The history of the Little Horn under that designation in Daniel vii. and viii. and also under the title of the "Vile Person," or "King who shall do according to his own will," in Daniel xi. 21. 36. shows that although he is to arise at first as

only a Diminutive *Horn* on the corporate body of the Roman empire—a mere protuberance or pustular eruption on the body politic—yet he is to grow to such dimensions and to "wax so exceeding great toward the south and the east and the pleasant land," as to become *King of Syria* and eventually the guiding *Head* of the gigantic ten-horned Roman empire.

And thus in Revelation xiii. and xvii. he no longer appears as a Little Horn or as a HORN at all, but appears as the ten-horned wildbeast's seventh-eighth HEAD, "wounded to death by a sword but healed of his deadly wound," who then "makes war with the saints for forty and two months and overcomes them." This precisely agrees with what is predicted of him as the Little Horn in Daniel vii. 21, 25, "He shall make war with the saints and prevail against them and wear them out, and they shall be given into his hand for a time and times and half a time," *i.e.*, three and a half years, the same period as the forty-two months. Thus it is obvious that the Little Horn on the Ten-horned Wildbeast in Daniel, where his rise and earlier actings are more fully recited, is identical with the Seventh-Eighth or Septimo-Octave Head of the same wildbeast in Revelation, where his later achievements are especially described.

But this *Seventh-Eighth Head*, who is so manifestly identical with the *Little Horn*, must be a NAPOLEON, because the Napoleon dynasty is historically the seventh-eighth governmental headship of Cæsar's Roman Empire, as shown by more than SIXTY EXPOSITORS, from whom quotations are given in our Fifth Appendix. Napoleon I. arose out of the French Revolution of 1793, and another Napoleon is to arise out of another like Revolution.

There are other important points identifying the Napoleon dynasty as the seventh-eighth or septimo-octave head of the Roman Empire, such as the name NAPOLEON evidently being radically the same as APOLLYON, the predicted name of the last great destroyer in the ninth chapter of Revelation; and also in the number 666 being contained in the name *Napoleon*, in the inscriptive form of the dative case Ναπολεοντι, as follows:—

Ν50, α1, π80, ο70, λ30, ε5, ο70, ν50, τ300, ι10=666.

One of the strangest peculiarities of the coming Napoleonic Antichrist is that his *earlier* career for two or three years as a conquering sovereign is to be in the EAST of Europe and in ASIA, and not at all in the WEST of Europe or France, as we should naturally have supposed: and we cannot find any

intimation in Daniel or Revelation *that he will acquire his predestined dominion over France and the west of Europe, until he shall become Presidential Head of the Red Republican Ten-Kingdomed Confederacy*—as prefigured by the scarlet ten-horned wild beast (Revelation xvii.)—two-and-a-half years or three years after his covenant with the Jews.

His first rise as a Little Horn or Sovereign will probably not be *earlier than a year after* the confederated Ten Horns or Kings shall have arisen allied together in a Ten-kingdomed Confederacy as predicted in Daniel vii. 24, but the exact interval of time is not stated. Then there will be a further interval, which we may conjecture to be 2 or 3 or 4 *years* from his first rise until he makes the Seven Years' Covenant with the Jews, so that altogether 3 to 5 *years*, if not more, may elapse between the formation of the Ten-kingdomed Confederacy and the making of the Seven Years' Jewish Covenant.

For at his first rise as a Little Horn or Sovereign over a little province in Greece, Thrace or Syria, he will apparently not have the requisite power to make a covenant with the Jews to guarantee them protection in Judea. We may reasonably infer that such a covenant would be worthless until he has attained the position of being practically the territorial ruler of Judea. The Rev. R. A. Purdon, who held that this Little Horn will be a Napoleon, justly remarked in his "Last Vials" magazine in March, 1856:—

"It is absolutely certain from Daniel ix. 27, that the man who ultimately becomes the Eighth Head of the Roman empire will form a seven years' league with the Jewish nation, and consequently he must be a man of eminence and power from the very beginning of these seven years, since otherwise he would not be in a position to form a league with the Jews, nor would the Jews think it worth their while to form a league with him. His reign as Antichrist is to be for 3½ years, that is to say, for the second half of the week of seven years in Daniel ix. 27. But the first half of the week will be occupied by him in establishing his empire and extending his influence before he ventures to set up his Antichristian apostacy."

We may therefore conclude that before he makes the covenant, he will to a great extent fulfil the prophecy in Daniel viii. 9, that he "shall wax exceeding great toward the south, and toward the east, and toward the pleasant land" (Judea). If he first arises as Sovereign of a little province in northern Greece, he will wax great *toward the south* by gaining

power over southern Greece, and *toward the east* by subduing Thracian Turkey and Asia Minor and Syria, but if he first arises as Ruler of some part of Syria, he will wax great *toward the south* in the direction of Arabia, and *toward the east* by gaining dominion in the direction of Persia.

As regards the three of the Ten Kings, whom he is foretold in Daniel vii. 24 to subdue, we may infer that they will probably be the kings of *Greece*, *Thrace* and *Bulgaria* or *Egypt*, for in reference to the King of *Syria* he is predicted in Daniel xi. 21 to "stand up in the place of the King of the North (Syria), and to come in *peaceably* and obtain the kingdom of Syria by flatteries," without military force. It seems strange that the *other seven* of the Ten Allied Kings will stand by quietly and allow him to pluck up and subdue three of those Ten Kings without intervening for their protection.

The position of KING OF SYRIA appears from Daniel xi. 21 to 40 (as fully expounded under the EIGHTH WONDER), to be acquired by him about the period that he makes the covenant with the Jews and retained until about two and a half years after the covenant. Then he will proceed to gain power over the other seven of the Ten Kingdoms in a great Red Republican revolution, when he will be elected Military Dictator over ten new Red Republican Governors of those Ten Kingdoms. And several months afterwards they will become Ten Crowned Kings, with this Napoleonic Antichrist as their Crowned Emperor: and they will all be elected apparently by universal suffrage or plebiscites to reign for the specific term of $3\frac{1}{2}$ years, which will in fact be nearly, though not quite, the final $3\frac{1}{2}$ years of the seven years of the Jewish Covenant Week.*

THE NAPOLEON BONAPARTES A ROYAL GREEK FAMILY.

The coming Napoleonic Antichrist will have no difficulty in basing his claim to a position of sovereignty in the countries of the old Græco-Macedonian Empire upon a title of undoubted antiquity. One of the ancestors of the Napoleon Bonaparte family was David II., Emperor of Trebisonde, who was the

* This new plan of electing a *Republican King*, like a *Republican President*, only for *a term of years* instead of for *life*, may possibly be acted upon even in regard to some of the Ten Kings of the *first* Ten-Kingdomed Confederacy before the Napoleonic Little Horn arises at all.

rightful heir to the throne of Constantinople, but was put to death by Mahomed II. His only surviving son, George Nicephor Comnène, fled to Mania in Peloponnesus in 1476, and was made Protogeras over the community settled there. This official dignity was held by ten members of the Comnène family in succession, until 1675, when Constantine Comnène, the tenth protogeras, was induced, from fear of being subjugated by the Turks, to emigrate from Mania to Italy with 3000 of his fellow-countrymen. Arriving in Genoa on Jan. 1, 1676, he obtained from the Genoese Senate a grant of some tracts of land in Corsica, which were thenceforth colonised by him and his descendants. One of his sons, Calomeros Comnène, subsequently settled in Florence in Tuscany, and as the Greek word *Calomeros* (καλος μερος) signifies in Italian *buona parte*, he therefore adopted the name of Buonaparte. In 1719 Antonio Buonaparte, a member of this Buonaparte branch of the Comnène family, emigrated from Tuscany to Corsica: and Napoleon Buonaparte who was born at Ajaccio in Corsica on August 15, 1769 was his grandson. Corsica was ceded by the Genoese to France in 1768. The descent of the Comnène family from David II., last Emperor of Trebisonde, was attested by letters patent of Louis XVI., issued on Sept. 1, 1783. This account of Napoleon's family is given in the Memoirs of the Duchess D'Abrantes, published at Paris in 1835.

This Greek origin of the Napoleon family is further corroborated by a book written by Alfred Addis, B.A., published in London in 1829, which says, "Zopf, in his Summary of Universal History, 20th edition, states that a scion of the Comnena family, who had claims to the throne of Constantinople, retired into Corsica, and that several members of that family bore the name of Calomeros, which is perfectly identical with that of *Buonaparte* (in Greek, *Calos Meros*). It may hence be concluded that this name has been Italianised. We do not believe this circumstance was ever known to Napoleon. This is stated in Mountholon and Gourgand's Memoirs of Napoleon, vol. iii. p. 8. If this be true, Napoleon might be *Emperor of the Romans* by right of birth, as well as of arms." (So remarks Addis.)

Quotations from NINE EXPOSITORS as to the Napoleon Dynasty being the Seventh-eighth Governmental Headship of the Roman Empire or Seven-headed Wildbeast are given in our Fifth Appendix.

FIFTH WONDER.

(Chiefly during five years between 1919 and 1926, and beginning 3 years before the Covenant and 10 years before the End.)

EXTRAORDINARY STIR, AGITATION, AND REVIVAL THROUGHOUT THE CHRISTIAN CHURCH, AND PROCLAMATION OF THE SECOND ADVENT MIDNIGHT CRY ON ACCOUNT OF THE ASTOUNDING POLITICAL CONVULSIONS WHICH WILL HAVE PRODUCED THE CONFEDERACY OF TEN KINGDOMS AND THE SUBSEQUENT RISE OF THE NAPOLEONIC LITTLE HORN. THIS EXCITEMENT WILL GREATLY INCREASE WHEN NAPOLEON MAKES HIS COVENANT WITH THE JEWS, AS MANY WILL THEN PREACH THAT FROM THE DATE OF THAT COVENANT, THERE WILL BE ONLY SEVEN YEARS TO THE END OF THIS AGE, AND A LITTLE LESS THAN TWO YEARS TO CHRIST'S SECOND ADVENT TO TRANSLATE TO HEAVEN WATCHFUL CHRISTIANS. THIS AGITATED AWAKENING WILL BE THE FULFILMENT OF THE PAINFUL TRAVAIL OF THE SUN-CLOTHED WOMAN, BEFORE THE BIRTH AND CATCHING UP TO HEAVEN OF HER MAN-CHILD, THE COMPANY OF TRANSLATED WATCHFUL CHRISTIANS IN REVELATION XII.: AND ALSO OF THE PROPHETICAL PARABLE OF THE TEN VIRGINS IN MATTHEW XXV., WHO, WHILE IN A MIDNIGHT CONDITION OF SLUMBERING AND SLEEPING, ARE ALL ANXIOUSLY TO ARISE WHEN AT MIDNIGHT A CRY SHALL BE RAISED BY MANY PREACHERS, "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM!"

This is announced by the Apostle John himself to be a great wonder, for he says in the twelfth chapter of Revelation :—

"And there appeared a great wonder in heaven : a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars : 2. And she being with child cried, travailing in birth and pained to be delivered. 5. And she brought forth a man-child, who was to rule all nations with a rod of iron, and her child was caught up unto God and to His throne. 6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

Most of the Fathers and of reliable modern expositors agree that the sun-clothed woman represents the Church Militant just previous to and in the times of the Last Antichrist : she is clothed with the Sun of Righteousness, and crowned with twelve stars, denoting the twelve apostles, while the moon, signifying the superseded Jewish ordinances, is under her feet. "In the symbolical language of the ancient prophets, the birth

of the manchild denotes the setting apart of a community from the general mass, with which it was previously commingled; while the gestation and labour-throes, which precede the birth, refer to the difficulties, trials, and troubles of whatsoever description they may be, which precede the setting apart of the community in question."

The Manchild undeniably represents a special body of Christians who are to be selected out of, and separated from, the general body of Christians and caught up to heaven, while the greater part of Christians in general are to be left behind on the earth, and very soon afterwards to flee into a wilderness for 1260 literal days, that is to say, for three-and-a-half years during the Coming Cæsar's persecution. Hence the Manchild is manifestly the body or company of wise, waiting, and watchful Christians who are to be caught up to heaven to meet Christ at the first act or stage of His coming[1] to raise the deceased saints and to take them up to God's throne together with living watchful Christians at a point of time previous to the final three-and-a-half years' persecution.

On various conclusive grounds[2] there is the strongest reason

[1] 1 Thess. iv. 16, 17; Revelation xiv. 1–5; Matthew xxv. 1–10.

[2] In the typical *yearday* fulfilment of the twelfth chapter of Revelation, the Ascension of the Manchild, in verse 5, is manifestly the Ascension of Christ Personal in A.D. 39, that is to say about 1890 *years before the End* of this Age, which we have reason to believe from the chronological dates may probably be on the last day of Passover Week, in 1929 or 1931, *i.e.*, on Thursday, May 2, 1929, or on Thursday, April 9, 1931. Therefore, in the counterpart *literalday* fulfilment, the Ascension of the Manchild will be the Ascension of the Collective body of Wise Virgins, the Watchful Christians—about 1890 *days before the End*. Now 1890 days are about five years and two months, which therefore may be approximately the distance between the First Stage of Christ's Advent "in the air" (1 Thess. iv. 16) to translate watchful Christians to heaven without dying, and the Second Stage of Christ's Advent on the earth to destroy the wicked. The First Stage of Christ's Advent will also be 69 weeks of days after a future Command to rebuild Jerusalem (Daniel ix. 25).

This is also shown by the yearday seventh seal, seventh trumpet, and seventh vial, all commencing with a Coming of Christ about *five years* before the End (Rev. vii. 1–9; viii. 1; xi. 15–18; xvi. 15–17). We are now living near the close of the yearday sixth seal, sixth trumpet, and sixth vial. This period of *five years* is also typified by Moses being mysteriously removed to heaven *five years* before the dividing of the Promised Land and the reign of the Judges (Deut. xxxiv.; Numb. xiv. 30–33; Josh. xiv. 7, 10); and by the type of Joseph manifesting himself to his brethren, and removing them to Goshen, about *five years* before the end of the seven years' famine (Gen. xlvii. 46). These points are explained under the Ninth Wonder.

to believe that the exact period of this removal and ascension to heaven of watchful Christians at the first act in Christ's Second Advent will be about the hour of the Jewish evening sacrifice (3 P.M.) in Jerusalem, or half an hour earlier.

For Daniel's prophecy, "From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven years and threescore and two weeks," is to have a future fulfilment in weeks of *days* in relation to Messiah's Second Advent, in addition to its past fulfilment in weeks of *years* in connection with His First Advent. Thus *the Second Advent of Christ in the air will take place at the distance of exactly sixty-nine weeks of days, that is to say, 483 days after the issuing of a commandment to restore and to rebuild Jerusalem,* which will apparently be issued the day and hour that the 2300 literal days commence with a renewal of the Jewish evening sacrifices in Jerusalem at 3 p.m. because the 69 weeks are stated to be "*determined*" or "*or divided off*" from the commencing portion of those 2300 days, or "evenings-mornings," and therefore of course commence at the same time.* (See Daniel ix. 24–5.)

As the birth and ascension of the Manchild signifies the ascension of a body of prepared Christians to meet Christ at His coming, therefore the painful travail of the Woman (the Church Militant) previous to the Manchild's birth and ascension, must denote a season of *widespread and painful commotion*, trial, and agitation throughout the Christian Church preparatory to the ascension of Christians at Christ's Advent.

And this season of painful labour-throes and perturbation within the Church Militant will begin about 3 years before the Covenant and last until the Ascension of Christians. It will be caused by the astounding political convulsions, wars and revolutions that will change the twenty three kingdoms into ten, and by the subsequent covenant between Napoleon and the Jews, warning all Christians who have ears to hear like the ringing of an alarum bell or the blowing of a bugle blast, that positively during the latter three-and-a-half years of those seven years the greatest persecution and tribulation that ever has been, or shall be, will overwhelm all Christendom with bloodshed, carnage, and massacre; and that sometime before those three-

* But as there were 12 *years* between the two commencements of the 2300 *years*, at Ezra's incipient renewal of the sacrifices B.C. 457, and, at Nehemiah's fuller renewal B.C. 445, when the Command went forth, so there may be 12 *days* between two commencements of the 2300 *days*, 1st with a renewal of sacrifices and 2nd with a Command to rebuild.

and-a-half years of persecution Christ is coming to take away those who are looking for Him.

Hence a considerable number of persons will be stirred up to proclaim boldly these tremendously thrilling truths, and the violent opposition, scorn, and incredulity which in many cases they will have to encounter, together with the powerful emotions of anxious expectation and of amazement in the minds of many who hear them, will produce a state of agitation throughout the Church adequately corresponding with the expressive symbol of the travail or gestation of the sun-clad Woman.

A SIMILAR PREDICTION of an intense and unparalleled excitement that is to prevail throughout the Christian Church in anticipation of Christ's Advent, and just previous to it, is found in the parable of the Ten Virgins in the twenty-fifth chapter of Matthew:—

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2. And five of them were wise, and five were foolish. 3. They that were foolish took their lamps, and took no oil with them: 4. But the wise took oil in their vessels with their lamps. 5. While the bridegroom tarried, they all slumbered and slept. 6. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. 7. Then all those virgins arose, and trimmed their lamps. 8. And the foolish said unto the wise, Give us of your oil; for our lamps have gone out. 9. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11. Afterward came also the other virgins, saying, Lord, Lord, open to us. 12. But he answered and said, Verily I say unto you, I know you not."—Matthew xxv. 1–12.

The period to which this parable applies is determined by its initial word, "*Then*," which proves it to refer solely to the period of Christ's Second Advent, which had been described in the preceding chapter. It compares the state of the Christian Church on earth at the time of the Second Advent to the condition of ten virgins—five wise, and five foolish—who had previously taken their lamps and gone forth to meet the Bridegroom, but had fallen asleep while he tarried. "*While the Bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the Bridegroom cometh; go*

ye out to meet him." No words can well be more expressive than these, to show that shortly before the personal return of Christ, all true Christians are in general to be completely ignorant, indifferent, and silent regarding the positive and definite nearness of his return: and that although as believers in Scripture, they must undoubtedly suppose that He will re-appear some day, yet they will have no deep-rooted conviction and realisation that His return is absolutely and immediately, without any prolonged delay, at the very door: and therefore in reference to His immediate return, they will all practically be SLUMBERING AND SLEEPING, and in a state of spiritual darkness, coldness, and silence described by Christ as that of MIDNIGHT. They may indeed be at the same time extremely active, zealous, and successful in preaching other parts of the Gospel, and in the conversion of souls, but in regard to the positive expectation of the instant personal Coming of Christ, to which particular point the parable solely and exclusively refers, they will be in a condition of midnight slumber.

And this is most remarkably the case, even at the present time. In Great Britain and the United States extremely few leading influential preachers can be found who are delivering so clear and definite testimony in relation to the nearing Advent of Christ, as to excite general attention to it within the sphere of their influence: and in most towns, very few, even of intelligent and religious persons, have so much as heard of these prophetic views regarding the coming Napoleonic Antichrist, and the impending final crisis. Public attention has not at all been drawn, as yet, to this subject, because the testimony raised by the few believers in it has, hitherto, been comparatively so feeble. The great majority of those who compose the numerous evangelical congregations throughout Britain and the United States, are not even aware that it is seriously demonstrated by standard prophetic authorities that the Advent of Christ and an unparalleled three-and-a-half years' Great Tribulation of wars, famines, pestilences, earthquakes, and persecutions, will most probably usher in the end of this dispensation during our lifetime. There are, indeed, a considerable number of persons who believe that the personal pre-millennial Advent of Christ may take place at any time, even to-day; but such testimony is practically vague and pointless, unless accompanied with a distinct warning of the certainty of its occurrence within the lifetime of the present generation, and

at least of some now living, upon the evidence of the prophetic dates, and septenaries, and signs of the times.

But in the very midst of the present midnight darkness, coldness, indifference, and silence of the Christian Church in relation to the definite proximity of Christ's Advent, there is suddenly and abruptly to arise, on every side, a piercing, irrepressible, trumpet-tongued cry of warning that shall awaken ALL Christians, foolish as well as wise, to the definite consideration of these truths concerning Christ's return, and the astounding events connected with it. For the prophetic parable states that "*At midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him. Then ALL those virgins arose, and trimmed their lamps.*"

It is scarcely necessary to say, that up to the present time there is no mighty movement or loud-sounding proclamation in reference to the instant expectation of Christ's appearing in the least corresponding to this predicted Midnight Cry, the effect of which is to be so marvellously awakening as to cause ALL Christians, foolish as well as wise, backsliding as well as watchful, to give diligent heed and earnest attention to the prophecies respecting the Second Advent. In fact, those who know from experience the unbelief, dislike, and antagonism generally manifested by even true Christians to these prophetic views, could not believe it possible, unless it were here predicted, that nearly all of them are soon to give anxious consideration to these hitherto rejected and unheeded doctrines.

And what will lead to this extraordinary cry being raised? Evidently, THE GREAT WARS and consequent TENKINGDOMED CONFEDERACY and RISE OF A NAPOLEON and his SEVEN YEARS' COVENANT with the Jews, which when made, will lead many devoted Christians at once to believe that the final seven years of this dispensation have commenced with all their varied scenes of joyful waiting for Christ's coming, and of terror-stricken dread of the accompanying Great Tribulation. And many of them will go forth in every direction into the cities, towns, and villages of Britain and the United States, and raise the midnight cry, "*Behold the Bridegroom cometh,*" and preach these doctrines in the open air, in public halls, schoolhouses, market-places, and in various churches and chapels wherever they can succeed in obtaining the use of them. They will, no doubt, in some instances meet with the most hostile misrepresentation, criticism, and even physical violence, because

many people who will listen quietly enough to the ordinary preaching of the Gospel, will become extremely displeased when told that the Advent of Christ and the desolating judgments are positively coming within a very few years' time.[1]

But in the face of all opposition, this midnight cry will wax louder and stronger, and more definite and uncompromising than ever. The public journals, reviews, and periodicals will be forced by the growing public interest in the subject, to notice the movement, and write articles upon it: and probably it will often be attacked with all the artillery of their satire, logic, and denunciation. It is emphatically in relation to such a period that St. Peter predicts, "There shall come in the last days scoffers, saying, Where is the promise of *His coming:* for since the fathers fell asleep, all things continue as they were from the beginning of the creation." This predicts that the derision of worldly men is to be directed not so much against the Gospel in general as against the doctrine of Christ's immediate *personal Coming*, in particular; and various philosophers, scientific professors, and politicians will probably maintain it to be incredible that the ordinary course of events in the material and political world should now be arrested by so violent and unnatural an interruption as these prophecies foretell; and they will maintain that the world is in its infancy, just entered upon an era of railways, telegraphs, steam vessels, extension of commerce, education, political reform, cheap literature, and international exhibitions, as pledges of universal peace, and that it will yet progress during countless cycles in the path of liberty, civilization, enlightenment, and commercial prosperity. The idea of a fresh religious persecution will be scouted by them, as contrary to the advanced spirit of the age; and the predictions that the Napoleonic maker of the seven-years' covenant with

[1] Prophetic lecturers should then dwell chiefly upon the return of the Jews and Napoleon's seven-years' Covenant with them, as the great evidence that the final seven years have commenced, and that, therefore, there will only be three-and-a-half years before the Great Persecution and Tribulation begins in the midst of the seven years. The past year-day fulfilment of Prophecy is too abstruse and unsuitable for a general audience; therefore, lecturers should dwell mostly on the coming literal-day fulfilment of Daniel and Revelation. They should also circulate as many prophetic books, pamphlets, and tracts as possible. In the last fifteen or twenty minutes of their discourse they should generally give an earnest Gospel exhortation to sinners to come to Jesus in faith and prayer for forgiveness and salvation.

the Jews is necessarily to become the Man of Sin will be denounced as groundless and uncharitable (2 Thessalon. ii.).

Nevertheless, all Christians will more or less be aroused by the Covenant and the startling signs of the times, so much so that the prophecy foretells that the foolish virgins—the representatives of Christians who are ignorant and bewildered in regard to these Second Advent doctrines—will anxiously come to the wise virgins, who are Christians thoroughly understanding and believing the doctrines: and will earnestly entreat them, "*Give us of your oil* (the oil of prophetic discernment), *for our lamps are going out* (not *gone out*)." But the wise answer, saying, "*Not so, lest there be not enough for us and you, but go ye rather to them that sell* (namely, the three Persons in one God, the Father, Son, and Holy Ghost, who impart knowledge[1] without money and without price), *and buy for yourselves.*" Here the foolish Christians, who have only sufficient grace to believe in the ordinary doctrines of the Gospel, and who have not obtained by prayer and searching of the Scriptures the more ample supply of the illuminating oil and teaching of the Holy Spirit, which alone can enable them rightly to interpret the signs of the times and to understand Prophecy, betake themselves in their perplexity to the wise Christians who have obtained that higher spiritual anointing, and ask them to impart to them a satisfactory comprehension of the subject. This request cannot be fulfilled by the wise Christians, because the arguments and explanations which are conclusive to them, prove only vague and inconclusive to those who have not obtained by earnest prayer and meditation upon God's word the prophetic teaching of the Divine Spirit.

The foolish Christians are, therefore, recommended to resort in supplication to the mercy-seat for a further supply of Divine

[1] The same advice is given to the Laodiceans, who prophetically represent the foolish virgins in Rev. iii. 18. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Compare Rev. xvi. 15. Many writers justly understand the seven churches to be prophetic of seven successive states of the Church Militant—Sardis the era of the Reformation; the Philadelphian church, the wise virgins; the Laodicean church, the church of the foolish virgins who are left behind, but assured of forgiveness, if they will be zealous and repent, and of admission to the *marriage supper*, although excluded from entering with the wise virgins to the *marriage*.

grace and enlightening faith to enable them to believe and confess the immediate nearness of Christ's return. But while they are occupied in seeking by prayer and study of the prophecies for this required grace and faith, and have not quite arrived at any decided belief on the subject, so as openly to bear testimony and unite in the midnight-cry—suddenly Christ comes, and takes away to heaven those who are plainly confessing their belief in the immediate proximity of his Advent, and who are thus holding forth brightly burning lamps of testimony, and crying, Behold, the Bridegroom cometh.

The foolish undecided Christians then finding themselves left behind on earth, engage in agonising prayer, "*Lord, Lord, open to us.*" This shows that they are not mere hypocrites or unconverted, for, if so, they would not be very likely to pray. "*But he answered and said, Verily, I say unto you, I know you not.*" Christ's refusal of their request will virtually be equivalent to saying, I know you not. He does not recognise them as fit at that time to be admitted to heaven, because they are in a worldly, Laodicean, lukewarm state; but still they are not consigned to perdition. Nothing further is said in that parable about their subsequent destiny. But various Scriptures show that during the succeeding period of great tribulation, multitudes will repent and call upon the name of the Lord, and be ultimately saved, although not taken to heaven at the same period, as the wise virgins.[1]

Various expositors, such as the Revs. Dr. Seiss, E. Bickersteth, J. Hooper, R. Govett, Olshausen, J. Coleman, Bayford, Beale, Purdon, D. N. Lord, J. Echlin, etc., justly reject the common idea that the *foolish virgins* are false professing Christians, and they consider them to be *really converted Christians* but unbelievers in the immediate personal Coming of Christ, or backsliders, and afterwards to have mercy extended to them.

The eminent *Rev. E. Bickersteth* says, in his "Promised Glory," (at Seeley's), p. 129, "The foolish virgins are not ready to go out into the midnight darkness and meet their returning Lord; they have not the supply of Divine truth to make their

[1] Christ is only contemplated as a Bridegroom throughout the parable of the Ten Virgins, and not at all as a Redeemer, Intercessor, or Judge. As a Bridegroom, he knows them not, because they have not the waiting spirit of a bride; but still, at that same time, he may know them as their Sanctifier, Intercessor, and Friend. Many very pious Christians are utter unbelievers in the speedy personal pre-millennial Advent of Christ, and such will be, in many cases, the foolish virgins.

lamps burn when needed, and they are seeking it when they ought to have possessed it, and so are shut out from the joys of the bridegroom's presence. It should be very awakening to read of so large a proportion thus counted foolish at the last, and shut out of the heavenly glory; at least at the first appearance of the Lord. The eastern customs at marriages furnish illustrations of this parable. The bridegroom first comes to the house of the bride, where a nuptial benediction is pronounced. He then takes her to his own house and gives her some refreshment, and the assembly of her relatives and friends re-conduct her to her own house, where there is a further nuptial benediction. In the parable, the wise virgins are ready for the bridegroom at the first coming, and they enter in with him into the marriage. The foolish virgins are not ready, and are shut out of the privileges of the first coming of the bridegroom. It is not conclusive that they are wholly shut out of the marriage-supper. Our Lord's words to them, 'I know you not,' have not the addition, as in Matt. vii. 23, and Luke xiii. 27, 'Depart from me, all ye workers of iniquity.' The state of the Philadelphian and Laodicean Churches may illustrate the difference. The Philadelphian church has an open door of admittance, which none can shut. The Laodicean church has a threatening 'I will spue thee out of my mouth,' and yet is not left without hope and counsel and exhortation (the counsel to go and buy oil for themselves), 'to be zealous and repent,' and a promise that if, when he stands at the door and knocks, any man hear and open, he shall sup with the Bridegroom."

The American Expositor, *D. N. Lord*, justly maintains that TRUE CHRISTIANS ARE SOON GENERALLY TO BELIEVE IN THE SPEEDY PERSONAL COMING AND REIGN OF CHRIST, especially just before and during the three-and-a-half years' final persecution; and that the most faithful, denoted by the 144,000 sealed ones, are to be changed and transfigured to glory at an earlier period than many less faithful Christians who will be left behind, and overwhelmed with terror and dismay, and not be admitted to the Kingdom until they shall have become meet for it, at a later period. He says, "It is given as a distinguishing mark of those who will be ready for admission to Christ's Kingdom that they will be expecting his Advent, and have his name graven on their foreheads, and, like the Wise Virgins who had oil in their lamps, be ready to join his triumphal train. It is given as the mark of others, that they will not be fit to be admitted to his presence with those whose redemption is then to be completed,

but will be left without, while the world at large will be taken by surprise, and will be overwhelmed with terror and dismay. (Matt. xxv. 1—10, Rev. xvi. 1—5.)

"It is foreshown in the parable of the Ten Virgins, that all the saints living at the time of Christ's Advent are not to be changed at the same time. The Bridegroom represents Christ. The ten virgins are all believers, for they were all invited, and all had had oil in their lamps, though five of them had not had enough to secure their admission to the mansion of the Bridegroom. The inadequacy of their oil for the occasion, and their exclusion on that account from the mansion, show, therefore, that a portion of the living believers at Christ's Coming will, by a want of the requisite qualifications, be excluded from immediate admission to his kingdom. The gift to them of such a redemption will take place at a later period, when they shall have become meet for it.

"The true people, the faithful witnesses of God, are to believe and to proclaim the great teachings of the prophecies that Christ is to come in person, raise his saints from the grave, destroy the apostate hierarchy symbolized by Babylon, and the persecuting civil powers represented by the wild-beast, establish his throne on the earth, judge the nations, convert those of them that are not consigned to destruction, and reign here for ever over the ransomed race. Antichrist and his party are to deny it.

"It is a subject, therefore, of the greatest practical moment, and is ere long to attract all eyes and agitate all hearts. Let those who wish to be found on the side of Christ beware how they trifle with or neglect it. Let those who reject and oppose his speedy personal coming and reign, consider what the party is with which they are arraying themselves, and what the destiny is to which it is hastening."

To sum up all these reflections, it will be seen that as a MIDNIGHT-CRY PERIOD of painful travail of the Church Militant, and of an extensive preaching of the approaching Second Advent, has to intervene for some little time before that Advent, and as we certainly have not up to the present year 1866 entered upon any such midnight-cry period, therefore Christ's Coming cannot be expected to take place, as yet, until that midnight-cry is raised. Let Christians, then, shake off time-serving timidity and worldly-minded unbelief of these prophecies, and faithfully proclaim the midnight-cry, "Behold the Bridegroom cometh: go ye out to meet him," if they would hasten their Redeemer's return.

SIXTH WONDER.

(The Seven Years of the Covenant are expected to be from Passover Day, Thursday, April 13, 1922, to Passover Week, Thursday, April 25, to May 2, 1929, or from Passover Day, Saturday, April 19, 1924, to Passover Week, Thursday, April 2 to 9, 1931.)

CONFIRMATION OF A COVENANT OR LEAGUE BETWEEN THE LITTLE HORN, THE NAPOLEONIC "PRINCE THAT SHALL COME," AND MANY OF THE JEWS, TO ENSURE LIBERTY FOR THEIR SACRIFICIAL TEMPLE WORSHIP FOR SEVEN JEWISH YEARS FROM A PASSOVER DAY IN ONE YEAR TO A PASSOVER WEEK SEVEN YEARS DISTANT, WHICH WILL BE THE FINAL PASSOVER WEEK, TERMINATING ON ITS SEVENTH OR LAST DAY WITH THE CONSUMMATION OR END OF THIS AGE, AND DESCENT OF CHRIST ON MOUNT OLIVET. THIS WILL BE THE YEARDAY FULFILMENT OF THE 70TH WEEK IN DANIEL IX. 27, AS PREDICTED BY MORE THAN ONE HUNDRED EXPOSITORS—"HE ('THE PRINCE THAT SHALL COME,' MENTIONED IN THE PREVIOUS VERSE) SHALL CONFIRM A COVENANT WITH MANY FOR ONE WEEK (SEVEN YEARS), AND IN THE MIDST OF THE WEEK HE SHALL CAUSE THE SACRIFICE AND OBLATION TO CEASE, AND FOR THE OVERSPREADING OF ABOMINATIONS SHALL MAKE IT DESOLATE, EVEN UNTIL THE CONSUMMATION." SOONER OR LATER HE WILL CLAIM TO BE THE PROMISED MESSIAH OF THE JEWS AND THE MAHDI OF MAHOMEDANS. HIS CAREER WILL RESEMBLE THAT OF MAHOMET. HE WILL AGAIN AT THE LAST MAKE A COVENANT WITH THE JEWS FOR A WEEK OF SEVEN LITERAL DAYS, VIZ. FOR THE TERM OF THAT FINAL PASSOVER WEEK OF THIS AGE, IN LITERAL-DAY REFULFILMENT OF DANIEL IX. 27, AS A SORT OF ARMISTICE OR TRUCE DURING HIS FINAL SIEGE OF JERUSALEM.

It will be indeed a wonder to behold the children of Israel, again flocking to their fatherland, and their nationality recognized by the European Powers, whose governments in past ages greviously oppressed them.

And in connection with their national restoration there is to be a Covenant made between many of them in Judea and a certain "Prince that shall come" for a Week of seven Jewish Years reaching "even until the Consummation" or End of this Age. This Week will be the 70th Week of the Seventy Weeks in Daniel ix. 24 to 27, of which Sir Isaac Newton has said that they have a fulfilment not only in connection with Christ's First Advent but also His Second Advent. As the 69 Weeks ended at Christ's Crucifixion on a Passover Day, therefore the future 70th Week must begin on a Passover day.

FULFILMENT OF THE SEVENTY WEEKS OF YEARS.

As subdivided into Three Parts of 7, 62, *and* 1 *Week.*

Nisan (April) 445 B.C. — The going forth of the commandment to restore and build Jerusalem.—(Nehemiah ii.)

Dan. ix. 24.

Seventy weeks (*shabua*, weeks of years—Gen. xxix. 27) are determined (or *cut off*) upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for (or, cover over) iniquity, and to bring in everlasting righteousness, and to seal up (i.e., ratify by fulfilment) the vision and prophecy, and to anoint the Most Holy (place not person, i.e., the Holy of Holies).

49 Years. — 7 Weeks.

434 Years. — 62 Weeks.

Dan. ix. 25.

Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.

Messiah cut off on Passover Day, A.D. 39. — A.D. 39.

Daniel ix. 26.

And after threescore and two weeks shall Messiah be cut off (or made a covenant) but not for himself, and the people of the Prince that *shall come* (the Romans, the nation of Antichrist that *shall come:* 1 John ii. 18,) shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

. . . . . Interval . . . . .
. . . . . of more than 1800 . . . . .
. . . . . years between the . . . . .
. . . . . cutting off of Mes- . . . . .
. . . . . siah, and the reve- . . . . .
. . . . . lation of the Prince . . . . .
. . . . . that shall come by . . . . .
. . . . . his making a cove- . . . . .
. . . . . nant with the Jews. . . . . .

Napoleon makes the covenant from a Passover Day to a Passover Week seven years distant.

His image set up in the Temple 1335 days before the last day of that Passover Week.

He perishes at Christ's descent on the last day of that Final Passover Week.

Midst of the week. — 1 Week.

Daniel ix. 27.

And he (Napoleon, then King of Syria, "the Prince that shall come") shall confirm a (not *the*) covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator.

PASSOVER WEEK.

Passover Week is the Holy Week of the Jewish Year. It consists of seven days of unleavened bread, commencing with Passover Day, the anniversary of the day of the Exodus of the Jews out of Egypt, when the Destroying Angel *passed over* the blood-sprinkled houses of the Israelites (hence the name *Passover*—see Exodus xii.). Passover Day is usually the day of the First Full Moon after March 21, the day of the Vernal Equinox, but is sometimes the day of the Second Full Moon after March 21, and is the 14th–15th day of the Jewish month Nisan, from whence Passover week extends to the 21st–22nd day of Nisan. These Jewish feast days extend from the afternoon of one day to the afternoon of the next.

Lindo's Hebrew Calendar gives the Passover Days from 1836 to 1901; and also Tables by which they can be calculated for 100 years after 1901. According to these Tables, Passover Day will be on Thursday, April 4th in 1901, and Tues., April 22nd in 1902, and Easter Sunday, April 12th in 1903, and Thurs., March 31st in 1904, and Thurs., April 20th in 1905, and Tues., April 10th 1906; Sat., March 30th 1907; Thurs., April 16th 1908; Tues., April 6th 1909; Tues., April 2nd 1912; Sat., April 7th 1917; Thurs., April 13th 1922; Thurs., April 25th 1929; and Thursday, April 2nd 1931 (Passover Week is always the next 7 days after Passover Day), so that the last day of Passover Week in 1929 will be May 2nd 1929, and will be April 9th in 1931.

Passover Week has been the notable ending of Five of the Greatest Scripture Epochs. They are: **1.** The *five months of Noah's Flood*, which ended on the 17th day of the 7th month of the year, which was then the month *Nisan* (also called *Abib*) (Genesis vii. 24; viii. 3, 4), and this also was a type of the future Harvest ingathering of all living Christians from the earth and resurrection of all previously unraised saints on the 17th day of Nisan, five days before the 22nd day of Nisan, which is always the 7th and last day of Passover Week. **2.** The *four hundred and thirty years of the sojourning of Abraham and his descendants*, the children of Israel in Canaan and Egypt, which ended on the very day of the Exodus, the 14th–15th day of Nisan, which thenceforth was made the first month of the Jewish sacred or ecclesiastical year (Exod. xii. 2, 40 to 43; xiii. 4; Galat. iii. 8, 17). **3.** The *forty years of the Jews' wanderings* in the wilderness, which began on the night of the Exodus, the 14th of Nisan (*Abib*) and ended 40 years later on the 10th or 14th of Nisan, when they crossed dryshod over the river Jordan, which miraculously stayed its stream on Nisan 10, and they kept the passover four days afterward on Nisan 14, and the manna ceased two days afterwards on Nisan 16 (see Joshua iv. 19; v. 10 to 12; Exodus xvi. 35). In Numbers xxxiii. 3 and 38 we are told that the Israelites departed from Rameses in Egypt on the 15th day of the first month Nisan (also called Abib, and that Aaron died in the wilderness in the 4th month of the 40th year after the Exodus. Then that 40th year ended in Nisan, as stated in Joshua iv. 19; v. 10 to 12. **4.** The 483 years or 69 weeks of years from Nisan, 445 B.C. to Nisan 14, A.D. 39; and **5.** The 2300 years—in Daniel ix. 25, and viii. 14, as explained on pages 102 to 104. The Jews have an ancient tradition that Messiah will come to judge the world in a Passover Week.

"*The Prince that shall come*," who is described in the prophecy of the Seventy Weeks as making or confirming the covenant for seven years with the Jews, is further predicted in that prophecy to cause their sacrifices to cease "in the midst of the week" of seven years, and then "for the overspreading of abominations to make it desolate even until the consummation." This is justly understood by expositors to show that he is the same individual as the Little Horn or king of fierce countenance who is predicted in Daniel viii. to "take away the daily sacrifice," and to substitute for it "the transgression of desolation," and finally "to stand up against the Prince of Princes." In fact the prophecy of Daniel ix. was stated by the Angel Gabriel to be only a fuller explanation of "the vision" in Daniel viii. (see Daniel ix. 23), and therefore relates to the actings of one and the same Antichrist. This Little Horn is further described in Daniel vii. and Revelation xiii. and xvii. as ultimately becoming supreme over the ten horns or ten kings of the symbolic wildbeast or Roman empire, and wearing out the saints for 3½ years, and then perishing at Christ's descent.

This "Prince that shall come," or Little Horn, who will eventually become the Great Cæsar and the Last Head of the Roman Empire, must be a NAPOLEON, who will before the final 3½ years, completely re-establish over Europe the Napoleon dynasty as the wild beast's seventh and last political headship healed of its deadly Waterloo wound, as shown in our sixth appendix (Rev. xiii. 3). Therefore A NAPOLEON will make a Seven Years' Covenant with the Jews.

Apparently he must rise from his primary *littleness* as a Horn or Sovereign to considerable power in the region of Syria and Judea before he can be in a position of sufficient influence to make this Covenant.

The COVENANT is further mentioned no less than *five times* in Daniel xi. 22, 23, 28, 30, 32, where a long history of this Last Great Antichrist is given under the title of the *Vile Person or King who shall do according to his own will* (verses 21, 36). A detailed explanation of this prophecy is given under the head of the Eighth Wonder. This Covenant is also mentioned in Isaiah xxviii. 18; xxxiii. 8; Psalm lv. 20. In the two latter passages Antichrist's *breaking of his covenant*, which is to take place in the midst of the seven years, is referred to.

The notable Prophecy of the Seventy Weeks of Years in Daniel ix. 24 to 27, reads as follows, and it is in its last para-

graph regarding the final seventieth week that the prediction of Napoleon's coming Covenant with the Jews is found. (Some authorised marginal readings are inserted in brackets.)

"24. *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for* (*or*, cover) *iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy* (*in the Hebrew*, the Most Holy Place). 25. *Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.* 26. *And after threescore and two weeks shall Messiah be cut off, but not for himself, and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.* 27. *And he shall confirm the* (*or*, a) *covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate* (*or*, upon the battlements shall be the idol of the desolator), *even until the Consummation, and that determined shall be poured upon the desolate* (*or*, desolator)."

In explanation of these seventy weeks of years, or 490 years, which they are universally understood to mean in their yearday fulfilment, it has generally been admitted by expositors that the first seven and sixty-two weeks, or altogether *sixty-nine weeks*, amounting in fact to 483 years, were fulfilled before the first Coming of Christ, and that they began with the going forth of a decree in Artaxerxes' reign, and reached UNTO Messiah the Prince when He was to be "cut off" or "made a covenant" at His crucifixion on Passover Day, A.D. 39, which the Rabbi of New York computes to have been a Friday. Thus were fulfilled the words, "from the going forth of the commandment (or decree in Artaxerxes' reign) to restore and build Jerusalem UNTO the Messiah the Prince shall be seven weeks and threescore and two weeks (*i.e.*, sixty-nine weeks, or 483 years) . . . and after threescore and two weeks shall Messiah be cut off (or in the Hebrew, *be made a covenant*), but not for himself (or as the Hebraist Dr. Tregelles translates it, *but there shall be nothing for him*)."

After this it is said in the twenty-sixth verse, "And the people

(the Romans) of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood; and unto the end of the war desolations are determined." Here is described the well-known destruction of Jerusalem in A.D. 70, about thirty years after Christ's ascension; and the Romans its destroyers are called "the people of *the prince that shall come*," that is, the people of a coming future latter-day Roman Prince, who is here mentioned for the first time, and concerning whom it is immediately added, "*And he shall confirm a covenant for many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease even until the Consummation*," etc. Hence it is manifest that some future Roman prince "that shall come," is the person who shall confirm a covenant with the Jews for seven years: and that such covenant could not have been made before the destruction of Jerusalem in A.D. 70, because, in the regular order of the prophecy, it is detailed as taking place after that destruction, and moreover is described as occurring seven years before the *Consummation* or End of this dispensation.[1]

Hitherto, there has never been any record in history of such a covenant having been made, and in any case it would have to be followed by the abolition of the restored sacrifices in the midst of the week of seven years, and by the Consummation at their termination. It is manifest, then, that it has yet to be made. And "the Prince that shall come" who shall confirm it, although only a *Horn* or comparatively Little Sovereign at that commencing period of his career, will become the Great Cæsar and Head of the whole Roman empire by the midst of the seven years.

There are altogether more than ONE HUNDRED expositors or anonymous expositions, which maintain this view, that Daniel's seventieth week is the final seven years of this dispensation just before the descent of Christ and battle of Armageddon and Millennium, and that the latter half of the seven years will be the three-and-a-half years of the Antichrist's desolations. Among these hundred writers are Archbishop Cyprian, and five Bishops—Irenæus, Hippolytus, Victorinus, Apollinaris, and Primasius—Fathers of the Early Church in which this inter-

[1] Neither Christ nor his disciples ever made any seven years' covenant with the Jews. And if they had, they certainly would not afterwards have faithlessly broken it.

pretation of the seventieth week appears to have been quite prevalent; also in the Church of England, Canon H. Browne and the Reverends T. Parker, Dr. De Burgh, Edward Bickersteth, T. R. Birks, C. J. Goodhart, Capel Molyneux, C. Maitland, A. Fausset, J. Baillie, J. G. Gregory, F. Fysh, W. Marrable, James Kelly, W. G. Barker, B. W. Savile, R. A. Purdon, R. Chester, J. Bennett, F. G. Middleton, R. Polwhele, W. Farrar, J. C. Chase, W. Ker, J. Whytt, Adolphus Kent, C. T. Black, Archdeacon J. C. Wolfe, C. Skrine, F. Whitfield, W. Haslam, Aubrey Price, S. V. Edwards, C. Stirling, W. Madden, J. C. McCausland, etc.; also in other bodies, the Revs. Dr. J. Seiss, E. E. Reinke, E. Guers, A. A. Rees, J. Darby, W. Kelly, E. H. Tuckett, John Jones, C. Colegrove, L. C. Baker, D. Bosworth, B. Wale, H. H. Snell, and Andrew Bonar, Lord Cavan, Sir Edward Denny, Judge T. Strange, Dominick McCausland, Dr. Tregelles, B. W. Newton, General Goodwyn, Major Garnier, Major Phillips, Colonel Rowlandson, Dr. Kelsall, Dr. J. Litch, W. Trotter, C. Stanley, J. Fondey, H. P. Scholte, W. C. Baynes, T. B. Baines, J. Hunter, E. W. P. Taunton, Alex. Porter, W. Beales, L. A. D. Pugetz, J. Coleman, Dr. C. Cowan, Dr. D. M. Reed, Dr. Meymott, Dr. J. Bright, J. Eason, H. Lederer, Dr. Mason, W. Baker a Boston barrister, E. Heald, W. Brodie, James Smith, J. Williams, etc., etc.[1] Most of the foregoing expositors' treatises are now out of print.

ARCHBISHOP CYPRIAN, in his *Computus de Pascha*, explained this seventieth week in Dan. ix. 27, as follows:—"This is one week which the angel has divided off from the seventy weeks, and placed it at the latest period of this dispensation. And this hebdomad or week we recognize as containing seven years, in which Enoch and Elias are to come. And in the midst of

[1] The following are a few of those prophetic treatises which are still in print and can be obtained through the booksellers:—Rev. W. Ker's *Prophecies of the Last Days* (5*s.*); Rev. J. G. Gregory's *Earth's Eventide*; Rev. Burlington Wale's *Closing Days of Christendom*; W. Trotter's *Eight Lectures on Prophecy* (at Partridge's); Dominic M'Causland's *Latter Days of Jerusalem and Rome*; B. W. Newton's *Prospects of the Ten Kingdoms* (4*s.* at Houlston's); Dr. Tregelles on *Daniel* (5*s.*); Dr. Seiss' *Voices from Babylon or Lectures on Daniel*; T. B. Baines' *The Lord's Coming, Israel and the Church* (at Broom's); Brodie on *Revelation*. Most of those who are called "the Brethren" hold this future fulfiment of Daniel's Seventieth Week as the final seven years of this dispensation. "*The Prophetic News*," a monthly prophetic periodical (1*d.*, at 6, Tudor Street, E.C.) advocates the same views as this book on "Forty Wonders," and is edited by the same author. (Note added in 1880.)

the week, he says, the sacrifice and oblation shall be taken away. But half of the week is shown to be a time, times, and half a time, which is three years and six months; which become a thousand, two hundred, and three score days, according to the Apocalypse[1]; in which days that Antichrist shall commit great devastation, and will begin to sit in the temple of God, and to assert himself to the ignorant to be God; whom Jesus, our Lord and Saviour, must destroy by the spirit of his mouth and by the brightness of his coming,[2] and bring the world to its Consummation, as it is written, 'even unto the Consummation, and that determined, shall be poured upon the desolate.'"

IRENÆUS, who was a Bishop in the primitive Church, and a disciple of Polycarp, who was a companion of the Apostle John, wrote in A.D. 180 a work "against the heresies." He considered the worship of Antichrist and his image in the Jewish temple just before the Second Advent, to be the threatened abomination of desolation, and expected Daniel's 70th week to be fulfilled by Antichrist, of whom he says, "Putting away idols to persuade man that he is God, he will set himself up as a sole idol, combining in himself the manifold errors of all the idols. He will sit in the temple of God, showing himself that he is God. In the temple of Jerusalem the adversary will sit, striving to show himself to be the Christ: as also the Lord says, (Matt. xxiv. 15,) 'When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place,' &c. . . . They shall believe, it says, in the False one, (the Man of Sin, 2 Thess. ii. 12,) that all may be condemned who believed not the truth, but had pleasure in unrighteousness. His coming John thus describes in the Apocalypse, 'The Beast which I saw was like unto a leopard, &c.' (Rev. xiii.) And afterwards of his armour-bearer, whom he calls also 'the false prophet,' 'He spake,' it says, 'like a dragon, and he exerciseth all the power of the first Beast before him, &c.' (Rev. xiii. 12, xix. 20.) This is said that all may know his miracles to be done not by divine power, but by magic art; and no wonder, if having demons and apostate spirits to help him, he through them performs miracles by which he deceives those that dwell on the earth. He will also command them to make an image to the Beast. (Cap. 28.)

[1] St. Cyprian here evidently refers to Revelation, *i.e.*, Apocalypse xi. 3, and xii. 6, 14, and Dan. vii. 25, xii. 7, where Antichrist's three-and-a-half years, or latter half of the seventieth week, is described.

[2] St. Cyprian is here quoting 2 Thess. ii.

"At the half of the hebdomad (or week) Daniel saith, the sacrifice and the libation shall be taken away, and in the temple shall be the abomination of desolation and until the consummation of the time, a consummation shall be appointed upon the desolation—but the half of the hebdomad is three years and six months." (*Irenæus adver. Heres.* ch. 25.) (Daniel ix. 27.)

"And when this Antichrist shall have laid waste all things in the world, reigning three years and six months, and sitting in the temple of Jerusalem; then the Lord shall come from heaven in clouds, in the glory of the Father: and casting him and those that obey him into the lake of fire, will bring about to the just the times of the kingdom; that is, the rest, even the seventh day made holy. And he will restore to Abraham the promise of the inheritance; in which kingdom, saith the Lord, many shall come from the East and from the West, and shall sit down with Abraham, with Isaac, and with Jacob." (Cap. 30.)

Hippolytus, Bishop of Ostia, (A.D. 220,) considered 69 of Daniel's 70 weeks to end with the first Coming of Christ, and that then, after the Gospel had been universally preached, Antichrist's abomination of desolation would be set up during the last half week of the 70th week, which would terminate with Christ's Second Advent upon the earth. The following are extracts from his works. "When the sixty-two weeks have been fulfilled, and Christ has come, and the Gospel has been preached in every place, and the times have run out, there will remain one week—the last in which Enoch and Elias will come. And in the midst of that week there will appear the abomination of desolation, even Antichrist, who announces desolation to the world. And this the prophets Enoch and Elias will declare, saying, Believe not the coming enemy; for he is an adversary and destroyer, and son of perdition, he will deceive you and bring you to ruin. But the sword shall smite them. And the dragon, it says, (Rev. xii.) beheld, and he persecuted the woman that brought forth the man-child. And there were given her the two wings of that great eagle, that she should flee to the desert, where she is nourished for a time, times and half a time, from the face of the serpent. These are the 1260 days, even the half-week during which the tyrant will rule, persecuting the Church as she flees from city to city. . . . Blessed they who will then conquer the tyrant, they will take

rank above former martyrs as more exalted and more glorious. With what praises and crowns will they not be adorned by Jesus Christ our King.

"The six thousand years must needs be fulfilled that the Sabbath may come—even the Rest, that holy day on which God rested from all his works. The Sabbath then is a type and image of the future kingdom of the saints when they shall reign with Christ after his coming down from heaven, as John declares in the Apocalypse. For a day of the Lord is as a thousand years."

THE CELEBRATED ORIGEN (A.D. 225) explained Dan. ix. 27 to be fulfilled by the future Antichrist, as will be seen from the last paragraph of the following extract from his works. "Through the assistance of his father, the devil, that wicked one will perform miracles, and signs, and wonders of a lie. For as wonders were wrought by magicians, through the help of those demons who seduced man into wickedness, so this man will receive from the devil himself power to do yet greater wonders to deceive the human race. And concerning this Antichrist, Paul speaks of him as the Man of Sin: 'We beseech you, brethren, by the coming of the Lord,' &c., 2 Thess. ii.

"But there is in Daniel a prophecy about this same Antichrist which cannot but excite the admiration of any one who will read it with common sense and candour. For there, in words truly divine and prophetic, are described the kingdoms that were to come, beginning from the time of Daniel, down to the destruction of the world. And this prophecy may be read of all men. Now see if Antichrist is not spoken of there also in these words: 'In the end of their kingdom, when their transgressions are filled up, there shall rise a king impudent of face, and understanding problems,' &c., (Dan. vii. and viii. 23).

"And that which I have already quoted from the words of Paul, that *he will sit in the temple of God*, showing himself that he is God—even this also is said by Daniel, and in this manner: 'In the temple shall be the abomination of desolations; and until the end of the time shall a consummation be given against the desolation,'" (quoting from the Septuagint of Dan. ix. 27.)

VICTORINUS, BISHOP OF PETTAU, in Austria, and one of the Diocletian martyrs, wrote a Commentary on the Apocalypse about A. D. 290. He is stated, in Elliott's "Appendix on the History of Prophetical Interpretation," and in Maitland's

"Apostles' School of Prophecy," (p. 202,) to have held the latter half of Daniel's 70th week to be identical with Antichrist's future 3½ years' persecution, and therefore all the 70th week to be yet unfulfilled. He says of this persecution, "The black horse (under the 3d seal, Rev. vi. 5,) means famine, for the Lord says, 'There shall be famine in divers places.' Now this saying properly extends to the time of Antichrist, when there will be a great famine, by which all men shall suffer. In the trumpets and vials there are described the execution wrought by the plagues sent upon the world, the madness of Antichrist himself, the blasphemy of the people, the variety of their plagues, the hope in the kingdom of the saints, the fall of the cities, and the fall of that great city, Babylon, that is Rome. . . . The Lord says in the Gospel, 'Then let them which be in Judea flee to the mountains,' that is, let as many as are gathered together in Judea, go to that place which is prepared for them, and be nourished there for three years and six months from the face of the Devil (Rev. xii. 14, 15). The water which the serpent casts out of his mouth, represents the army which he will send in pursuit of her. By the earth opening its mouth and swallowing the waters, is shown the vengeance that will be inflicted at the moment. . . .

"The False Prophet will cause a golden image to be set up to Antichrist in the temple of Jerusalem, and into this image the vagabond angel will enter, emitting voices and oracles. He will also cause both bond and free to receive a mark on their foreheads, or on their right hands, even the name, that none may buy or sell without it. Now Daniel had foretold this abomination and provocation, saying, 'He will set up his temple upon the glorious and holy mountain;' that is, he will then set up in Jerusalem an image, such as Nebuchadnezzar made. This the Lord explains, admonishing his churches against the last times and dangers, saying, 'When ye shall see the abomination spoken of by Daniel the prophet standing in the holy place,'" &c. (Matt. xxiv. 15, Dan. xi. 45.)

Apollinaris, Bishop of Laodicea, (A. D. 380,) as quoted by Jerome on Dan. ix., explained Daniel's 70th week to be awaiting its fulfilment at the end of this age in the time of Antichrist, whose 3½ years' persecution will synchronise with its latter half, and whose statue, then set up in the Jewish temple, will be the abomination of desolation. Maitland, Burgh, and B. W. Newton speak of him as entertaining this view.

PRIMASIUS, BISHOP OF THE CARTHAGENIAN PROVINCE, (A. D. 500,) who published a treatise on the Apocalypse, similarly considered Daniel's 70th week to be the last seven years of the Christian era, ending with Christ's descent to destroy Antichrist, whose $3\frac{1}{2}$ years' universal reign would be the latter half of the 70th week, (as stated in Elliott's "Appendix on the History of Prophetic Interpretation"); this seems to have been the case also with other writers in the primitive Church, such as Barnabas, &c.

THE REV. DR. BURGH, of the Church of England, published some able Lectures on the Second Advent, in Dublin in 1830–32, and also subsequently a very useful literal-day Exposition of the Revelation, both giving the same interpretation of Dan. ix. 27. In the former he says:

"That Antichrist sets up 'the abomination of desolation' in Matthew xxiv. 15, is proved from the prophecies of Daniel, alluded to by the Lord Jesus. 'The abomination of desolation' is twice spoken of by Daniel in his continuous prophecy of chapters x. xi. xii., but it is very important to observe that the two notices, though rather far asunder, are *one:* the first foretelling '*the setting up,*' and the other, '*the duration*' of the abomination, (Dan. xi. 31, xii. 11.) The whole prophecy of these chapters, it will be observed, respects what should befall Daniel's people in the latter days, (Dan. x. 14.)

"Another mention of 'the abomination of desolation' by Daniel is in connection with the prophecy of the *Seventy Weeks*, (Dan. ix. 24–27). Whatever difficulty there may be in forming a connected view of this prophecy, there is one thing about which I think there can be no doubt, viz., that it extends to the *Second* Advent of Christ, and includes *its* objects, as well as those of the *First*. For independent of the words 'unto Messiah the PRINCE,' perhaps 'the determination upon Daniel's people and holy city'—'the finishing of transgression, making an end of sins and reconciliation for iniquity,' are expressions which in their application to the Jewish nation must be referred to another time than the First Advent, which was a day of vengeance to them, and the infliction of a judgment under which they still remain. The whole period is *seventy weeks*, (*i. e.* 'sevens,' or periods of seven years,) and this period is divided into parts of 62 and 7 and 1. The 'sixty-two,' we are informed, (verse 26,) reach to the First Coming and death of Christ.

"There is yet one week to be accounted for, the last of the seventy, which we perceive is considered in the prophecy distinct from the 'sixty-two' and 'seven.' The events of this last week are stated in verses 26, 27. *The prince that shall come*,' I take to be the last enemy of the Jewish people, the last invader of the holy city, 'the Antichrist.' His confirming the covenant with many for one *seven* (seven years,) I think is the same 'league' and 'deceitful working' and 'corruption by flattery' mentioned in Daniel xi. 23, 32, by which it would appear he will impose himself on many of the Jews and delude them, as the event proves, to their destruction. For half of the week, ($3\frac{1}{2}$ years) he is true to this covenant; but he then breaks it, and for the last half, the remaining $3\frac{1}{2}$ years, 'the time, times, and a half,' '42 months,' or '1260 days,' he causes the sacrifice and the oblation to cease, and for the overspreading of *abominations* he makes *desolate*,' or as the words evidently imply and another prophecy has expressed it, 'he places the abomination that maketh desolate.' That this last 'half-week' applies to the times of Antichrist I find to have been the opinion of the ancient fathers, as, for instance, *Irenæus*, *Julius Africanus*, *Hippolytus the martyr*, and *Apollinaris* Bishop of Laodicea." (Pp. 140, 147, 152.)

Dr. Burgh, like other literal-day expositors, understands "the temple of God" in which the Man of Sin is to sit (2 Thess. ii.) to be the rebuilt temple at Jerusalem, in which the Jews will offer sacrifices soon after making the Covenant. He also considers that the final Antichristian apostasy will be far worse and more terrible than Popery; and that Antichrist's persecution and slaughter of the saints, who will not worship his image during the last half-week, or $3\frac{1}{2}$ years, will prevail not merely in the Roman earth, but throughout all Christendom, until Christ's descent at Armageddon (pp. 117, 181). He says (p. 89):—"No indicision of character or profession, no slackness of devotion or service, no merely nominal religion will be allowed; but his (Antichrist's) pretensions will be enforced by the alternative of Life or Death, and 'as many as will not worship him shall be killed.' In a word, he will realize his prophetic name of 'Antichrist'—denying Christ, by saying that he is the Christ, denying God, by saying he is the true God—owned by the unbelieving Jew as the Messiah, the Hope of Israel, and taking the wise of the Gentiles in their own craftiness, administering to their pride of reason, and desire for

external evidence, 'deceiving them that dwell on the earth by means of the MIRACLES which he doeth' (Rev. xiii.).

"That a monster of iniquity and blasphemy should accomplish the times of the Gentiles, and precede the establishment of Messiah's kingdom, was apprehended, more or less distinctly, even by the Jews of old, to whom the name 'Antichrist' (*i.e.* Anti-Messiah) was not unknown; but was fully acknowledged by the first believers in Christianity. Type and prophecy alike foreboded a last struggle with a WICKED ONE, the fulfiller and consummater of transgression, and thence also of Divine indignation—the rod of chastisement to 'the holy people,' and at the same time the scourge of the apostate nations. The character of this enemy, moreover, as gathered from the prophecies, was, in general, that he should rival all his types and predecessors in tyranny, blasphemy, and oppression; that he should be supported by a confederacy of the nations, while his fury should be principally directed (as was that of all his precursors) against Israel; and that he should ultimately fall before Messiah standing up to avenge his people 'on the mountains and in the land of Israel,' and by means altogether superhuman.

"The words of Bishop Horsley are well worthy of attention. 'The *Son of Perdition*, who is to rise out of an open, undisguised apostacy. That Son of Perdition, who shall be neither a Protestant nor a Papist; neither Christian, Jew, nor Heathen; who shall worship neither God, angel, nor saint; who will neither supplicate the Invisible Majesty of Heaven, nor fall down before an idol. He will magnify HIMSELF against everything that is called God, or is worshipped; and with a bold flight of impiety, soaring far above his precursors and types in the times of Paganism—the Sennacheribs, the Nebuchadnezzars, the Antiochuses, and the Heathen Emperors, *will claim divine honours to himself exclusively*, and consecrate an image of himself.' Bishop Horsley adds: 'I doubt not but this monster will be made an instrument of that pruning which the Vine (Isa. xviii. 5) must undergo.'" (pp. 54, 90).

THE LATE REV. EDWARD BICKERSTETH and REV. T. R. BIRKS, Secretary of the Evangelical Alliance, and both of them leading Evangelical Clergymen of the Church of England, unitedly wrote the chapter on Chronological Prophecies in Bickersteth's Guide to the Prophecies, published in 1839. The eminent piety, profound research into prophecy, and unsurpassed soundness of judgment of Bickersteth, give great weight to his views.

They both affirmed their belief that Christ would come to remove the Philadelphian saints, or Wise Virgins, before the last 3½ years; for they remarked upon Rev. xiii. 18:—

"Just before Daniel's time of blessedness, there is left a period of half-a-week, mentioned in Dan. ix. 27, for the infidel persecution, from which the Philadelphian Church is saved (Rev. iii. 10, 18–21); but the Laodicean part is left in it to be purified, and to be the last gathering of the Church to the marriage supper."

Bickersteth, although a staunch year-day expositor, admitted that there would probably be an ultimate reduplicated literal fulfilment of many parts of Daniel and Revelation in connection with the last infidel Antichrist, who, as Birks maintained from Dan. xi., will be worshipped, as God, in the rebuilt temple at Jerusalem. The following extract is from Bickersteth's Guide to the Prophecies (7th edition), by which it will be seen that he distinctly held the important interpretation that, according to the Hebrew, the 70 weeks are *cut off* from the 2300 days, *i.e.*, from their commencing part, and therefore begin at the same starting-point as the 2300 days.

"One of the most important chronological prophecies is that of the 70 weeks of Daniel. The period from which this era is to be reckoned is to be gathered from '*the vision*' of the previous eighth chapter of Daniel, of which it is stated to be the explanation. (See Daniel ix. 23.) In that *vision* Daniel asks the question, (viii. 13, 14,) *How long shall the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot;* and he is answered, *Unto two thousand and three hundred days, then shall the sanctuary be cleansed.* The first renewing of the sacrifice, as we find, (Ezra vii. 12, 23,) was under the decree of Artaxerxes, King of Persia. That decree was directly connected with the building of the temple, and the restoration of worship and the sacrifices. Of the whole period of 2300 years, *seventy weeks of years were determined,* נחתך or *cut off,* from the restoration of the daily sacrifice to the completing of the perfect sacrifice of Christ, when the Most Holy was anointed. (Heb. i. 9, ix. 24.)

"The commencement of the *sixty-nine weeks* is stated to be from the going forth of the commandment to restore and build Jerusalem. There are three periods, (1.) seven weeks, (2.) sixty-two weeks, (3.) one week. From Artaxerxes' decree *unto* Messiah was 483 years. For seven weeks, or forty-nine

of those years, constituting a jubilee, (a sacred measure of time,) there are predicted *troublous times*, as we may judge by the history of Nehemiah there really were, till the Jewish polity was settled. This seems to be one reason mentioned for the separation of the first seven weeks from the sixty-two; though there may be other reasons. Then follow the sixty-two weeks, which will reach to the time when the Messiah was to be cut off, and (as it is in the margin) the Jews were to be no more his people. We have then, in verse 26, an indefinite period, the events of which are the destruction of the city and temple by the Romans, and the Jewish desolation. This desolation was to last, as we learn by other prophecies, till the times of the Gentiles should be fulfilled. (Matt. xxiii. 38, Luke xxi. 24.)

"In verse 27 we have the additional week of seven years at the close of the times of the Gentiles, when the people of Israel are again taken into covenant. This week is divided into two parts. The character of the first half-week seems to be set out, (Isa. lxvi. 1, 3,) where the Jews are represented as, in a self-righteous spirit, rebuilding the temple and offering sacrifices; and the character of the second half, or *dividing of the week*, answers to Isaiah lxvi. 4—6, where they are represented as under the terror of the infidel Antichrist, who causes the sacrifice to cease; and at the close is the Consummation, in the destruction of that antichrist, as set before us, Isaiah x. 23, 25, 2 Thess. ii. 8."

THE REV. R. A. PURDON, who published several volumes of prophetic expositions under the title of the "Last Vials," and who constantly maintained that the Last Great Cæsar would be *a Napoleon*, wrote as follows in 1852:—

"When the Wilful King has attained to a certain degree of power we shall then—or perhaps before that—hear of a grand movement of the Jewish people towards the land of Israel. The Jews, wishing to strengthen their position in their own land, will look abroad for some powerful alliance, and finding will enter into a league with the Wilful King for a period of seven years. (See Dan. ix. 27.) Encouraged by his patronage and alliance, they will next proceed to rebuild or *complete* the temple of Jerusalem. In the meantime the Jews will continue day by day to flock to Palestine, under the auspices of this "King of fierce countenance," and confident as to the continuation of his friendship. But after the first three

years and a half, a change will occur in the relations of the two parties towards each other. Antichrist having by this time arrived at the highest pitch of blasphemy and extravagance, will begin to claim divine honours for himself; and finding that 'all the world wonders after him,' he will demand of the Jews to permit the erection of his image or statue in the holiest place of their temple, and also the recognition of his divinity.

"But the Jews, or at least many of them, will resist this claim to the utmost. However willing they may be to adopt him as their Messiah, they will not be prepared to accept him as their *god*, or to admit his image to their temple. From that moment hostilities will break out between Antichrist and the Jews. The Infidel King will succeed in setting up his image, by main force, in the newly-finished temple. And this will be the exact fulfilment of our Lord's prophecy, (Matt. xxiv.,) 'When ye shall see the abomination of desolation standing where it ought not, then let those that are in Judea flee to the mountains.' From the time in which the rupture takes place between Antichrist and the Jews, the 1260 (literal) days of Rev. xiii. will probably be reckoned. Beginning in the second half of the seven years' league, and continuing to the end of the seven years, and to the fall of the apostate king.

"There can no longer be a doubt but that some terrible lesson is preparing for the nations of Europe, and that *the Empire of Napoleon is to be revived—the actual Empire* of Napoleon, in its *full territorial extent.* In 1815 Napoleon I. fell, and not only was his empire broken up, but his name and family were annihilated in France. Napoleon seemed extinguished for ever! But, nevertheless, Napoleon is to be again as if he had never ceased to be. His name, his empire, his ideas, his principles, his very eagles, are all to be revived. It will regain all the provinces of the fallen Empire from north to south; and will add to them (what Napoleon I. never could do) the Turkish provinces in the East.

"The eighth head is 'of the seven,' and as we believe that Napoleon I. was the seventh head, it appears that from his family the eighth head will take its rise. The 'deadly wound' (Rev. xiii.) of the seventh head was received when Napoleon I. was defeated in battle and sent to die at St. Helena; the healing of the deadly wound will be fully accomplished when his representative has assumed the dominion of the Empire of

Napoleon. And then, indeed, 'all the world shall wonder' (Revelation xvii.)."

B. W. NEWTON'S *Prospects of the Ten Kingdoms*, published in 1849, contains far the ablest exposition extant upon the future division of the existing 23 countries of Cæsar's original Roman empire into exactly ten kingdoms He states the 23 countries to be Britain, France, Spain, Italy, Austria below the Danube, Greece, Egypt, Turkey, Servia, Bulgaria, Roumania, Montenegro, Switzerland, Portugal, Baden, Wurtemburg, Bavaria, Belgium, Luxemburg, Rhenish Prussia, Morocco, Tripoli, Tunis. The following are a few of his remarks on the Seventy Weeks:

"The seventy hebdomads of *years* mentioned in Daniel ix. 24—27, are distributed into three divisions:

"The first consists of *seven* hebdomads, *i.e.* 49 years.

"The second of *sixty-two* hebdomads, *i.e.* 434 years.

"The third of *one* hebdomad, *i.e.* 7 years.

"The first of these divisions, viz. of 49 years, commenced when the commandment went forth to restore, and to build Jerusalem, and ends by the street being built again, and the walls even in troublous times.

"The second division, viz., of 434 years, commenced from this completion of the wall, and extends to the 'cutting off' of the Messiah. After threescore and two hebdomads, *i.e.*, 434 years, shall Messiah be cut off.

"The third division, *i.e.* seven years, will commence when 'the Prince that shall come,' *i.e.* Antichrist, 'shall make a covenant for seven years with the multitude,' and ends by wrath being sent upon the Desolator, and blessing upon Jerusalem. All the visions of the Revelation from the sixth to the nineteenth chapter inclusive, belong to this period of seven years, especially to the latter half. The latter half of this last hebdomad is the '1260 days,' or '42 months' or, 'time, times, and half a time,' so often spoken of in Daniel and Revelation (Dan. vii. 25, xii. 7; Rev. xi. 2, 3, xii. 6, 14, xiii. 5). The Jews will think to escape desolation by making a covenant with the coming Desolator, but it shall not stand. At the half of the hebdomad he causes the sacrifice and oblation to cease, and the pinnacle of Israel's temple becomes the pinnacle of his own Idol during his persecuting reign for $3\frac{1}{2}$ years."

Dr. S. P. TREGELLES, LL.D., an eminent Greek scholar, wrote "Remarks on Daniel" about the year 1846, giving the futurist interpretation of that Book, like Sir E. Denny, Kelsall,

Strange, B. W. Newton, &c. He shows in a chapter on the Roman Empire and its divisions, that its entire territory, Eastern as well as Western, including England, will be formed into ten kingdoms, and become subject to the future Antichrist. In his map of Cæsar's Roman Empire he excludes Ireland as not belonging to that Empire or to its future ten kingdoms. He also gives an excellent exposition of the future actings of Antichrist as described in Daniel xi. 21-45. With respect to the Seventy Weeks, he considers the first sixty-nine of them to commence with the decree of Artaxerxes, and consequently to end in the year of our Lord's crucifixion. The last of the seventy weeks[1] he of course regards as yet to come at the end of this dispensation. The following is the chronological outline of his arrangement of the Seventy Weeks, as expanded by him at some length on pages 106 to 113 of his book :—

"The seventy weeks when distributed into portions will stand thus :

I. From the edict to the building of the wall, etc. . . 49 years.
II. From the building unto Messiah the Prince, and his cutting off . . . . . 434 „
(Then an interval of unmarked length.)
III. The period of the covenant of 'the prince that shall come' with the Jews for seven years . . . 7 „

"'*The prince who shall come*' is the last head of the Roman power, the person concerning whom Daniel had received so much previous instruction (in chapters vii. & viii.) '*And he* (the prince who shall come) *shall confirm a covenant with the many for one week.*' In 'Remarks on Daniel vii. and viii.,' I sought to show that the horn spoken of in the two chapters is identical, and here he again appears to come before us ; in fact, the allusion seems to be made to known circumstances about him. He makes a covenant with the multitude ; that of course means the multitude of Daniel's people ;—they are leagued with him, and he with them. This takes place three years and

[1] Dr. Tregelles justly rejects the idea that the translation of the Gentile Church from the earth will precede the 70th week as being Jewish time. He says, "Some have thought from the Church having become a constituted body upon the earth just at the end of the 69th week, that it was no longer found on earth when the interval is past, and the 70th begins. Nothing about the matter can be found from the vision, the Church not being mentioned in it." P. 116.

a half before he causes sacrifice and oblation to cease;—hence it is clear that they go on as under his patronage for some time. . . . And then follow three years and a half of distinct persecuting and blasphemous power. See Dan. vii. 25, xii. 7; Rev. xi. 2, 3; xii. 6, 14; xiii. 5." (This extract is more fully quoted under the Seventh Wonder.)

THE REV. C. MAITLAND, in his "Apostolic School of Prophetic Interpretation," (1849,) gives many valuable extracts from the Fathers of the primitive Church, and subsequent writers, showing that Antichrist was generally held to be an individual man, who would gain a universal empire, and be received by many Jews as their Messiah, and for 3½ years have himself and his image worshipped in the Jewish temple and throughout the earth, meanwhile being master of Rome and Jerusalem, and persecuting Christians to the death, but at last would be destroyed by Christ's personal descent at the battle of Armageddon. He also believes, in common with some of the Fathers,[1] that 69 of the 70 weeks were fulfilled before our Saviour's crucifixion, but that the 70th week is future, its latter half coinciding with Antichrist's 3½ years, at about the close of which Christ will descend on this earth. He gives a graphic description of Antichrist's future 3½ years persecution, and summarises the exposition of the 70 weeks as follows:—

"The majority of the primitive writers make the latter half of the seventieth week identical with the three years and a half of Antichrist. In their favour may be urged:—

"First, the precise agreement of the time; the weeks being land weeks, or weeks of years.

"Secondly, The identity of the events assigned to each: for every thing said of the half week is repeated in the prophecies relating to Antichrist. These things are, the cessation of the daily sacrifice, the setting up of the abomination, the desolation thereby occasioned, the consummation of God's mystery, and the pouring out of the vials upon the Desolator.

"Thirdly, The events of the half-week are continued till the consummation: apparently the sounding of the seventh trumpet, when the mystery of God shall be finished."

[1] Some of these writers have been incorrectly stated to have thought that God would confirm the seven years' Covenant with the Jews. But this cannot be the case, because they admit that Antichrist will cause the sacrifice to cease in the midst of the week, and therefore that Antichrist will previously have confirmed the covenant, for these two acts are performed by one and the same person.

The Rev. Thomas Parker, Rector of Newbury, Berkshire, England, published in 1646—more than two hundred years ago—"*Prophecies of Daniel*," in which he expected the 1260 years of the Popish Antichrist to end somewhere near 1860. He spoke thus regarding Antichrist's future Covenant in the Seventieth Week:—"He, that is, Antichrist, the Prince immediately before spoken of (verse 26), in the last week or last seven years of the seventy weeks shall confirm a Covenant. Wherefore the Jewish Rabbins say the meaning to be this, that 'the Prince that shall come' shall make a fraudulent Covenant with many of the Jews. Antichrist shall cause the sacrifice and oblation to cease in respect of the public and open solemnities thereof: howbeit he shall not effect or accomplish this until before the midst of last week, to be continued to the end thereof—the space precisely of three years and a half—for this end, that he may spread and diffuse and set up in all places the worship of his Antichristian abominations."

Andrew Bonar in his book, "Development of Antichrist," published in 1853, expounds the Seventy Weeks at some length, and maintains the accepted view that *Sixty-nine* of the Seventy Weeks of years were fulfilled as 483 years just before the First Advent of Christ when he was cut off at his crucifixion, and then after a long *break* or interval the Seventieth Week will be fulfilled as the *final seven* years of this dispensation. The following are a few of his remarks:—

"Daniel, giving as he did, the future history of *his* people to the End and the promises which are yet to be made good to them, spoke of them as he was moved by the Holy Ghost *only as a nation*, which they ceased to be when their Messiah was 'cut off' at the end of the 69th week, and when they themselves were scattered and the gospel sent to the Gentiles. As the '*Times of the Gentiles*' draw to a close, Scripture indicates the return of the Jews again as a nation, although in unbelief, (Ezek. xxii. 19–23,)when the last week, the 70th week, shown to be a week of years from the former portion of the prophecy, the 69 weeks already fulfilled, will remain naturally still to be accomplished before the happy days of universal righteousness and the anointing of the Most Holy are seen, which, as we are told, 'seal up the vision and prophecy.' And here it may just be noticed, that the word 'week' is in the original simply a *hebdomad* or *seven*, and would have been better so rendered in our translation, for a week with us implies a week of days only

In this instance, by the measure observed in the other parts of the prophecy already fulfilled, (Messiah having been cut off at the end of the 69th hebdomad *of years*,) it must mean a seven of *years* also, or seven years. Jacob served Laban for Rachel seven years, and was said to have 'fulfilled her week' or hebdomad. (Gen. xxix. 28.)

"It is of this week accordingly that express mention is made immediately after (verse 27), the '*he*' there spoken of being manifestly the *destroying Prince that shall come*, and with whom Daniel's people will enter into a covenant, choosing, in the strong delusion sent them, the False Prince for the True. What strange and deep meaning is there in that declaration of our Lord when so viewed, 'I am come in my Father's name, and ye receive me not: if (or when) another shall come in his own name, him ye will receive'! (John v. 43.) . . . Although it is only with the Jews that this Antichrist will 'confirm the covenant for one week,' yet ultimately the whole ten kings of the Roman earth will join together in giving their kingdom to him until the words of God shall be fulfilled' (Rev. xvii. 12, 13, 17). Finally Antichrist will plant the tabernacle of his palaces between the seas (the Dead Sea and the Mediterranean) in the glorious holy mountain (a name given alone to Mount Zion at Jerusalem), and there shall come to his end and none shall help him' (see Dan. xi. 44, 45).

"His coming is declared to be with all 'deceivableness of unrighteousness.' He adapts himself, just as the first Napoleon did, to the prevailing system of the godless times he appears in, and especially to the prejudices of the Jewish people, who replaced by his help in their own land once more as a nation with their great wealth, will rise into importance there. In this 'deceivableness' also it is, that the covenant is made with them for the *whole remaining week*. ALL THE WORLD will (Rev. xiii. 3 to 8) wonder after him, and not only wonder after, but WORSHIP HIM, and the Dragon too, 'who gives him his power and great authority.' How fearful to think even of such an apostacy as this:—well may it be called 'THE apostacy,' connected as it is with this prince that shall then have come and shown himself to be that 'Man of sin,' for in the midst of the week (although his covenant, such as it was, had been made for the whole,) he throws off the mask and shows himself 'that he is God,' with a false prophet, working miracles before him in the power of Satan himself—the mock Trinity of Hell, the

Dragon, Beast and False Prophet, then shown in opposition to the Trinity of heaven. (2 Thessalonians ii.; Rev. xvi. 13.)

"The last half of the seven years, when the covenant has been broken, are the times of the *unequalled tribulation*, of which so much is said in Scripture. God has mercifully shortened those days, and told his people in every different mode of expressing it what the limit is; viz. 'the midst of the week,' or hebdomad of seven years, that is, *three years and a half;* the '1260 days;' the '42 months;' the 'time, times, and half a time;'[1] all expressing exactly the same duration, and all, if taken with the context, pointing distinctly to the same dreadful period." "During it God will raise up Two Witnesses, doubtless individual men from what is said of them, whom he will miraculously protect during the $3\frac{1}{2}$ years of their testimony, inasmuch as he has never left himself without a witness on the earth." (Daniel vii. 25; ix. 27; xii. 7; Rev. xi. 2, 3; xii. 6, 14; xiii. 5; Acts xiv. 17.)

"In France, before the revolution of 1793, a well-known 'falling away' or 'apostacy' occurred following upon the doctrines taught by Voltaire, when a *national decree* was passed that *death was a perpetual sleep.* The scenes of the Reign of Terror which followed, showed what man will dare to do if left to himself, and called forth Napoleon Bonaparte, who showed the features of the Antichrist, flattering at first the system he found prevailing, while using it all the while to establish himself in power . . . So the Antichrist will not at his first appearance shock the prejudices of those whose faith he at last overthrows, for he is to come in 'by flatteries.'" (Dan. xi. 21.)

"In France Napoleon Bonaparte was a Roman Catholic, and in Egypt a worshipper of Mahomet, till finding himself, *as by and bye Antichrist will do*, fairly established in power, he dropped the deception under which he had entered, proclaiming himself the monarch and only source of authority, 'La France! c'est moi,' was the laconic way in which he announced it. What THE SUCCESSOR TO HIS NAME AND AUTHORITY may be raised up to accomplish is yet to be seen, but already the tendency is clearly towards a still more *extensive development* of the clay-iron principle of government which is to prevail in both feet of the Image, *before* the ten toes of it are developed. Such an instance as this, should cause us to ponder well, when we read of a still *future and more fearful* '*falling away*,' which to distinguish it from others, in the

[1] Rev. xi. 2, 3, xii. 6, 14, xiii. 5, Dan. vii. 25, xii. 7.

original is styled emphatically '*the* apostacy,' (ἡ ἀποστασία,) 2 Thess. ii. 3, with the revealing after or *out of it* of 'that man of sin, the son of perdition, who will oppose and exalt himself above all that is called God or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God.'

"We are told in Daniel vii. 24, that the ten horns out of this kingdom (the Roman empire) are ten kings that shall arise, and another (the Little Horn) shall rise *after* them. The ten kingdoms must therefore appear *before* Antichrist, inasmuch as he rises *after* them. . . . The remarkable division of the Roman earth into ten kingdoms *has not yet taken place*, and the Antichrist, who rises *after* them, is of necessity future also. The limits of the Roman earth are sufficiently known to all; and no division of it, which does not include the *whole*, can be said to have fulfilled its division into the ten toes or kingdoms predicted at the time of the end. The iron legs of Daniel's prophetic image (Dan. ii. 31-45) mean the Eastern and Western divisions of the Roman empire, and the Eastern embraces the portion most important in Bible history, namely, the Holy Land, Syria, Egypt, Turkey and Greece. . . . In Daniel vii. Antichrist is foreshown rising out of the ten kingdoms into which the Roman empire will then have been divided, whilst in Daniel viii. he is shown as rising out of the four horns[1] or kingdoms into which the Grecian empire was divided under Alexander the Great's generals (namely Greece, Turkey, Syria and Egypt). In this there is no discrepancy, for the Roman empire received its most valuable additions from the territories which it wrested from those successors of Alexander; all therefore will be accomplished should Antichrist rise out of the *Grecian portion* of the Roman earth in the latter time of their kingdom when the transgressors are come to the full (Dan. viii 23)."

The Rev. J. Brooks, a learned expositor, states, in his Elements of Prophetic Interpretation, that "The Fathers of antiquity, who, at least, were acquainted with the earlier traditions of the church on the subject, thought that the Jews would be restored to Palestine in an unconverted state by means of human policy, and that they would be the first to declare for Antichrist, who would, in the first instance, rebuild the city and

[1] That "a horn" in the days of Babylon was used as the emblem of kingly rank may be witnessed in the Nineveh sculptures in the British Museum, where the "horns" on their head-dress or caps are seen distinctly denoting the monarch from his attendants.

temple of Jerusalem, and then cajole them by flatteries, and impose upon them by spurious miracles, and that the Jews will deceive themselves with the hope that the kingdom of Israel will be restored by his means to its former splendor.[1]

"In regard to the numerous promises of Scripture,[2] which have given rise to the expectation that the posterity of Abraham, according to the flesh, shall be restored in their national character, as Jews or Israelites, to the land of their forefathers, *with scarcely any exception*, the eminent Fathers and expositors of the church have interpreted these prophecies, as having respect to a literal or national restoration."[3]

THE PROSPECT of some Napoleon taking the Jews under his patronage, and helping them to recover possession of their long-lost fatherland, is rendered the more probable from the example set by Napoleon I., who, in May, 1806, issued a decree for a Convention of Jewish Deputies to meet at Paris in the following July. It was decided at this Convention, at the Emperor's suggestion, that a Grand Sanhedrim should assemble in Paris, on February 9, 1807. The proposed Sanhedrim was held, and the Deputies left Paris in the following June, 1807, after 1800 francs—about 72 pounds sterling—had been paid to each of them for their expenses by the Minister of the Interior. The terms of their relief from many civil disabilities were settled, and important rights and privileges were granted to them, not only in France, but in other places as well, as, for instance, in Frankfort, where, until August, 1806, they were

[1] Brooks adds these references :—Aretas in Apoc. ix. 14 ; Lactant. lib. vii. cap. 17 ; Cyril Hieros. Catech. 15, 7 ; Theodoret in Dan. xi. ; Jerome Epist. ad Aglas. Quæst. Ecimen. in 2 Thess. ii. ; Ephraim Cyrus de Antichristo. Hippolytus de Consum., p. 12. Sulp. Sev. 2 Dial.

[2] The literal return of the Jews is most plainly described in the thirty-eighth of Ezekiel and the last chapter of Zechariah, as taking place before the attack on them by Antichrist or Gog and the nations, and then their complete restoration is after Antichrist's overthrow. Their literal return is also predicted in Hosea iii. 4, 5 ; Isaiah xi. 11, 12, xiv. 1, 2 ; Jeremiah xxiii. 3, 7, 8, xxxi. 8, 10, 38, 40, xxxii. 37, 38, 44 ; Ezekiel xxii. 19 to 22 ; Zechariah viii. 4, 8, 22, 23, x. 9. 10, xiv. 2.

[3] Among other expositors he mentions Cyprian, Jerome, Chrysostom, Theophilus, Alexandrinus, Augustine, Bede, Hugo, Lyra, Hilary, Ambrose, Aquinas, Scotus, Cajetan, Cyril, Gennadius, Haymo, Origen, Photius, Primasius, Theodoret, Theophilact. Erasmus, Peter Martyr. Grinæus, Beza, Pareus, Dr. Willet, Rivet, Zanchy, Dean Prideaux, Dr. Whitby, Poole Guyse, Locke, Samuel Clarke, Doddridge, Simeon, T. Scott, Gill, etc., who all believed the prophecies to predict a future literal national restoration of the Jews to Palestine.

confined to the most unhealthy and unclean quarter of the city, and a notice was fixed in the public gardens and walks of the city, "Jews and Swine are not admitted here."

The historian ALISON thus refers to this convention in his History of Europe (vol. vii. p. 494, and vol. x. p. 418):—

"Early in March, 1807, a grand Convocation of the Jews assembled in Paris, in pursuance of the commands of Napoleon, issued in the July preceding. Seventy-one doctors and chiefs of that ancient nation attended this great assembly, the first meeting of the kind which had occurred since the dispersion of the Israelites on the capture of Jerusalem. For 1700 years the children of Israel had sojourned as strangers in foreign realms; reviled, oppressed, persecuted, without a capital, without a government, without a home, far from the tombs of their forefathers, banished from the land of their ancestors; but preserving unimpaired amidst all their calamities, their traditions, their usages, their faith; exhibiting in every nation of the earth a lasting miracle to attest the verity of the Christian prophecies. On this occasion, the great Sanhedrim, or assembly, published the result of their deliberations in a variety of statutes and declarations, calculated to remove from the Israelites a portion of that odium under which they had so long laboured in all the nations of Christendom; and Napoleon, in return, took them under his protection, and, under certain modifications, admitted them to the privileges of his empire.

"This first approach to a reunion and settlement of the Jews, impossible under any other circumstances but the rule of so great a conqueror as Napoleon, is very remarkable. The immediate cause of it, doubtless, was the desire of the Emperor to secure the support of so numerous and opulent a body as the Jews of Old Prussia, Poland, and the southern provinces of Russia, which was of great importance in the contest in which he was engaged; but it is impossible not to see in its result a step in the development of Christian prophecy. And thus, from the mysterious manner in which the wisdom of Providence makes the wickedness and passions of men to work out its great designs for the government of human affairs, did the French Revolution, which, nursed in infidelity and crime, set out with the abolition of Christian worship, and the open denial of God by a whole nation, in its secondary results, lead to the first great step which had occurred in modern Europe to the reassembling of the Jews, so early foretold by our Saviour.

"The Jews, that peculiar people, whose fate is overruled by supreme agency, alike with the last as the first ages of the world, have risen in the last times to extraordinary power and importance. Already their interests, as the great capitalists of nations, rule the internal policy of England, under the specious

guise of free trade, and a safe currency; their influence, as the bankers of Government, is felt in every capital of Europe; and their power, constantly increasing with the augmentation of wealth, is everywhere, in modern Europe, for good or for evil, substituting, as in ancient Rome, the influence of accumulated riches for the old aristocracy of the land."

In a book published in 1807, called "Causes and Consequences of the French Emperor's conduct towards the Jews," full particulars are given of this Sanhedrim in Paris in 1807. Its writer states, "It cannot be concealed that the Jews of this Sanhedrim acknowledge the Head of the French Government as their *Deliverer* and *the Great Prince predicted in the sacred writings*, and they have shown a disposition to persuade themselves that he is the promised Messiah predicted by the ancient prophets." A noted Jewish writer, M. Jacobsohn, in his Letter to the French Emperor at that time, said, "I belong to that people who expected in you their Saviour, and who in you, Sire, have found him." A M. Crouzet wrote a metrical translation of the second Psalm, making it a panegyric upon the Emperor. And in the Jewish festival, on August 15, 1806, the cyphers of Napoleon and Josephine were blended with the letters expressing the name of Jehovah, and the Imperial eagle was placed over the Sacred Ark, which is said to have given offence to some, as a profanation. At the same period a pamphlet appeared in Paris, and was advertised in the *Moniteur*, *Who is this* (meaning the Emperor) *but an Israelitish Christian?* The speeches of some of the Deputies to the Sanhedrim were in the highest degree adulatory to Napoleon I., and foreshadowed the eulogies which will be expressed regarding the Coming Napoleon when he shall enter into a Covenant with the Jews for seven years to promote their resettlement in Palestine.

The Day of the Covenant

If Napoleon's Seven Years' Covenant with the Jews is from Passover Day, Thursday, April 13, 1922, to Passover Day, Thursday, April 25, 1929, then his Seven Days' Covenant will be for the term of the final Passover Week, from April 25 to Thursday, May 2, 1929, which in such case will be the LAST DAY OF THIS AGE; and the sacrifices should be restored and the Command go forth to rebuild Jerusalem on Tuesday, October 31, 1922, at the predicted distance of 2,375 days before May 2, 1929, the last day of that final Passover Week, and the Coming of Messiah "in the air" would be on Tuesday, Feb. 26, 1924—*i.e.*, 69 weeks of days after October 31, 1922. But if the Covenant is from Passover Day, Saturday, April 19, 1924, to Thursday, April 2, 1931, then his Seven Days' Covenant will be for the term of the final Passover Week, from April 2 to THURSDAY, April 9, 1931, which in such case will be the LAST DAY of this Age, and the sacrifices should be restored on Tuesday, October 7, 1924, and the Coming of Messiah would be on Tuesday, February 2, 1926, i.e. 69 Weeks of days after October 7, 1924.

SEVENTH WONDER.

(Probably on Oct. 31, 1922, or Oct. 8, 1924, between 6 and 7 months after the day of the Seven-Years' Covenant and 2375 days before the end of the final Passover Week in 1929 or 1931—see footnote on previous page.)

RENEWAL OF THE JEWISH EVENING AND MORNING SACRIFICES OF A LAMB IN A REBUILT TEMPLE AT JERUSALEM ACCORDING TO DANIEL VIII., 14; XII. 7, AT THE DISTANCE OF 2,300 DAYS BEFORE THE CLEANSING OF THE SANCTUARY FROM THE "TREADING UNDERFOOT OF THE HOLY CITY FOR 42 MONTHS" *i.e.* 1,260 DAYS, ACCORDING TO REVELATION XI., 2, WHICH WILL BE THE FINAL 1,260 DAYS OF THESE 2,300 DAYS. THEN 75 DAYS MORE (THE SURPLUS EXCESS OF THE 1,335 OVER THE 1,260 DAYS OF DANIEL XII., 7 AND 12) ELAPSE FROM THE CONJOINT END OF THE 1,260 AND 2,300 DAYS UP TO THE END OF THIS AGE ON THE LAST DAY OF THE FINAL PASSOVER WEEK, WHICH LAST DAY WILL THUS BE 2,375 DAYS AFTER THE DAY OF THE RENEWAL OF THE SACRIFICES. ALSO ON THE DAY OF THE RENEWED SACRIFICES, A COMMAND WILL GO FORTH TO RESTORE AND REBUILD JERUSALEM ACCORDING TO DANIEL IX., 25, AT THE DISTANCE OF SIXTY-NINE WEEKS OF DAYS, OR 483 LITERAL DAYS BEFORE MESSIAH THE PRINCE'S SECOND ADVENT IN THE AIR, WHICH THUS WILL BE AT THE DISTANCE OF 483 DAYS AFTER THE DATE OF THE COMMAND. THUS, THE JEWS, HAVING REBUILT THEIR TEMPLE AND RESTORED THEIR SACRIFICES IN IT, WILL THEN RESOLVE TO REBUILD THEIR CITY (DANIEL VIII., 14; IX. 25—6).

DANIEL VIII.

13. Then I heard one saint speaking, and another saint said unto that certain saint (in the Hebrew, PALMONI), which spake, How long shall be the vision concerning the daily sacrifice and transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14. And he said unto me, Unto TWO THOUSAND AND THREE HUNDRED DAYS: then shall the sanctuary be cleansed. 15. And it came to pass, when I, even I, Daniel, had seen *the vision*, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16. And I heard a man's voice between the banks of Ulai, which called out and said, Gabriel, make this man to understand the vision. 17. So he said unto me, AT THE TIME OF THE END shall be the vision, etc.

The whole of this eighth chapter of Daniel (which is quoted at the beginning of the Second Wonder) contains a vision which was seen by Daniel in B.C. 553; and 15 years afterwards, in B.C. 538, Gabriel came and gave him a further explanation about this selfsame *vision*, as recorded in Daniel ix. 21 to 27 (quoted in the latter half of this Seventh Wonder).

This subject may best be considered under two heads:—

I. THE 2,300 DAYS BEGIN WITH THE RENEWAL OF JEWISH SACRIFICES BETWEEN 6 AND 7 MONTHS AFTER THE PASSOVER DAY, ON WHICH THE SEVEN-YEARS COVENANT WILL BEGIN, AND ALSO AT THE DISTANCE OF 2,375 DAYS BEFORE THE LAST DAY OF THE FINAL PASSOVER WEEK, WHICH WILL END THE SEVEN YEARS' COVENANT.

II. UPON THE SAME DAY ON WHICH THE 2,300 DAYS COMMENCE, DANIEL'S 69 WEEKS OF DAYS, OR 483 DAYS, WILL BEGIN WITH A COMMAND GOING FORTH TO RESTORE AND REBUILD JERUSALEM, AND WILL REACH UNTO THE ADVENT OF MESSIAH THE PRINCE "IN THE AIR," TO REMOVE TO HEAVEN HIS RAISED AND TRANSLATED SAINTS IN FULFILMENT OF DANIEL IX., 25. AND DURING THOSE 483 DAYS (AND AFTER) "THE STREET SHALL BE BUILT AGAIN AND THE WALL EVEN IN TROUBLOUS TIMES."

I. In considering this first head, we may notice that the *renewal of the Jewish sacrifices* is plainly predicted in Daniel's prophecy of "the Prince's" seven years' covenant with the Jews, "He shall confirm a covenant with many for one week of seven years, and in the midst of the week he shall cause the sacrifice and oblation to cease." Therefore the daily sacrifice must first have been re-instituted by the Jews in Jerusalem before it can be caused to cease, and its re-institution will be expressly stipulated in the Covenant, because the Prince's causing it afterwards to cease is described as his "breaking his covenant" (Psalm lv. 20; Isaiah xxxiii. 8). Thus its renewal *some time during the first half* of the seven years is foretold in Daniel ix. 27, but the more exact date of that renewal is predicted in Daniel viii. 14.

Daniel, in his eighth chapter, had a vision of a Ram, representing the Medo-Persian Empire being attacked and overthrown by a He-goat, denoting the Macedonian Empire, with *a notable horn* between its eyes, signifying Alexander the Great. And when this horn was broken, four horns came up in its place, prefiguring Alexander's four contemporary successors, Ptolemy, Cassander, Lysimachus, and Seleucus, who made a quadripartite division of his Macedonian Empire among themselves after his death, appropriating respectively Egypt, Greece, Thrace, and Syria.

Out of one of these four horn kingdoms the prophetic vision represents a Little Horn (Antichrist), who is further described as "a king of fierce countenance," as coming forth *at the Last End of the Indignation*, and waxing exceeding great toward the south and east and the pleasant land: "Yea, he magnified himself even to the Prince of the host" (signifying, probably, Messiah the Prince, because in the midst of the week of seven years Antichrist will assert himself to be God), and by him the daily sacrifice was taken away, and the place of the sanctuary cast down."

Then the question was asked in that prophetic vision, "*How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*" The reply is given, "*Unto two thousand and three hundred days, then shall the sanctuary be cleansed.*" (Daniel viii. 14.)

Thus there will be an entire period of 2,300 days, during the first part of which the daily sacrifice having been renewed, shall be continuously offered up in a rebuilt Jewish temple, but during the remaining latter part of these 2,300 days (which remaining part is afterwards stated in Daniel xii. 7 to be 3½ times or 42 months) the daily sacrifice will be stopped and discontinued by the transgression of desolation "treading under foot" both the sanctuary and host—the temple and people—until the "sanctuary is cleansed" by the cessation of the treading under foot of the sanctuary and host at the end of the 42 months. (Rev. xi. 2.)

THE 2300 DAYS TERMINATE SIMULTANEOUSLY WITH THE 1260 DAYS.

The Napoleonic Cæsar's universal dominion and persecuting power is stated explicitly in Daniel vii. 25, xii. 7, and Revelation xiii. 5, xii. 6, 14, to be for *a time, times, and half a time*, or *forty-two months*, or 1,260 *days*.*

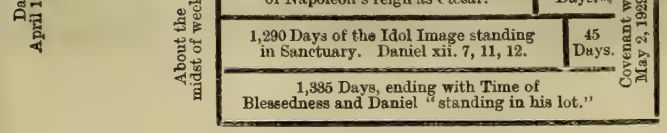
Daniel, however, when mentioning this latter 3½ times or years (*i.e.* 1,260 days) of the Latterday Cæsar's universal supremacy, also speaks of two longer periods of **1,290** days and **1,335** days, which are universally understood, both by year-day and literal-day expositors, to commence at the same time as the 1,260 days, but which extend respectively 30 days and 75 days beyond the end of the 1,260 days. This will be the supplementary interval of that Wilful King's overthrow.

* We incline to the belief that not only will the universally predominant reign of the Imperial Cæsar and his ten kings prove, as a matter of fact, to be for 1,260 days (commonly called 3½ years, though really 19 days shorter than 3½ years), but also that that will be the exact term of office for which they will have been elected to reign by universal suffrage; and therefore the predicted weakening of their power after the end of the 1,260 days will partly arise from the people discontentedly refusing them hearty obedience, after the expiration of their term of office, and regarding them as usurpers. Still, they will remain in office during the supplementary 75 days, which ends with their destruction at Armageddon. The reason why the Ten Kingdoms will elect their Ten Kings and Supreme Emperor for 3½ "times" or years of 360 instead of 365 days in each year will be because the Napoleonic Cæsar will "think to change times and laws," and as a modern Nebuchadnezzar, will re-establish the ancient Chaldean Calendar which counted 12 months of 30 days or 360 days to each year.

For the Angel standing on the river Hiddekel, in the last chapter of Daniel, when asked in regard to the predicted "Time of Trouble, such as never was since there was a nation even to that same time," how long it should be, swore *a solemn oath* that "it shall be for a *time, times, and half a time* (*i.e.* 3½ times or 1,260 days); and when he (the Wilful King previously described) *shall have accomplished to scatter the power of the holy people,* all these things shall be ended." Then he added, "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate (*i.e.*, the idol image) set up, there shall be **1,290** days. Blessed is he that waiteth and cometh to the **1,335** days."

The "treading underfoot of the sanctuary and host" during the latter part of the 2,300 days is evidently the same event as "the holy city shall the Gentiles tread underfoot for 42 months," in Revelation xi. 2, and also corresponds with the "scattering of the power of the holy people for 3½ times," at the end of which the sanctuary is cleansed. But the idol image although no longer compulsorily worshipped, remains there 30 days longer until the end of the 1,290 days. Then it is cast down and the sacrifices renewed 45 days before the End.

Alfred Addis, B.A., a learned Hebrew scholar, of Trinity College, Cambridge, published, in 1830, an Exposition of Prophecy of 450 pages, in which he said:—"In Daniel xii. 11 the Hebrew implies not 'FROM the time, etc.,' but simply 'The TIME that the daily sacrifice shall be taken away and the abomination that maketh desolate, set up, shall be a thousand two hundred and threescore days,'—denoting the whole time during which the setting up of the abomination is to last." The words "there shall be" are also not in the original Hebrew any more than the above-mentioned word FROM.


Date of the Covenant. April 18, 1922 or April 19, 1924.
2,300 Days, Daniel viii. 14, i.e.,
1,040 Days of renewed sacrifices, and then
1,260 Days of treading underfoot the Sanctuary.
75 Days.
The Seven Years, Daniel ix. 27, of the
Covenant Week from Passover Day to Passover Day 7 years distant.
Covenant week of seven days. May 2, 1929, or April 9, 1931.
About the midst of week.
1,260 Days or 3½ "Times" or 42 months of Napoleon's reign as Cæsar.
75 Days.
1,290 Days of the Idol Image standing in Sanctuary. Daniel xii. 7, 11, 12.
45 Days.
1,335 Days, ending with Time of Blessedness and Daniel "standing in his lot."

It appears that although the Napoleonic Cæsar's authority is to receive some stunning shocks at the end of his 1,260 days' universal dominion, so as to reel beneath them (after the type of what befell the year-day Papal Antichrist, at the primary end of its 1,260 years, between 1793 and 1844); and although his "treading underfoot of both the sanctuary and the host" of the Jewish people and his "scattering of the power of the holy people" is according to Daniel viii. 14, and xii. 7 to terminate at the conjoint end of the 2,300 and 1,260 days (3½ times), yet still a strong enough party of resistance to him will not be formed at Jerusalem until a month later—the end of the 1,290 days. And then some of the Jews will pluck up sufficient courage to cast out of their temple his idol image, which will have stood there for 1,290 days. (Dan. xii. 11.)

This event as well as earlier news of the Kings from the East marching back to Judea across the dried-up Euphrates (Rev. xvi. 12) probably constitute the *tidings out of the East* which will reach the Napoleonic Cæsar in Western Europe, and *will trouble him, and cause him to go forth with great fury, to destroy and utterly to make away with the Jews, and cut them off from being a nation* (see Dan. xi. 44-45; Psalm lxxxiii. 4).

He will retain his waning authority during the remaining 75 days, so far as to succeed in assembling an immense army to battle against Jerusalem. In this he will be helped by the three frog-like demon spirits going forth under the literal-day sixth vial during the final 75 days, to gather a vast host of soldiers to battle, "into a place called in the Hebrew tongue Armageddon," where they will nearly all be destroyed at Christ's descent upon Mount Olivet at the close of the 1,335 days. Then follows the blessed and holy Millennium of 1,000 years.

MARAMENSIS, an expositor of extraordinary ability, published in the *Investigator*, vol. iii., page 93, in A.D. 1834, the following exposition of the 2,300 days, which takes precisely the same view as we have given above, viz., that the 2,300 days commence with the restored Jewish sacrifices (a view which Canon Fausset of York also maintains in his Commentary). He said:—

"Now it is evident that the Jews shall of themselves return unto their own land, and re-establish their former religious worship, as far as circumstances will permit them; that, notwithstanding this zeal, they shall yet apostatize; that the 'Little Horn' a 'king of fierce countenance' shall arise against them; that this king shall at last be destroyed by Divine power; then Christ shall work 'His short work' upon the earth, and 'cut it short in righteousness.'

"With regard to the 2,300 days, the question asked is, 'How long shall be the vision concerning the daily sacrifice, and the *transgression* (that is, the *apostacy* or the 'falling away' as expressed in the Epistle to the Thessalonians) *of desolation*, to give both the sanctuary and the host to be trodden under foot?' (Dan. viii. 13). The answer is: 'Unto 2300 days, then shall the sanctuary be cleansed.' The meaning of the question, expressed in other words, seems to be this: How long shall be the period comprising these events? viz., the establishment of the daily sacrifice, the declension of the Jews into apostacy, the consequent desolation of the holy places, and the treading under foot of their sanctuary.

"The 2300 *days will, therefore, commence with the first administration of the daily sacrifice, and end with the cleansing of the sanctuary.*

"The 1290 days (as well as the 1260 days—Dan. xii 7, 11) both commence with the setting up of the abomination of desolation. What they are to end with is not stated. It seems, however, natural to suppose that *there must be some relation between the event that marks the close and that which marks the commencement of any prophetic period.* As, therefore, the 1290 days begin with the taking away of the daily sacrifice and the setting up of the abomination of desolation, they will probably end with the removal of that abomination of desolation from the temple, and the re-establishment of the Jewish worship.

"The last period mentioned is the 1335 days, which *begins* simultaneously with the 1260 and 1290 days, at the commencement of the unparalleled great tribulation, and of Antichrist's three and a half years of persecuting power, and concludes with a period of blessedness. 'Blessed is he that waiteth and cometh to the 1335 days'" (Dan. xii. 12).

Dr. Tregelles, in his exposition of Daniel says, on Daniel, viii. 11—14, and ix. 27, "From the mention that by him the daily sacrifice is taken away and the place of the sanctuary cast down," it is plain that at part of the actings of the Little Horn, these things will be found in existence. A portion of the Jews will have returned in unbelief to their own land, and the worship of God will be attempted to be carried on according to the Mosaic ritual. This Little Horn takes away the daily sacrifice and casts down the place of the sanctuary; this apparently implies that he desecrates it to other purposes. From verse 12, it appears as if God gave up these things into his hand, as not owning or acknowledging the worship so rendered "by reason of transgression."

"In the history of this Horn there are various points or stages of narration to be observed; the particular point to be noticed is

the difference between what *precedes*, and what *follows* his taking away of the daily sacrifice; for when he does that, his blasphemous position becomes the more marked, as well as his acting in persecution. In Daniel viii. 13, 14, the prophet listens to certain inquiries, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot. And he said unto me, Unto two thousand and three hundred days (in Hebrew, *evenings, mornings*) and then shall the sanctuary be cleansed" (*justified* or *vindicated*).

"This period of 2300 recurrences of the morning and evening sacrifice *appears to me to relate to the whole period of this Little Horn's connection with it*—during, first of all, the time in which, as found in Daniel ix. 27, the daily sacrifice is carried on as upheld and sanctioned by him, and also during the *time, times, and a half* (3½ years) throughout which he causes the daily sacrifice to cease, and directly and avowedly opposes God and all worship rendered to Him.

"The Antichrist 'the Prince that shall come' '*shall confirm a covenant with the many* (in Hebrew, *with the multitude*, of course of Daniel's people) *for one week* (seven years) and at half the week he shall cause sacrifice and offering to cease . . . even until the consummation.' His covenant takes place three years and a-half before he causes sacrifice and oblation to cease; hence it is clear that they go on, as under his patronage for some time. We find him here making a covenant for seven years, then breaking it at the end of three years and a-half, and his removal of the daily sacrifice is so spoken of as to connect it with the breaking of the covenant.

"This shows that one thing done in pursuance of this covenant will have been the *establishment of the temple worship*. The period of 2300 days is a few months shorter than the whole term of the seven years, enough time being not included in it so as to be allotted for those preparations which will be needful for the worship to be set up; then follows the time during which it is carried on under his auspices, and then follow three years and a-half of distinct persecuting and blasphemous power . . . The 1290 days run on a month beyond the time, times, and a half, or three years and a-half. And the 1335 days, with the conclusion of which a blessing is connected, is yet forty five days more."

[Note added in 1884.] Under the head of the First Wonder we stated that the Third Evil Spirit from the False Prophet, which is to gather the people to war during the drying up of the mystic Euphrates or Turkish Mahomedan Empire under the year day sixth vial, denotes a Spirit of Crusading Propagandist Fanaticism and Agitation going forth from the False Prophet of Mahomedanism and Popery to stir up people to war. The Mahomedan fanatical rebellion in the Soudan, raised by the so-called False Prophet, is a manifestation of this Spirit. But the real Mahdi or False Prophet, will be a Napoleon.

11. SIMULTANEOUSLY WITH THE RENEWAL OF THE JEWISH SACRIFICES at the beginning of the 2,300 days there will probably commence Daniel's SIXTY-NINE WEEKS, in their literal-day fulfilment as 483 literal days, which begin with a Command to restore and rebuild Jerusalem, and reach UNTO Messiah the Prince, *i.e.*, His Advent "in the air" to remove to heaven His raised and translated saints. (Dan. ix. 25.)

Fifteen years after Daniel had the remarkable prophetic vision, detailed in his *eighth chapter*, of the Ram and He-goat, and its four horns, and a Little Horn finally springing out of one of them, and its actings in connection with the period of 2300 days "at the Last End of the Indignation," the Angel Gabriel, who had appeared in that vision, and explained part of it, *re-appeared to give a further explanation of it*, as narrated in the *ninth chapter* of Daniel, in the following verses:—

"While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning (*i.e.*, the vision of Daniel viii. regarding the Little Horn, etc.), being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding . . . therefore, understand the matter, and consider the vision (*i.e.*, the vision of Daniel viii.) Seventy weeks are *determined* (in the Hebrew *cut off, divided off, i.e.*, cut off from the commencing part of the 2300 days in the vision of Daniel viii., of which Gabriel is speaking) upon thy people and thy holy city . . . Know therefore and understand, that from the going forth of the commandment (or decree) to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks: the street shall be built again, and the wall, even in troublous times" (*i.e.*, the latter-day Time of Trouble).

As there is no prophetic vision whatever in this ninth chapter of Daniel, it is clear that Gabriel, in saying "I am come to give thee understanding, therefore understand the matter and consider *the vision*. Seventy weeks are *cut off* upon thy people and thy holy city," is explaining the vision of the previous chapter regarding the He-goat and Little Horn and 2300 days; and therefore Gabriel means that *the Seventy Weeks or* 490 *days are cut off from the commencing part of the* 2300 *days* for the accomplishment of certain specified events, and thus the Seventy Weeks and the 2300 days are to commence at the same time, as maintained by Bickersteth, Birks, and other expositors.

Gabriel further states what event they are to commence with, viz., *a Command to restore and build Jerusalem*, for he says, "From the going forth of a Commandment to restore and build Jerusalem unto Messiah the Prince (*i.e.*, his Second Advent) shall be seven weeks and threescore and two weeks,"—*i.e.*, sixty-nine weeks, or 483 days. (Daniel ix. 25.)*

Thus it is evident that on the same day, on which the Jewish sacrifices will be renewed in a rebuilt Jewish temple at the commencement of the 2,300 days, a Command will go forth to restore and rebuild Jerusalem, marking the commencement of the 69 weeks or 483 days, "and the street shall be built again, and the wall, even in troublous times."

FROM WHOM WILL THIS COMMAND GO FORTH?

is an important question, for the solution of which we may look forward with interest. Such a decree would be waste paper unless it emanated from some person having governmental power over Jerusalem. As Artaxerxes, king of Persia, to whose territories Jerusalem belonged, issued the Command in the year-day fulfilment B.C. 445, so in this future literal-day fulfilment, it may be the king of Syria, or the king of Egypt, who may be the possessor of Jerusalem, and who may issue the Command. Perhaps the most probable conjecture is that the Napoleon who will have had sufficient authority and power in connection with Jerusalem to make the seven-years' covenant with the Jews six months or so before this Command goes forth, will also be the personage who will issue the decree; or it may go forth from some national council or municipal body of Jews, just as a decree to restore and rebuild London might go forth probably from the City Official Authorities.

So notable an event in the history of Israel as the reinstitution of their sacrifices in a rebuilt temple at Jerusalem after a discontinuance for many centuries, will doubtless be celebrated with solemn pomp and an imposing ceremonial, and

* It may perhaps be asked how will the further words in Daniel ix. 26, be accomplished in the future literal-day fulfilment? "And after threescore and two weeks shall Messiah be *cut off*, but not for himself." The answer is that the Hebrew word *karath*, here translated *cut off*, is translated in *eleven* other passages in the Bible to *make a covenant*: and it means here that Christ at His Second Advent will be *given for a covenant* to His people, even an everlasting covenant. The Rev. Joseph Tyso, in his commentary published in 1840, as quoted in our Appendix, stated this, and maintained this future literal fulfilment of the seventy weeks.

a grand convocation of leading Jews from numerous localities. We can easily conceive that, flushed with enthusiastic fervour at witnessing their priests and Levites once more ministering before smoking sacrifices upon reconsecrated altars, the wealthy Jews congregated together from the twelve tribes scattered abroad, will exclaim: "We have now successfully rebuilt our holy temple: let us complete the work of restoring our nationality by rebuilding our holy city beautiful for situation, the joy of the whole earth, the city of the great king."* Thereupon a Commandment may go forth from a national council of Jews to *restore and rebuild Jerusalem* (as predicted in Daniel ix. 25), and munificent contributions be given by opulent Israelites to carry out the Command.*

From the date of that Command (by whomsoever it may be issued) there will be only "seven weeks and threescore and two weeks (sixty-nine weeks) unto Messiah the Prince," *i.e.*, unto His Second Advent. For as there were sixty-nine weeks of *years* or 483 *years* from Artaxerxes' Command in Passover Week in Nisan, B.C. 445, UNTO Messiah the Prince being "cut off" or "made a covenant" at His First Advent on Passover Day, A.D. 39, so there will be sixty-nine weeks of *days*, or 483 *days* from the future Command or decree UNTO Messiah the Prince being "made a covenant" at his Second Advent, to remove to heaven his saints raised from their graves, and 144,000 watchful living Christians (Daniel ix. 25).

Hence the notable prophetic event during six months following the covenant, will be the *completion of the rebuilding of the Temple in Jerusalem*, and then during many months afterwards the *rebuilding of the City of Jerusalem* itself: "and the street shall be built again, and the wall, even in troublous times" (Daniel ix. 25).

THE REMARKABLE YEAR-DAY SIMULTANEOUS COMMENCEMENT OF THE 2300 DAYS AND THE SIXTY-NINE WEEKS, AND SIMULTANEOUS ENDING OF THE 2300 DAYS AND 1260 DAYS IN THE PAST, AS YEARS, CONFIRM THE FOREGOING VIEWS. (SEE THE DIAGRAMS OF THEIR YEAR-DAY AND LITERAL-DAY FULFILMENTS ON PAGE LXIV.)

The chronological dates and periods of Daniel and Revelation, such as the 2520, 2300, 1335, 1290, 1260, 390 and 360

* Whether or not some previous invasion, or conflagration, or earthquake may have laid some part of Jerusalem in ruins, so as to cause the greater necessity for such a Command, time alone will show.

are now generally admitted by the best expositors to have a double fulfilment, precursorily as *years*, and ultimately as *days*. And as their final *literal-day* or *day-day* fulfilment will be a counterpart and miniature facsimile of their past *year-day* accomplishment, therefore the former can be inductively inferred from the latter, as shown in diagrams on pages lxiii., lxiv., and 1, 2.

Now it is most remarkable that the 2,300 days and 69 weeks or 483 days, *did commence simultaneously* in their accomplishment as *years*. For in Passover Week in Nisan B.C. 445, Artaxerxes, king of Persia, gave a command which is recorded in the book of Nehemiah ii., empowering him to go up from Shushan (the capital of Persia and built on the river Ulai) to Jerusalem to *restore and rebuild the city of Jerusalem and its walls and gates*. This is the epoch from which numerous commentators have dated the *Sixty-Nine Weeks of Years*, or 483 years. And it is certain that they must have commenced then, because they thus necessarily terminated in Nisan or April A.D. 39, as from April B.C. 445 to April A.D. 39 there are 483 years. And it was on Passover Day A.D. 39 that Christ our Passover was "cut off" or "made a covenant for us" (Daniel ix. 26).

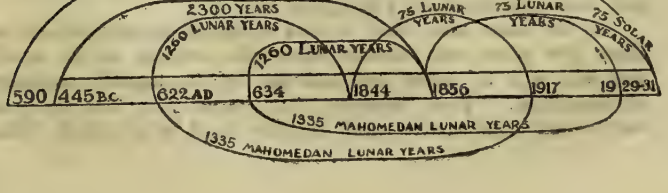
Thus signally was the prophecy accomplished in its year-day fulfilment, "From the going-forth of the commandment to restore and build Jerusalem, unto Messiah the Prince, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself" (Daniel ix. 24–5). Therefore the 2,300 years, from the commencing part of which the 69 weeks or 483 years were determined or *divided off* (Dan. ix. 24) necessarily began at the same time as those 483 years, in Passover week, Nisan, B.C. 445, with the command to rebuild Jerusalem and the *renewal of the Jewish sacrifices* in the restored Temple, as recorded in Nehemiah. Consequently, the 2,300 years, ending with the *cleansing of the sanctuary*, was bound to terminate in Passover week, A.D. 1856, because 444 years and 8 months subtracted from 2,300, leaves 1,855 years and 4 months.

And it is a most remarkable fact that the 2,300 years actually did end on the last day of Passover Week (April 27) in 1856 by the ratifying and signing of the Crimean War Treaty of Peace on that day, by which Treaty Turkey pledged itself to the European Powers to carry out much-needed reforms and to treat Jews and Christians in its empire as standing on

an equality with Mahomedans and possessing the same civil rights and religous liberties, and to permit them to purchase and hold landed property. This was the incipient "*cleansing of the sanctuary*" of the Holy Land from Turkish tyranny.

THE 2,300 SOLAR YEARS AND 1,260 LUNAR YEARS OF THE MAHOMEDAN ANTICHRIST ENDED TOGETHER IN 1844 AND ALSO 1856.

J. A. Brown stated in 1823 in his two-volumed "Eventide" that the 1260 and 1335 years of Daniel XII. 7, 12, were the 1260 and 1335 lunar years of Mahomedanism, which according to their Calendar end in 1844 and 1917. He therefore predicted that there would be a distinct decline in the persecuting power of Mahomedanism about April 1, 1844, as being the end of the 2,300 years of Daniel viii. 14, from Ezra's renewal of the sacrifices on Nizan (April) 1 in 457 B.C. (Ezra x. 17), and also as being the end of the 391 years of the Turkish Woe from the capture of Constantinople by the Turks in 1453 (Rev. ix. 15) and the end of the 1,260 lunar years of Mahomedanism from 622 according to the Mahomedan Calendar. This prediction was fulfilled by the Sultan of Turkey signing a decree on March 21 (Nisan 1), 1844, abolishing the beheading of Mahomedans who became Christians, and granting religious toleration. The additional 75 lunar years (making up the 1,260 to 1,335 in Daniel xii. 7, 12), extend from 1844 to 1917, when he predicted there will be a much greater decline in Turkish Mahomedan power. There was also a second fulfilment of the 2,300 years twelve years later, from Artaxerxes' command to rebuild Jerusalem on Nisan 22, 445 B.C., ending on Nisan 22 (April 27) 1856; and on this very day the Sultan of Turkey signed the Crimean War Treaty of Peace, which stipulated for even fuller religious toleration in Turkey and Judea. Moreover, 1,260 lunar years from the first Mahomedan invasion of Syria in 634 ended in 1856, and thence 75 lunar years (*i.e.*, 73 solar years) reach to 1929 as the possible End of this Age. But the knotty question is whether the 75 years from 1856, which follow the 2,300, are to be 75 *solar* instead of *lunar* years, so as to be of the same kind and description as the 2,300 *solar* years. In such case 75 solar years will extend from Passover Week 1856 to Passover Week 1931 as the End of this Age.



The European revolutionary epoch of 1848-51 was a marked stage in the gradual progress of the shaking and overthrow of the abomination of desolation both of the Papal Antichrist in the West in Rome and Europe, and of the Mahommedan Antichrist in the East in Jerusalem and Turkey. The Pope's temporal jurisdiction and power to persecute declined very much after his flight from Rome on November 24, 1848, and the Turkish Sultan, as head of the Mahommedan religion, was constrained by the march of liberal ideas and the changes resulting from the Crimean War in 1853-5, to grant liberty for worship to Jews and Christians by the Treaty of Peace in 1856.

THIS RENEWAL OF THE JEWISH SACRIFICES,

in a self-righteous pharisaical spirit, just before the Second Advent of Christ, is foretold in the last chapter of Isaiah, which is entirely a description of events attending Christ's Second Coming, and in which God remonstrates with the Jews upon their folly in rebuilding their Temple, under the idea that they can *localize* his presence there; and He denounces their sacrifices as unacceptable and abominable, and declares that their offerings of oxen, lambs, and oblations are as abhorrent as if they slew a man, or cut off a dog's neck, or offered swine's blood The words of this passage in Isaiah lxvi. 1-5, are:—

Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

At the same time, God speaks words of encouragement to those few pious and devout Jews who tremble at His word, and who will be hated and cast out by the ungodly majority of Israelites: "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified. But

he shall *appear* to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the TEMPLE, a voice of the Lord that rendereth recompense to his enemies . . For behold the Lord will come with fire and with his chariots, like a whirlwind, to render his anger with fury and his rebukes with flames of fire. For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many. . . . And I will send those that escape of them to the nations that have not heard of my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."

THE REV. B. W. SAVILE, in his treatise on "The Jew," says, regarding their future Temple and sacrifices :—

"There are passages in the Old Testament where A TEMPLE is alluded to, as existing at a time yet future, when the Jews are called upon to undergo that trial, which is described in the twelfth chapter of Daniel, and the fourteenth chapter of Zechariah, but previous to the *Millennial Temple* whose pattern is so minutely given in the last eight chapters of Ezekiel. In Isaiah lxvi. 5, 6, it is written, 'Hear the word of the Lord, ye that tremble at His Word: Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from *the Temple*, a voice of the Lord, that rendereth recompense to his enemies.' Here we have a distinct allusion to the fact of *a Temple* standing, by the mention of a voice proceeding from it, at the time the Lord appears to the joy of his afflicted people, and to render recompense to His enemies among the Gentile nations, and which can only be understood by referring it to the time of the future siege of Jerusalem, spoken of by Zechariah, when the Lord 'goes forth,' against those nations that have been 'gathered against Jerusalem, to battle.'

"Amos likewise speaks of 'the songs of the Temple as being howlings of that day.' So also in Daniel, it is written, as we have before had occasion to notice, 'From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1,290 days.' As this passage stands in connection with the exhortation to Daniel to 'go thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days;' and also with the promise that 'at that time Michael, the great prince, should stand up for the children of thy (Daniel's) people (the Jews), when they should be delivered,' it appears clear that it must refer to some future time; and as mention is made of 'the daily sacrifice' being taken away, and the abomination of desolation being set up for a limited time, somewhat longer than that of Antiochus Epiphanes's former desolation, it is reasonable to conclude that there must be A TEMPLE in which these things will occur.

"There is a noteworthy testimony to the expectation of the Jews respecting *the building of a Temple in unbelief* previous to the millennial temple described in Ezek. xli. In the apocryphal book of Tobit, we read of Tobit saying: 'Our brethren shall lie scattered in the earth from that good land, and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time. And, again, God will

have mercy on them, and bring them again into the land *where they shall build a temple, but not like to the first, until the time of that age be fulfilled;* and afterwards they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken thereof. And all nations shall turn and fear the Lord God truly, and shall bury their idols.'

"That such a temple will exist (it may be that the present Mosque of Omar, which stands on the site of Solomon's Temple, will be used for this purpose, though necessarily not owned by God), upon the restoration of the Jews in unbelief to the land of their fathers, we may also fairly conclude, from our knowledge, that the reason why the Jews are now 'abiding without a sacrifice,' as the prophet Hosea foretold they would do so 'for many days,' is, that they cannot attempt to offer sacrifices as long as they are excluded from Jerusalem; and therefore, when restored, *one of their first acts will be to re-establish a daily sacrifice*, which must necessitate *a rebuilt temple*, dedicated to the service of God, whom they have so long disregarded, wherein it may be offered up, though of course it will be no longer recognised by Him who first commanded it, as we know 'there remaineth no more sacrifice for sins': since 'Christ was once (once for all), offered to bear the sins of many, and to put away sin by the sacrifice of Himself.' Hebrews ix. 26, 28.

"We think it most in accordance with the details which are mentioned elsewhere, that in this temple, built by the Jews in unbelief, there will be a similar attempt to pollute it by the setting up of an idol, for a period of 1,290 days, or rather more than three-and-a-half years; that at the same time the siege, spoken of in Zechariah xiv., will take place.

"In the event of a political restoration of the Jews to Jerusalem in their present unconverted state, it is possible that, without waiting to build a new temple, they might at once dedicate the Mosque of Omar, which stands exactly on the site of Solomon's Temple, to the worship of the God of their fathers, and continue their unacceptable sacrifices until their day of trouble, when Antichrist shall cause their sacrifices to cease and set up his idol image for 1290 days."

The Rev. B. W. Savile, in 1858, thus summed up some of his conclusions:—

"The Napoleon dynasty appears to be 'the eighth head of the Wild Beast.' The ten Gentile kingdoms, foretold by Daniel, as being formed out of the fourth monarchy, *i.e.* the Roman empire, will be divided in their last stage, with *five kingdoms in the East and five in the West*, and will unite to give their power and strength unto the wild beast. *England is one of these ten kingdoms.* The doctrine of the pre-Millennial Advent, and the personal reign 'on earth' of our Lord Jesus Christ, with His risen saints, 1,000 years before the great day of judgment, appears to be plainly set forth in Scripture, and was the test of orthodoxy in the second century of the Christian era, while in the first it had been held out by St. Paul as the great source of 'comfort' to the faithful at Thessalonica. The 'two witnesses' spoken of in Revelation refer possibly to Elijah and St. John; and the most judicious way of interpreting 'time, times, and the dividing of time,' is to adopt the theory of *a double fulfilment of certain prophecies.* The Church of God will be 'caught up to meet the Lord in the air,' previous to the judgments 'which are coming upon the earth;' and the first event which appears to take place

after the removal of the Church, will be 'war in heaven' between Christ with His Bride on the one side, and Satan with his angels on the other. The issue of that war will be in Satan being 'cast out with his angels into the earth?' that he will remain on earth for 'a short time,' probably three-and-a-half years, previous to his being chained 'in the bottomless pit for 1,000 years,' during which time Christ will reign with His Bride on or over the earth, then freed from the influence of the Devil; and during that period, life will be prolonged as in patriarchal times, when, according to Isaiah, 'the child shall die an hundred years old,' and death will not be finally 'destroyed' until after the Millennial reign."

ANDREW BONAR remarks on this renewal of Jewish sacrifices:—

If we look at the Jews, with their deathless yearning still for the land of their fathers, and belief of future rest and greatness there after all their wanderings, how visibly do they seem to feel that a change in their condition is at hand? With the restoration to their own land is inseparably associated *the rebuilding of their temple and renewal of sacrifices there.* For this express purpose a subscription has been already begun among many of the wealthiest of them, particularly in America, to erect a building like 'the holy and beautiful house' of their fathers. Who can doubt their ability to raise any sum that might be required for such a purpose, when they see their time come for executing it; whilst a site is understood to have been actually already granted at their request by the Turkish government. The ancient temple, as all know, was on Mount Moriah, where the Jews have still a weekly lamentation with prayer in the words of their own prophet whose warnings of old were disregarded, that its walls may again be built. 'Be not wrath very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation: Our holy and beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?' (Isaiah lxiv.) Viscount Castlereagh describes it thus: 'We were shown to the place to which the Jews go to mourn over their departed glories and the fate of their glorious temple. To this spot on Friday the Jews repair, and sitting on the ruins, read the proud but sorrowful history of their race, and pray for its restitution to its ancient splendour. One corner is considered particularly sacred, as being nearest the spot occupied by the Holy of Holies. Here they succeed each other in prayer; men and women kiss the ruined walls of the temple, and worship the God whose Son they rejected, and whose warnings and prophecies they despised.'"

JUDGE NOAH at New York issued this address to his Israelite brethren in the *Jewish Chronicle* of January, 1849:—

"It may not be generally known to our people (said Judge Noah) that since *the destruction of our temple,* upwards of 1800 years ago, Israel has been *without a place of worship, dedicated with all the solemnities of faith, and erected with suitable magnificence,* to the Divine Architect of heaven and earth. The Jews, in their own land, that land which God gave to them as an inheritance for ever, by a deed consecrated and

confirmed by ages, *were not permitted to erect a synagogue*, from that fatal moment of the destruction of the Temple, *even to the present day*. The army of the Roman conqueror captured and carried away the nation to be sold as slaves. A few only of the faithful, hid in tombs and caverns, secreting themselves beneath the falling columns of the Temple, remained on a spot endeared to them by so many blissful reminiscences, and by the promises of their great hereafter. The Roman centurions pursued them, the Greeks persecuted them, the Persians destroyed them, and, in after ages, the followers of Mohammed visited them with fire and sword, and the Crusaders trampled upon their necks; yet they refused, under these unprecedented calamities, to abandon the home of their fathers, and their ancient heritage, the rich gift of the Almighty. With the laws of Moses, which they had preserved; with the sacred rolls of Esdras, now in their possession, which they bore from the flaming ruins, they read the law in chambers, in caves, confined rooms, and deserted places; for, among their Pagan persecutors they did not dare to worship openly that God whose protecting mercies the civilized world now unites to invoke.

"*The mosque of the Mahomedans* reared its domes and minarets on *the site of our temple;* Christians erected magnificent churches and richly endowed chapels on our soil; while our people, the rightful inheritors of all that Land of Promise, crawled in abject submission to the walls of the temple to bewail their hard destiny, to pray for the peace of Jerusalem, and weep on the solitary banks of the Jordan. They never despaired of the fulfilment of those promises which God had made to them; that still small voice continually whispered in their ears, in accents soft as the cherub's voice, 'Fear not, Jacob, for I am with thee.' Centuries rolled on, nations arose, flourished, decayed, and fell; yet the Jewish people still existed, increased in numbers, and, under every privation and persecution, preserved their identity, their faith, and their nationality.

"At length a sign is given; the thunders begin to roll all over Europe (in 1848); the cry is everywhere heard in despotic governments, 'To arms!' The people are at war with their kings, and the kings are overthrown; priestcraft and fanaticism are overturned; the chains of the Jews are unloosed, and they are elevated to the rank of men; the fires of superstition had burned out, and the age of reason had revived. The Sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions, 'You are free; *you have my permission to erect a synagogue in Jerusalem*' and messengers are despatched, as they were in the days of Solomon, to ask for aid from their brethren throughout the world to erect *a magnificent place of worship*, the first that has been erected in the Holy City since the advent of Christianity.

"I have said that *the building of this new synagogue* in Jerusalem would be considered throughout the world as a remarkable sign, particularly among a people who, though separated and dispersed in the four quarters of the world, are united by the most extraordinary bonds of sympathy. Like the magnetic shock, it reaches every extremity; like the flash of electricity, which conveys intelligence in every direction, the Jews will hear of it, and will see the handwriting on the wall. We have been preserved miraculously for great and startling events. God's dealings with his people have been most wonderful. We have passed through the promised punishments; shall we not enjoy the promised blessings?"

EIGHTH WONDER.

(The Napoleonic King of Syria's three wars against Egypt—probably his 1st war about April 1923: his 2nd, about April 1924: his 3rd, early in 1925, if his Covenant is made in April 1922, but if his Covenant is made in April 1924 each war will be respectively 2 years later.)

AGGRESSIVE EASTERN CAREER OF THE LATTER-DAY NAPOLEON AS KING OF SYRIA ("KING OF THE NORTH") DURING THE TWO-AND-A-HALF YEARS FOLLOWING HIS SEVEN YEARS' JEWISH COVENANT, AS PREDICTED IN DANIEL'S ELEVENTH CHAPTER, HIS DECEITFUL WORKING, AND ENTERING PEACEABLY UPON THE PROVINCE OF SYRIA, AND HIS FIRST WAR AGAINST THE "KING OF THE SOUTH" (EGYPT), AND SANGUINARY DEFEAT OF THE EGYPTIAN ARMY, ABOUT A YEAR AFTER HIS COVENANT, AND HIS SECOND EXPEDITION AGAINST EGYPT, WHICH WILL BE REPULSED BY THE SHIPS OF KITTIM, PROBABLY NEARLY TWO YEARS AFTER HIS COVENANT: AND HIS GROWING HATRED OF THE COVENANT, AND THIRD EXPEDITION AGAINST EGYPT SEVERAL MONTHS LATER, AND CONQUEST OF IT AND OTHER COUNTRIES—LEADING ONWARD TO HIS RISE AMID GREAT WARS AND REVOLUTIONS TO BE MILITARY DICTATOR OVER THE TEN KINGDOMS THREE YEARS AFTER THE COVENANT.

(SEE DIAGRAM OF HIS CAREER ON THE NEXT PAGE.)

A remarkable history is furnished in the latter half of Daniel's *eleventh chapter*, of the Wilful King during the final seven years, and the fact is there revealed that he will probably be merely a king of Syria during the two, or two-and-a-half years following the covenant. The title there given to him is "*the King who shall do according to his own will*," whence he is termed by expositors "Daniel's Wilful King," and is manifestly, from the actions there imputed to him, the same as the Little Horn, or Last Antichrist, in the 7th and 8th chapters of Daniel and 13th of Revelation.

This wonderful prophecy in Daniel's *eleventh chapter* is the only portion of Scripture that gives us distinct details of the future Great Napoleon's history during *the first three years* after he makes his seven years' covenant with the Jews.

All that we learn of his early history elsewhere in Daniel vii. 24 and vii. 9 and ix. 27, is that he will arise as a Little Horn or Sovereign over a small province in or near Greece or Syria, *after* the distinct appearance of a Ten-kingdomed Confederacy of the Ten Kings of Britain, France, Spain, Italy, Austria, Greece, Egypt, Syria, Turkey, and Bulgaria; and that he will wax "exceeding great toward the south, and toward the east, and toward the pleasant land (Judea)," and will make a Seven Years' Covenant with the Jews; and will subdue and pluck up three of the Ten Horns, but whether before or after the Covenant, is not specified. Nothing further is stated in those seventh,

Diagram of the Future Career of the Napoleonic Cæsar as foreshown under the 4th, 6th, 8th, 16th, 20th, 21st, 22nd, 23rd and 39th Wonders of "*Predicted Wonders.*"

UNCHRONOLOGICAL PERIOD OF TWO OR MORE BEFORE THE COVENANT.

Fourth Wonder.—His rise as a Little Horn or Sovereign over a Little State or Kingdom carved out of Greece or Thrace or Syria (the King of fierce countenance, Daniel viii. 9, 22, 23), AFTER the formation of all the countries of Cæsar's Roman Empire into a TEN-KINGDOMED CONFEDERACY consisting of *Britain* perhaps granting Home Rule to Ireland and its colonies: *France* extended to the Rhine: *Spain with Portugal: Italy: Austria: Greece* enlarged northward: *Egypt: Syria: Thracian Turkey:* and *Bulgaria.* He will then "wax exceeding great toward the South and toward the East and toward the pleasant land (Judea)," and "stand up in the estate or place of King of the North (Syria)" although accounted "a despised person, but he shall come in peaceably and obtain the kingdom by flatteries" (Daniel viii. 9; xi. 21). These events will cause a great stir and awakening amongst Christians and prophetic preaching (Matt. xxv. 6 to 10; Rev. xii. 2).

1st Year. | 2nd Year. | 3rd Year. | 4th Year. | 5th Year. | 6th Year. | 7th Year.

Sixth Wonder.—*His Seven Years' Covenant* with many of the Jews from a Passover Day to a Passover Week 7 years distant which will be the period of his final 7 days' Covenant. The renewal of their evening and morning sacrifices in a rebuilt temple in Jerusalem will be 2375 days before the last day of that final Passover Week in an April, and therefore may be expected in an October. (Daniel ix. 27; viii. 14; xii. 11, 12.) See also **Seventh Wonder.**

The Second Advent of Christ "in the air" to translate to heaven watchful Christians (1 Thess. iv. 16; Rev. xii. 5; xiv. 1—5) will occur in a February Sixty-Nine Weeks after a Command going forth to rebuild Jerusalem. (Daniel ix. 25.)

Eighth Wonder.—His career as only King of Syria during the first two, or two and a half of these Covenant Seven Years and his three wars with the King of Egypt during that time. See Dan. xi. 21-42.

Sixteenth Wonder.—His elevation during an unparalleled Red-Republican Revolution from a December to an August, to be the Military Dictator or Uncrowned Head over Ten Governors or Presidents of the Ten Kingdoms which will then be Red Republics with the Scarlet Woman, then a Communistic-Mahomedan-Græco-Catholic Church, seated on them. (Rev. xvii.)

THE GREAT TRIBULATION AND PERSECUTION OF 1260 DAYS.

20th Wonder.—His miraculous personal resurrection from a deadly sword-wound, and simultaneous political resurrection of the Napoleon empire from its deadly wound by the sword of war at Waterloo and Sedan. (Rev. xiii. 3; xvii. 8.)

21st Wonder.—His election as Roman Emperor for 3½ years over Ten Crowned Democratic Kings of the Ten Red-Republics changed into Monarchies. He will then cast down the Scarlet Woman from her seat upon the ten nations and disestablish and disendow her (Rev. xiii. and xvii.).

22nd Wonder.—His setting up of his Image in the Jewish Temple and all over Christendom as an object of worship during these 3½ years and beheading of millions of Christians for refusing to worship it or to receive his mark. (See 2 Thess ii.; Rev. xiii., xx. 4; Dan. ix. 27; xi. 31; xii. 11).

23rd Wonder.—During these 1260 days or 42 months or 3½ years Elijah and another prophet clothed in sackcloth prophesy against him. Then he slays them but after 3½ days they are raised to life. (See Rev. xi.; Mal. iv. 5.)

7 Days. | Extra 75 days—excess of 1335 beyond 1260 days. (Dan. xii. 7, 12.)

Thirty-Ninth Wonder.—Overthrow of the Imperial Napoleonic Cæsar and his ten kings and their armies at the battle of Armageddon at the descent of Christ on Mount Olivet. Zech. xiv. 1—4; Rev. xix. 19.

eighth and ninth chapters, regarding his proceedings during the first $3\frac{1}{2}$ years of the covenant 7 years, but those prophecies pass on to relate that, about the midst of the Seven Years, he will take away the Jewish daily sacrifices, and set up in their place the abomination of desolation, and will wear out the saints, and they shall be given into his hand for $3\frac{1}{2}$ times, or 1,260 days, *i.e.*, nearly all the second and latter $3\frac{1}{2}$ years of the 7 years, after which he perishes at Christ's descent.

Now the Book of Revelation only begins to describe this Great Monarch's career at a point a few weeks or months before his world-wide power during the latter $3\frac{1}{2}$ years. It represents him in Rev. xvii. 7 to 14 as Uncrowned Head of the ten kingdoms then red-republicanised, just before he ascends to imperial dominion with ten crowned kings under him for 42 months or $3\frac{1}{2}$ Chaldean years, as shown in Rev. xiii. 1–8.

Therefore the first three years of the seven years of his covenant week have scarcely any events allotted to them except in Daniel xi. 21 to 43. Indeed without this prophecy we should not know whether Napoleon is not to become Republican Head of France or even of all the Ten Kingdoms actually before he makes the seven years' Covenant. He MUST be the uncrowned Republican Head of those Ten Kingdoms according to Revelation xvii. *not later* than a few months before his 1,260 days' reign as Cæsar, but there is nothing in Rev. xvii. to indicate that he *may* not also acquire that position *much earlier*.*

Here it is then that the information given in the Eleventh Chapter of Daniel comes in most opportunely and proves to be of unspeakable value, for it shows that the Coming Napoleon is to be *merely King of Syria* ("King of the North"), Daniel xi. 40) at the period of his third war against Egypt, which cannot be earlier than two and a half years after the

* Revelation xvii. is a prophetic vision of "*the judgment*" and fall of the Scarlet Woman, the Church of Rome. It is introduced by the words, "Come hither, and I will show thee the *judgment* of the Woman, who is then shown as being seated on the Scarlet Tenhorned Wildbeast, representing the *ten kingdoms* of Britain, France, Spain, Italy, Austria, Greece, Egypt, Syria, Turkey, and Bulgaria then Red-republicanised, and yet at the same time representing *the Napoleonic Dictator himself* as the personal Head and Embodiment of all the power of those ten kingdoms. She probably will have been seated for some months in that position, but the particular moment, when she is thus pointed out in Revelation xvii., is only a few weeks or a few days before the final $3\frac{1}{2}$ years, and at the time when this Latterday Napoleon will be in the bottomless pit after receiving a mortal wound by a sword, and just before he is miraculously raised to life out of Hades; so the angel says, "The Scarlet beast that thou sawest *was* (lived) and *is not* (is dead), and shall ascend out of the bottomless pit, and they that dwell on the earth shall wonder when they behold the beast that was and is not and yet is." Still, *before* his mortal wound, he will be Head of the Red republics.

Covenant. A feeling of intense relief is thus imparted by the knowledge that during the first two or two-and-a-half years at least of his Covenant seven years he will only possess comparatively insignificant power as a mere Eastern Sovereign, and will not have gained any of his predestined power over France, Britain, Spain, Italy, Austria, &c., which he is to possess during the latter 3½ years of the seven years.

The importance of this fact is the greater when we consider that the coming Napoleon's *making of the Seven Years' Covenant* (perhaps in 1922 or 1924) will be the very event by which thousands of Christians will positively identify him as the Man of Sin (in the Greek, *anomia*, the Man of Revolutionism) who is to be fully developed as the Last Cæsar, and is to persecute Christians everywhere during the latter 3½ years of those seven years. And as watchful Christians may be expected to be translated to heaven about 22 months (*i.e.*, one year and ten months) after the Covenant, this interval of 22 months will be the principal period of their testimony warning people against him (Rev. xiv. 1 to 5; xii. 5; 1 Thess. iv. 16, 17). And this warning message they will be able to proclaim much more freely and extensively throughout Britain, France, Spain, Italy, Austria, during the 22 months in consequence of his not having any power in those countries to suppress free speech as he will have at a later period.

DANIEL'S ELEVENTH CHAPTER EXPLAINED.

The first twenty verses of the eleventh chapter of Daniel are generally admitted to have been fulfilled in past history. The four kings of Persia first mentioned were Cambyses, Smerdis, Darius Hystaspes, and Xerxes, renowned for his riches and for the unparalleled but unsuccessful armament with which he contended against Alexander the Great. The subsequent predominance of Alexander, and the posthumous division of his empire among his four generals is then recorded (verses 3, 4), and the remainder of those twenty verses are occupied with a recital of the actions of the Kings of the *South* and the *North*, that is of *Egypt* and of *Syria*, for they are respectively south and north of Judea. This is a general and ancient belief. About 1535, at the Reformation, Luther, writing on this passage onward from verse 5, said, regarding the long contests between the Ptolemies, the Kings of Egypt, and the Seleucidæ, the Kings of Syria here described: "Daniel here speaks of the two kingdoms of Syria and Egypt. For the Jewish country Palestine lieth between these two, and hath Syria on the *north* and Egypt on the *south*: and these two had an everlasting contest with each other. The Jews, therefore, placed thus at the hinge between the door and the doorpost, were sorely tormented on both sides.

Now they fell a prey to Egypt, and anon to Syria, as the one kingdom got the better of the other; and they had to pay dearly for their neighbourhood as is wont to be in time of war.

A long break or interval[1] in the narrative occurs between the nineteenth and twenty-first verses,[2] and then the history of the great latter-day Wilful King, or Personal Antichrist, whom we know from Revelation ix. 11, xiii. 3, will be a Napoleon, commences and runs on without intermission to the very end of the Book of Daniel, for the twelfth chapter is only a further explanation of the eleventh. The history of the Wilful King in this eleventh chapter[2] commences as follows:—

Daniel xi. 21. "*And in his estate* (*i.e.* in the estate or position of the before-mentioned king of Syria, 'the King of the North,' of whom the previous seven verses have been speaking) *shall stand up a vile* (or, despised) *person to whom they shall not give the honour of the kingdom* (in the Hebrew, upon whom they shall not place the decoration of royalty, *i.e.*, the crown), *but he shall come in peaceably, and obtain the kingdom* (of Syria) *by flatteries.* 22. *And with the arms of a flood shall they be overthrown from before him, and shall be broken; yea, also the prince of the Covenant* (some leader among the Jews making the seven-years' Covenant—perhaps the High Priest).

"23. [2]*And after the league* (the seven-years' Covenant) *made with him he shall work deceitfully: for he shall come up and shall become strong with a small people.* 24. *He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strongholds, even for a time.*"

Here it seems that the Wilful King Napoleon will at first exercise governmental power as an *uncrowned* Sovereign, and after making the seven-years' league with the Jews (mentioned in Daniel ix 27; Isaiah xxxiii. 8; Psalm lv. 20), will work deceitfully, and come up (apparently to Judea), and "shall become strong with a small people." Some valuable spoils that will fall into his hands he will distribute among his Jewish or military adherents there. And his devices and schemes for gaining possession of the strongholds and fortified positions, will

[1] Thus there is an interval of 1800 years between verses 26 and 27 of Daniel ix., and between verses 2 and 3 of Isaiah ix., and between verses 9 and 10 of Zechariah ix.

[2] If the 20th verse is to be fulfilled in the immediate predecessor of the Coming Napoleon, it describes the downfall of the King of Syria, who will be one of the Ten Horns just at the time when the coming Napoleon arises as a Little Horn and waxes great towards Syria. Antiochus Epiphanes, King of Syria, is considered to have *typically* fulfilled some of the verses, from 21 to 35, by his two wars against Egypt and cruel persecution of the Jews. He died in the year 164 before Christ, who in Matthew xxiv. 15 spoke of the setting up of the abomination of desolation as *even then future*, so that Antiochus could not have set it up.

be forecast and projected by him "even for a time," that is during a year following the Covenant, if the word *time* here signifies a *year*, the same as in the phrase seven *times* and three-and-a-half *times* (Daniel iv. 32, vii. 25, xii. 7).

After this, his *first great war against Egypt* is mentioned, leading to the inference that it will follow the aforesaid events, which are to continue "even for a *time*" or *year* after the Covenant, and, therefore, that it will occur about the end of the first year of the Covenant seven years. At any rate, *his second expedition against Egypt*, in verse 29, is detailed as apparently happening not earlier than about a year and a half before the midst of the seven years, when the abomination of desolation is to be set up (verse 31).

Although this Napoleon at the outset of his career, as a wielder of sovereign power, will only have been "a *little* horn diverse from the ten kings," and "a *vile* or *despised* person, to whom they shall not give the decoration of royalty," presumably an uncrowned Prince (Dan. ix. 26) or Republican Ruler, yet at a later period, when he commences his first expedition against the King of Egypt, and gains a great victory, as recorded in verses 25, 26, 27, he is by that time *a King*, for he and the King of Egypt are spoken of in verse 27 as "*both these kings*." The prophecy is continued as follows :—

"25. *And he shall stir up his power and his courage against the king of the south* (Egypt) *with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.* 26. *Yea, they that feed of a portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain.* 27. *And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.* 28. *Then shall he return unto his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land* (Syria)."

This delineates the Napoleonic Wilful King's *first* future war against Egypt, which is indicated, as above mentioned, to begin about a year or "time" after the Covenant. Both the engaging armies and the consequent slaughter are predicted to be great, and the King of Egypt is to be defeated, partly through the underhand treachery of some of his own followers. The vanquished Egyptian sovereign then has a deceptive meeting with Napoleon, who forthwith returns to his own land with great riches, and with his heart set upon soon abrogating his seven-years' covenant with the Jews.

This covenant is three times called a *holy* covenant, apparently for the reason that it will stipulate for, and guarantee

permission to the Jews in Jerusalem to worship the God of Israel, with the daily sacrifice and the Temple ritual, according to the law of Moses, while on the other hand the Napoleonic King of Syria will now have his heart set against this God acknowledging covenant, and he will be aspiring to place himself and his image, the abomination of desolation, inside the holy place of the temple, as an object of divine adoration.

After the Wilful King has vanquished the Egyptian army and has gone back to his own land, he returns again within a short period (probably about the latter part of the second year or the first part of the third year after the Covenant), on *a second expedition against Egypt*, but is thwarted by the ships of Kittim, wherefore he turns back with increasing determination to break the Jewish Covenant; for the narrative proceeds:

"29. *At the time appointed he shall return, and come toward the south* (Egypt); *but it shall not be as the former* (his first victorious war against Egypt), *or as the latter* (his third victorious war against Egypt described in the retrogressive verses 40, 41, 42). 30. *For the ships of Kittim shall come against him: therefore he shall be grieved, and return, and have indignation against the Holy Covenant: so shall he do; he shall even return, and have intelligence with them that forsake the Holy Covenant.*"

It is evident that this Napoleonic Wilful King cannot yet be the Head of France when he is thus ignominiously driven back by the ships of Kittim, because France will be extended to the Rhine before that time, and will then be the greatest nation in Europe besides being in close alliance with Spain and Italy, so that not even the British navy could at that time drive back any ruler of France from Egypt. The ships of *Kittim* seem to denote the ships of *Britain* or some other European Power, possibly indeed of *France*, which might object to even a Napoleonic King of Syria making a second attack on Egypt, one of the allied Ten Kingdoms, and thus disturbing the equilibrium of the Ten-Kingdomed European Concert.

It is apparently soon after this period that the supplementary retrogressive narrative of verses 40 to 43 is fulfilled, containing a narration of *a third war against Egypt by the Napoleonic Wilful King*, who is there distinctly called King of the North (Syria), which shows that even at that late period, between two and three years after the Covenant, he will be merely *King of Syria*, and not yet Head of France and Europe; and it is stated to commence at the *Time of the End*—a period which is manifestly the *closing five years* of this dispension, as it is at that time (Dan. xii. 1, 2), that the resurrection begins at the coming of Christ in the air about five years before the End, and in the third year after the Covenant.

"40. *And at the time of the end shall the king of the south* (Egypt) *push at him: and the king of the north* (i.e. the Napoleonic Wilful King of Syria), *shall come against him* (the king of the south) *like a whirlwind, with chariots, and with horsemen, and with many ships: and he shall enter into the countries, and shall overflow and pass over.* 41. *He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.* 42. *He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.* 43. *But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.*"

The above verses declare that at the Time of the End (commencing shortly before the setting up of the abomination in the midst of the seven years, Dan. ix. 27; xii. 11), the Egyptian King of the South shall come against the Syrian King of the North, who however shall overflow and pass over and enter into the glorious land, that is, Judea, and stretch forth his hand over Egypt; and the Libyans and Ethiopians shall be at his steps. 2 It seems to be at this time when he "*enters into the countries, and overflows, and passes over,*" that he begins to gain power in Western Europe and presently in a great Red-republican Revolution becomes head over the ten nations. All this must evidently be previous to the midst of the seven years, and is shortly before the period when he proceeds according to the thirty-eighth chapter of Ezekiel, under the name of Gog of the land of Magog, with these same Libyans and Ethiopians to invade Judea, and to capture Jerusalem, where he will set up his image, the abomination of desolation in the Jewish temple as an object of idolatrous worship, as predicted by our Saviour in Matthew xxiv. 15, when referring to this very prophecy:—

"31. *And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.* (Here in the midst of the week of seven years when he becomes fully manifested as the Antichrist.) 32. *And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong and do exploits.* 33. *And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.* 34. *Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.* 35. *And some of them of understanding shall fall, to try them, and to purge and make them white, even to the time of the end; because it is yet for a time appointed.* 36. *And the king shall do according to his will; and he shall magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.* 37. *Neither shall he regard the God of his fathers, nor the desire*

of women (that is, Messiah, to whom women desired to give birth—the Desire of Nations), *nor regard any god: for he shall magnify himself above all.* 38. *But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.* 39. *Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.*"

Here is depicted the great persecution of those Jews and Gentiles, who really fear God, and "instruct many" in the truths of the Gospel, and who shall fall by being beheaded or burned alive, or by cruel captivity during "many days," that is during the 1260 days, or final three-and-a-half years of Antichrist's exaltation of himself as god of the world. But his fate after the close of the three-and-a half years is delineated in the two concluding verses of the chapter.

"44. *But tidings out of the east and out of the north shall trouble him* (partly the tidings that the Jewish sanctuary is cleansed by the casting out of his idol image 45 days before the End): *therefore he shall go forth with great fury to destroy, and utterly to make away many.* 45. *And he shall plant the tabernacles of his palace between the seas* (the Mediterranean and Dead Seas) *in the glorious holy mountain* (Palestine): *yet he shall come to his end, and none shall help him.*"

Then in the following twelfth chapter of Daniel, the narrative which had proceeded to the end of the Wilful King's history and destruction at the close of the eleventh chapter, now retrogresses and enters into further details of his history. It foretells the *length* of his persecution, during which he shall "accomplish to scatter the power of the holy people," to be *a time, times, and half time*, that is, three-and-a-half times or years; and that from the date of his image, the abomination of his desolation, being set up in the Jewish temple, there shall be 1290 days, which presumably will terminate in the cleansing of the Jewish sanctuary from that abomination, and that 1335 days measured from the same commencing date, will reach to the epoch of millennial blessedness. Hence the two-and-a-half months, or 75 days, which constitute the excess of the 1335 days beyond the $3\frac{1}{2}$ years, are manifestly the short season, wherein the Wilful King's overthrow will be completed by the literal fulfilment of the seven vials. Thus do the 11th and 12th chapters of Daniel furnish a comprehensive outline of the future astounding exploits of the great Wilful King Napoleon.

It is deeply important for us to be fully *aware beforehand* that Napoleon will most probably be nothing more than *a mere King of Syria* for the first two, or two-and-a-half, years of the

seven years of his covenant with the Jews. For without this knowledge beforehand, prophetic believers may be much perplexed at seeing him make *such apparently slow progress* toward his predicted position of having "the ten kings give their power and strength unto him," and of having "power over all kindreds and tongues and nations" (Rev. xvii. 12, 13; xiii. 7).

As soon as he shall, first of all, have arisen as a Little Eastern Horn after the Ten Horns, and waxed exceeding great toward the South and the East and the pleasant land, and become King of Syria and made a seven years' Covenant with the Jews leading to the restoration of the Jewish Sacrifices about seven months after the covenant, prophetic believers will know that he must be the coming Great Wilful King.

But when the first year and then the second year of the Covenant seven years pass away, leaving only a year and a half before the midst of the seven years, and still he remains merely King of Syria, prophetic believers may be assailed with the objections of sceptics, "How can a mere King of Syria, who has been repulsed by the ships of Kittim, in his second invasion of Egypt, rise to be Emperor of the Ten Kings of Britain, France, Spain, Italy, Austria, etc., by the middle of those seven years?" And even at his third invasion of Egypt, he is spoken of as being only King of Syria (king of the north). But the answer will be this—that after watchful believers are translated to heaven to meet Christ at his Second Advent "in the air" (1 Thess. iv. 16), about twenty-two months after the Covenant, then 9 months later, Satan is to be cast to the earth "having great wrath, knowing that his time is short," and causing the great Red-republican earthquake or revolution "such as was not since men were upon the earth." (Rev. xii. 12; year-day, xvi. 18.) The Ten Nations will then all become Red-Republics, confederated in a United States, and will elect the Coming Napoleon as the avowed *Champion of Democracy* to be the Military Dictator or Head of their Ten Uncrowned Rulers. So that his attainment of great dominion will be sudden.*

* The further career of this Napoleon is explained in this book under the section of the *Sixteenth Wonder*, when he becomes, according to Revelation xvii., the seventh-revived head of the scarlet or red-republicanised ten-kingdomed confederacy, with the Scarlet Woman of Rome seated upon it as its ecclesiastical Mistress; and also his world-wide reign as the Great Cæsar for 3½ years, is particularly described under the *Twentieth*, *Twenty-first*, and *Twenty-second Wonders*; and his final overthrow at the battle of Armageddon is depicted under the *Thirty-ninth Wonder*. A comprehensive history of his predicted career by the author of this book is likewise given in the pamphlet, "*The Coming Napoleon, his twelve future Acts*," with maps and diagrams, the first edition of which was published in 1873 (price twopence). A diagram of his career is given on page 112 of this book.

NINTH WONDER.

(Expected about 22 months after the Covenant is made and 69 Weeks of days after a Command to rebuild Jerusalem according to Daniel ix. 25. If the Command goes forth on Tuesday, Oct. 31, 1922, Messiah's Advent "in the air" and the Translation may be expected on Tuesday, Feb. 26, 1924, or else on Tuesday, Feb. 2, 1926, if the Command shall have gone forth on Tuesday, Oct. 7, 1924. (See footnote at end of 6th Wonder.)

THE SECOND ADVENT OF CHRIST INTO "THE AIR," OR ATMOSMOSPHERIC HEAVENS, AND THE RESURRECTION OF THE BODIES OF ALL DECEASED SAINTS, AND THEIR ASCENSION, TOGETHER WITH 144,000 WATCHFUL LIVING CHRISTIANS (THE MANCHILD IN REVELATION XII. 5), TRANSLATED LIKE ENOCH AND ELIJAH, WITHOUT DYING, TO MEET CHRIST IN THE HEAVENS (ABOUT 22 MONTHS AFTER THE COVENANT AND ABOUT 2.30 OR 3 P.M. BY JERUSALEM TIME—THE HOUR OF THE JEWISH EVENING SACRIFICE) AT THE DISTANCE OF SIXTY-NINE WEEKS OF LITERAL DAYS AFTER A FUTURE "COMMAND TO RESTORE AND BUILD JERUSALEM," WHICH WILL BE ISSUED ON THE DAY OF THE RENEWAL OF THE SACRIFICES OF JERUSALEM AT THE DISTANCE OF 2,375 LITERAL DAYS BEFORE THE LAST DAY OF THE FINAL PASSOVER WEEK ENDING THE COVENANT 7 YEARS. (DANIEL IX. 25; VIII. 14; XII. 11, 12; 1 THESS. IV. 16, 17; 1 CORINTHIANS XV. 51, 52; REVELATION XIV. 1–5; IV. 5; III. 10; MATTHEW XXV. 10; XXIV. 37–41; LUKE XVII. 28–30; XXI. 36; 1 PETER V. 4.)

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then (ἔπειτα, afterwards)[1] we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. iv. 16, 17.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. xv. 51, 52.

"As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood

---

[1] It is important to observe that the Greek word ἔπειτα, *epeita*, here translated *then*, is elsewhere translated *afterward*, and includes 1,800 years in 1 Cor. xv. 23, "Christ the firstfruits; afterward they that are Christ's at his coming." Therefore this text does not at all prove that "we which are alive and remain" shall be caught up altogether or at the very time *then* when the dead in Christ rise, but only proves the catching up to take place at some period *afterward*, subsequent to the dead in Christ rising.

came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."—Matt. xxiv. 38.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."—Luke xvii. 28.

(Read also the Prophetic Parable of the Ten Virgins, Matt. xxv. 1–10, quoted under the head of Sixth Wonder.)

"And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four living creatures, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the FIRSTFRUITS unto God and unto the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."—Rev. xiv. 1–5.

"And she (the woman) brought forth a man child (the collective body of watchful Christians), who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."—Rev. xii. 5, 6.[1]

---

[1] If the predicted Seven Years' Covenant is made from Passover Day, Thursday, April 13, 1922, to Passover Week, *i.e.* Thursday, April 25, to May 2, 1929, the Ascension of the 144,000 may be expected to be probably on TUESDAY, FEBRUARY 26, 1924, because this day (in such case) will be 69 weeks of days after Tuesday, Oct. 31, 1922, on which day the restoration of the sacrifices and the Command to rebuild Jerusalem may be expected, at the predicted distance of 2,375 days before the last day of the final Passover Week (Thursday, May 2, 1929), which comes at the end of the Seven Years of the Jewish Covenant. But if the Covenant is made from Passover Day, Saturday, April 19, 1924, to Passover Week, Thursday, April 2 to 9, 1931, the Ascension of the 144,000 to heaven without dying may be expected to be probably on TUESDAY, FEBRUARY 2, 1926, because this day (in such case) will be 69 weeks of days after Tuesday, October 7, 1924, on which day the restoration of the sacrifices and Command to rebuild Jerusalem may be expected, 2,375 days before the last day of that final Passover Week, which will be Thursday, April 9, 1931.

THESE PASSAGES of Scripture predict the plain fact that Christ will personally descend from the highest heavens down to the atmospheric heavens near this earth and will raise up the bodies of departed saints, and take them to meet Him "in the air," together with all watchful living Christians.

A throne will then be set up, and Christ will receive from His Father the Lamb's Book of Life sealed with seven seals, while the four living creatures and twenty-four elders and the raised and translated saints will chant the anthem, "Thou art worthy to take the book and to open the seals thereof," etc., as described in the following sublime scenes:—

THE TWENTY-FOUR ELDERS AND FOUR LIVING CREATURES IN REVELATION IV.

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind.

And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face as a man, and the fourth living creature was like a flying eagle. And the four living creatures had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those living creatures give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

THE LAMB RECEIVING THE BOOK IN THEIR PRESENCE, REV. V.

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me. Weep not: behold, the Lion of the tribe of Juda, the Root of David hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne.

And when he had taken the book, the four living creatures and four and twenty elders fell down before the Lamb.

THE PRECISE TIME of this preliminary stage of Christ's Second Advent into the "Air" or atmospheric heavens, will be foreshown by a COMMAND TO RESTORE AND REBUILD JERUSALEM, going forth Sixty-Nine Weeks or 483 literal days (*i.e.*, 16 months less 3 days) before this Second Advent takes place—in accordance with Daniel's prophecy (ix. 25): "*From the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince shall be seven weeks and threescore and two weeks.*" Although these Sixty-Nine Weeks were fulfilled as 483 *years*, reaching from Artaxerxes' Commandment to Nehemiah (Neh. ii.) in Passover Week in Nisan B.C. 445, UNTO Messiah being "cut off" or "made a covenant," at His Crucifixion on Passover Day, Nisan A.D. 39, they will be re-fulfilled as 483 literal *days*, reaching from a future "Command to rebuild" onward to Messiah's *Second* Advent.

These Sixty-Nine Weeks being "determined" or "divided off" from the commencing portion of the 2,300 "*evenings-mornings*" of daily sacrifices, according to Daniel ix. 24, 25, and viii. 14, will apparently begin on the same day as the 2,300 days begin. The 2,300 days afterwards have added to them 75 days more, which are the surplus excess of the 1,335 over and above the last 1,260 of the 2,300, making a total final period of 2,375 days from the reinstitution of the daily sacrifices in a temple at Jerusalem to the last day of the Passover Week ending the 7 years of Napoleon's Jewish Covenant, as explained under Seventh Wonder.

There will perhaps be two commencements of the 2,300 days—the first, at an *incipient* reinstitution of the sacrifices; and the second, 12 days later, at a *final* and complete sacrificial reinstitution. And on this 12th day, "the Command to rebuild Jerusalem" may

go forth, which will be the commencement of the 69 weeks of days. The reason for this is that in the corresponding year-day fulfilment, there was an *incipient* and partial commencement of the 2,300 years at Ezra's reinstitution of the sacrifices B.C. 457, which was interrupted several years later, and then 12 years after B.C. 457, a *final* and fuller commencement of the 2,300 years at Nehemiah's sacrificial reinstitution, B.C. 445.

There will be TWO STAGES or acts or crises in Christ's Second Advent the FIRST STAGE *peacefully* about 18 months BEFORE the Great Tribulation of the final $3\frac{1}{2}$ years; and the SECOND STAGE *wrathfully* AFTER that Great Tribulation.

There are two very opposite descriptions given of the state of society at Christ's Second Advent. Some texts declare it to take place in a season of ordinary tranquility, and freedom from outward disturbances, when people are crying Peace and safety, and are saying, All things continue as they were from the beginning of the creation[1] and will be actively pursuing the ordinary business and pleasures of this life—buying and selling, planting and building, eating and drinking, marrying and giving in marriage. This stage of Christ's Advent must be previous to the three-and-a-half years' Great Tribulation, during which the unparalleled wars, famines, pestilences, earthquakes, and antichristian persecution, described under the literalday seals and trumpets, are to take place: for it is not credible that during those terrific three-and-a-half years people will be unconcernedly revelling in the enjoyment of earthly pleasures, while reduced to the utmost extremities through every species of affliction, so that "the curse will have devoured the earth, and they that dwell therein are desolate."—Isaiah xxiv. 6.

Other texts describe Christ's Second Advent as happening just after a season of such unequalled tribulation, that no flesh scarcely will be left alive, and when men's hearts will be failing them for fear, and all nations will be gathered to battle in a crusade against Jerusalem.[2]

This distinction is now generally recognised by a number of expositors, who admit that the first stage of Christ's Advent to raise up and translate saints to the heavens will come to pass at least $3\frac{1}{2}$ years before the second stage, when He at last descends on Mt. Olivet, as stated in Zechariah xiv.

[1] Matt. xxiv. 37; Luke xvii. 28; xxi. 35; 1 Thess. v. 2, 3; 2 Pet. iii. 4.
[2] Matt. xxiv. 21, 29, 31; Luke xxi. 26, 27; Zech. xiv. 1, 4; Isa. xxiv. Jer. xxv. 32, 33; Dan. xii. 1, 2.

The Lord's Second Coming will not occupy merely a few hours in its accomplishment, as is popularly and ignorantly supposed, but will occupy about five years (strictly speaking, about *five years and two months*) commencing with His descent from the highest heavens into the aërial heavens near to the earth, and the resurrection of all deceased saints, and their removal with 144,000 watchful living Christians to meet Him in the heavens: where they remain during that interval of about five years, and at the close of that interval all the Christians on earth who die during those five years are raised up and together with all surviving Christians are translated to heaven, and then forthwith in a few days Christ descends upon Mount Olivet with the whole of these resurrected and translated saints to destroy Antichrist and usher in the Millennium. Thus Christ first descends into the aërial heavens, and remains there for about five years, and then completes his coming by descending upon the earth; and the whole of this transaction must be regarded, not as two comings, but as one single progressive coming, accompanied with two stages, in the Resurrection and Translation of his saints,—one at its beginning, and another at its termination.[1] The whole period thus occupied by the Second Coming of Christ is called by St. Paul the Day of the Lord, in 1 Cor. v. 5; 2 Cor. i. 14; 1 Thess. v. 2.

Hence viewing it as ONE SINGLE EVENT, extending in both its stages over several years—there is no disagreement whatever between those texts which speak in general terms of ALL the living saints being caught up to the heavens at the Coming of Christ (1 Thess. iv. 17; 1 Cor. xv. 23, 52), and those texts again which speak more particularly of only a PART of the living saints being caught up at His Coming; because, in fact, although only the few wise and watchful Christians—the Philadelphian firstfruits—will be caught up at the first stage of His Coming, yet all the remaining Christians, the Laodicean harvest, will be caught up some years later at its second stage, and so ALL Christians will from first to last be caught up during the whole accomplishment of that coming.

It is most essential that BACKSLIDING LAODICEAN CHRISTIANS should be warned that they will be shut out of the door of the marriage at the first stage in Christ's Appearing, although the door of the Marriage Supper will still remain open to such of them as are zealous and repent, and do their first works. There are undoubtedly at present many backsliders who were once true Christians, but have fallen back more or less into worldliness or sin (Matt. xxv. 10; Rev. iii. 19, 20; xix. 9).

"The Day of the Lord is the period which includes the whole epoch of the consummation;—The true fulfilment of all the visions of St. John—the reign of Antichrist—the last Apostacy of the Jews and the Great Tribulation. With the terrors of the ungodly, in that day, we may contrast the triumph of the righteous. The day of the Lord shall be immediately preceded by the Removal or Rapture of watchful Christians. In a moment, perhaps at midnight, they shall be summoned from the earth;—then 'this corruptible shall put on incorruption and this mortal shall put on immortality.' In a moment they shall pass through an eternal revolution! The feeble shall put on immoveable strength—the dying, perpetual life—the old, unchangeable youth—the man who lay down to sleep, anxious for his daily bread, shall suddenly become possessed of unsearchable riches. All the cares and fears—the world-wide agony of life—shall in a moment be shaken off, never to return again. All the miseries and agitations of the earth shall shrink away from such Christians on every side, like a mist, and leave unbroken serenity behind. Deformity shall be succeeded by glorious beauty. The body of disease and sin shall assume a form of sun-bright light and aërial purity. From the mire and gloom of these dreary climates it shall pass away, to float along the amber clouds of the empyrean sky. From the mean and grovelling anxieties of the world, the believer shall be summoned to take part in the all-embracing councils of the Great King. 'For the saints of the Most High shall take the kingdom, and shall possess the kingdom for ever and ever.' What a wondrous change, and in how short a moment! All the ambitions of men—all the triumphs of Cæsar—when compared with it, are less than nothing and vanity.

"In that great day some forgotten saint shall arise alone, in the deserted churchyard, amidst ruined walls and lonely woods. His companions and friends still sleep around him, and he only is counted worthy of the resurrection of the just. The fields in which he toiled are possessed by strangers—the home where he lived and died, with all its touching recollections, is trodden into dust. As the hills and vales and rivers of his birthplace present their well-known forms, the shadows of departed ages steal across his breast. The sports of childhood, the passions of youth, the cares of manhood, the tranquillity of age are all associated with the scene before him. With no

unholy thought he turns backward to the past, and still feels a natural interest in all natural things. His resurrection—though it has equalled him with angels,—has left him still a human being. The brightness of the present does not quite efface the long-loved reminiscences of the past. How appropriate will it be in the subsequent Millennium for that glorified saint to be appointed ruler over that very spot where he once dwelt—to govern, where once he served; to be honoured, where once he was despised; to manifest himself in incorruptible power, where his incorruptible body was once struck down; for the immortal to live, where once the mortal died!"

"The first great act Christ is to exert on his coming is the raising of the holy dead. 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first' (1 Thess. iv. 16). His approach thus to recall his holy dead to life with shouts from the infinite hosts of his attendants of ascriptions of power and wisdom, and of utterances of wonder and joy at the graciousness and beauty of his design, and his victory and triumph over death, is inexpressibly grand. His hovering armies are not to be silent spectators of the scene. That were unbefitting the greatness of the moment. Their hearts are to swell with an irrepressible sense of the grandeur of his attributes and purposes, and are to breathe their fervid homage in ascriptions of might, and wisdom, and love; in bursts of adoration and joy at the redemption he is to accomplish for his saints. What an epoch will it be to the conscious universe! what a moment to the rising dead! What a manifestation will it present of Christ's deity, of the fulness of his perfections, and of his dominion over his works! No other display of the beauty of illimitable power and knowledge, all-perfect goodness and grace, can transcend that which the instant summons of myriads and millions of human beings from the ruins of death to a glorious and immortal life will form. They are to be raised incorruptible and spiritual. 'It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body: it is raised a spiritual body.'"[1] By this nature they will be freed from the laws of

[1] Cor. xv. 42–44.

our present bodies, and be fitted like the transfigured saints to ascend into the atmosphere to meet the Lord,[1] and for passing like Christ, if need be, from this world to others.[2]

"They are to be constituted kings and priests unto God and to Christ, and are to reign with him for a thousand years. Those offices, and the beauty and glory of their nature, indicate that the sphere they are to fill is to be of great dignity and power. It is to lie especially in this world, it would seem, and in the sway of the nations; as they are to reign with Christ, and are—it is foreshown in the seventh of Daniel—to take the kingdom, and possess it along with him for ever and ever. And it seems eminently suitable that Christ should unfold to them such a scene of activity, in which their lofty powers may find ample scope for exertion, and they may testify their love to him, and joy in the redemption of the human race, by taking a share in the instruction and government of the crowds that are to come into existence, and be made partakers of his grace from age to age. They may, also, not improbably fill important offices of authority and love to other orders of intelligences, and carry the knowledge of the work of redemption, as it advances from period to period, to all the countless worlds that wheel in the realms of space. They are not to be idle spectators of the great scenes Christ's kingdom is to present. They are not to be debarred from testifying, by an active service, the sincerity of their allegiance, and the fervour of their love. A theatre of activity is to be opened to them commensurate with the greatness of their powers, and the intimacy of their union to Christ; and they are to fill offices and render obediences that will form a fit expression of their gratitude and devotion to him; and carry to the universe who witness their allegiance, indubitable proofs of the reality of their restoration to holiness, and fill all hearts with a sense of the grandeur of the redemption which Christ accomplishes.

"Christian parent, that sainted child which, so suddenly sickened, withered, and faded in your arms, and which, with so much sadness you yielded to the cold dark grave, is not lost and gone eternally. It only sleeps—sweetly sleeps—in the arms of its Maker. You buried it; but you buried it looking

[1] 1 Thess. iv. 17.

[2] The two paragraphs preceding this one are quoted from Pardon's "Last Vials," and this and next paragraph are quoted from D. N. Lord's "Coming and Reign," and the next three paragraphs from Dr. Seiss's "Last Times."

unholy thought he turns backward to the past, and still feels a natural interest in all natural things. His resurrection—though it has equalled him with angels,—has left him still a human being. The brightness of the present does not quite efface the long-loved reminiscences of the past. How appropriate will it be in the subsequent Millennium for that glorified saint to be appointed ruler over that very spot where he once dwelt—to govern, where once he served; to be honoured, where once he was despised; to manifest himself in incorruptible power, where his incorruptible body was once struck down; for the immortal to live, where once the mortal died!"

"The first great act Christ is to exert on his coming is the raising of the holy dead. 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first' (1 Thess. iv. 16). His approach thus to recall his holy dead to life with shouts from the infinite hosts of his attendants of ascriptions of power and wisdom, and of utterances of wonder and joy at the graciousness and beauty of his design, and his victory and triumph over death, is inexpressibly grand. His hovering armies are not to be silent spectators of the scene. That were unbefitting the greatness of the moment. Their hearts are to swell with an irrepressible sense of the grandeur of his attributes and purposes, and are to breathe their fervid homage in ascriptions of might, and wisdom, and love; in bursts of adoration and joy at the redemption he is to accomplish for his saints. What an epoch will it be to the conscious universe! what a moment to the rising dead! What a manifestation will it present of Christ's deity, of the fulness of his perfections, and of his dominion over his works! No other display of the beauty of illimitable power and knowledge, all-perfect goodness and grace, can transcend that which the instant summons of myriads and millions of human beings from the ruins of death to a glorious and immortal life will form. They are to be raised incorruptible and spiritual. 'It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body: it is raised a spiritual body.'"[1] By this nature they will be freed from the laws of

[1] Cor. xv. 42–44.

our present bodies, and be fitted like the transfigured saints to ascend into the atmosphere to meet the Lord,[1] and for passing like Christ, if need be, from this world to others.[2]

"They are to be constituted kings and priests unto God and to Christ, and are to reign with him for a thousand years. Those offices, and the beauty and glory of their nature, indicate that the sphere they are to fill is to be of great dignity and power. It is to lie especially in this world, it would seem, and in the sway of the nations; as they are to reign with Christ, and are—it is foreshown in the seventh of Daniel—to take the kingdom, and possess it along with him for ever and ever. And it seems eminently suitable that Christ should unfold to them such a scene of activity, in which their lofty powers may find ample scope for exertion, and they may testify their love to him, and joy in the redemption of the human race, by taking a share in the instruction and government of the crowds that are to come into existence, and be made partakers of his grace from age to age. They may, also, not improbably fill important offices of authority and love to other orders of intelligences, and carry the knowledge of the work of redemption, as it advances from period to period, to all the countless worlds that wheel in the realms of space. They are not to be idle spectators of the great scenes Christ's kingdom is to present. They are not to be debarred from testifying, by an active service, the sincerity of their allegiance, and the fervour of their love. A theatre of activity is to be opened to them commensurate with the greatness of their powers, and the intimacy of their union to Christ; and they are to fill offices and render obediences that will form a fit expression of their gratitude and devotion to him; and carry to the universe who witness their allegiance, indubitable proofs of the reality of their restoration to holiness, and fill all hearts with a sense of the grandeur of the redemption which Christ accomplishes.

"Christian parent, that sainted child which, so suddenly sickened, withered, and faded in your arms, and which, with so much sadness you yielded to the cold dark grave, is not lost and gone eternally. It only sleeps—sweetly sleeps—in the arms of its Maker. You buried it; but you buried it looking

[1] 1 Thess. iv. 17.

[2] The two paragraphs preceding this one are quoted from Pardon's "Last Vials," and this and next paragraph are quoted from D. N. Lord's "Coming and Reign," and the next three paragraphs from Dr. Seiss's "Last Times."

archangel and the trump of God, for the resurrection of the deceased saints and the ascension of the 144,000 watchful Christians, strange and unheard-of scenes will transpire. Those 144,000 persons will be caught away from the earth to the heavens, whatever may be the circumstances in which they may be found, or the position in which they may be situated—whether walking or sleeping, riding or walking, or sitting within habitations, or even if they are far underground in the deepest mines or tunnels, or loaded with heavy chains in the most secret dungeons. At that moment, railway trains may be swiftly speeding upon their accustomed course at the rate of forty miles an hour, and instantaneously all their passengers who are truly ready for Christ's Advent will be supernaturally caught up to the skies to meet their coming Lord; and if they should happen to be persons upon whose presence and management the safety of the train depends, their sudden removal may cause some calamitous accident to those who are left behind. In like manner, all who are really prepared for the Redeemer's return will be snatched away, whether they are in vessels traversing the ocean, whether they be found among the ship's officers, or sailors, or passengers; or whether they are in cottages, academies, workhouses, prisons, penitentiaries, or hospitals,—the surgeon, it may be, while in the very act of performing some most critical operation, or the patient who is the subject of that operation. Ministers may be thus translated to heaven at the very instant while they are asking a blessing upon a meal which they are never to taste, or while engaged in the performance of a marriage, or burial, or baptismal service, or just as they are in the midst of the delivery of a sermon. Or a marriage ceremony may just have been solemnized, and suddenly the bridegroom or the bride translated to heaven, leaving the other in forlorn bereavement upon earth. And thus probably, in many instances, wives will at that period become widows, or husbands widowers, or children orphans, or parents childless, by the Enoch-like translation of the wise Christians: and the foolish Christians who have only faith in Christ as a Saviour, but not as an instantly coming Bridegroom, will be left behind with the hypocrites and the ungodly to lament their folly; and truly there will be weeping, and wailing, and gnashing of teeth, when they discover what a severe chastisement their backsliding and unbelief in Second Advent prophecies has brought upon them.

"That Advent of Christ[1] will come suddenly, in an instant of time, all things continuing as they were *through the very preceding instant*, all things in the world, sun, moon, stars, dew, rain, beasts, birds, men, women, each and all found in their ordinary track, following their ordinary calling, up to the very instant of the bursting in of the Lord upon the world. You are gazing upon the sky—you see a lightning-light along it—it is the Lord. You are speaking to your wife or your child by your fireside—an awful thunder breaks upon you—it is the Lord. You are sleeping in your bed—you hear a fearful crash—it is the Lord. You are awake in an hour of midnight darkness—you behold a fearful stream of brightness blaze in upon you—it is the Lord. You are riding upon your horse, or buying in the market, or working in the field, or busied in your garden, or looking over your accounts, or getting bread for your family, or eating it with them, or reading a book—you feel the earth tremble with a fearful shaking under your feet—it is the Lord. You go to the door to meet a mother, or a brother, or a friend—you meet the Lord. You open the window to hear the chime of the evening bells—you hear the Lord. You hasten to see something that calls your attention—you see the Lord. Awful day! awful coming! awful Lord! awful suddenness! awful judgment!—'Prepare to meet your God'—prepare to meet his day—prepare to meet his judgments—prepare—prepare.

"That Advent will come when the world is full of living men, women, and children. No universal blast of death will have first swept across the earth, and strewed upon it the carcasses of the slain. Living men and women and children will be all over the world when the day comes, as full of strength, health, vigour, activity, thought, forethought, as at any period since God first 'breathed into man's nostrils the breath of life.'

"It will come when men are blind to its coming, each in his own blindness,—asleep, each in his own dream. The astronomer will be calculating his eclipses for years yet to come—the physician will be studying his arts, to add length of days to man's body—the philosopher, with his 'philosophy falsely so called,' will be improving and enlightening his species—the politician will be planning beautiful schemes for man's welfare in ages onward—the man

[1] These next five paragraphs are adapted from an old treatise by a clergyman, and the subsequent three paragraphs from Mr. Evill's treatise.

of riches will be saying to his soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry'[1]—the man 'that will be rich'[2] will be toiling and labouring after his 'filthy lucre,' rising up early and sitting up late[3]—the man that 'liveth in pleasure'[4] will be sending for the 'harp, and the viol, the tabret, and pipe, and wine,' to be in his 'feast,' regarding 'not the work of the Lord, neither considering the operation of his hands'[5]—blind preachers will be speaking their smooth things and prophesying their deceits,[6] each in his own delusion, but all of them blinding men's eyes to the day—the king, and the noble, and the magistrate, and the farmer, and the tradesman, and the labourer—the mean man and the mighty man,[7] the married and the unmarried, the people and the priest, the servant and his master, the maid and her mistress, the buyer and the seller, the lender and the borrower, the taker of usury and the giver of usury to him,[8]—shall all be weaving their webs of distant years and distant things, turning time into eternity, thinking and speaking of time's world as never-ending, at the very instant when the day of the Lord cometh upon them as a thief.

"Sinners of this generation, as it was in the days of Lot, so shall it be in the day when the Son of man is revealed. Thousands and tens of thousands of living men, eating and drinking, buying and selling, planting and building—fluttering like the butterflies in a summer's day, about the perishing flowers of a perishing world—steeping all their senses in the earthly business of the passing hour—making everthing a business, whether pleasure, daily avocation, necessary labour, natural appetites, even 'eating and drinking,' everything made a business of, and the soul absorbed and quenched therein—'whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things."[9] The farmer at his market! the planter with his trees! the builder at his house! the tradesman in his shop! the student at his books! the reveller at his feast! the gambler at his cards! the rake at his revels! the usurer at his gold! the nobleman at his pomp! the king at his court! the soldier in his camp! the labourer at his toil! the idler at his folly!

---

1 Luke xii. 19. 2 1 Tim. vi. 9. 3 Psa. cxxvii. 2. 4 1 Tim. v. 6. 5 Isa. v. 12. 6 Isa. xxx. 10. 7 Isa. v. 15. 8 Isa. xxiv. 3. 9 Phil. iii. 19.

the drunkard at his drink! the glutton at his meat! Each at his sin! Each in his day-dream! Each in his soul's poison!—The Lord bears it no longer. His mouth has sent forth the word of all-desolating vengeance. The vengeance-storm obeys, and gathers and thickens, and rolls on, and hangs over. One moment's pause—the world is still merry, and laughing, and busy, and knows not. One moment's pause—the preachers are preaching—peradventure the sinners may repent. One moment's pause—hark! the pause is for the wise virgins—hark! 'A shout, the voice of the archangel, and the trump of God.' The Lord can do nothing till they are in refuge, being merciful unto them. See, O see!—they are caught up together in the air, and so are ever with the Lord. The storm now bursts upon the poor guilty world.

"O what a day of separation—of instant and awful separation—will that day indeed be! Two of a household shall be in one bed, brothers, it may be, that have grown up together, eating of the same meat, and drinking of the same cup,—two women of one village, sisters in neighbourly love and kindness, shall be grinding corn in one mill, each for her little ones—two men of the same house of worship, dwelling together as brethren in unity, and making their daily labour good and pleasant by sharing it together, shall be working in one field; —and 'one shall be taken,' 'caught up to meet the Lord in the air,' and 'the other shall be left.' Oh! then will be the cry of those who are left, Lord, Lord, open to us. Then will be the cry of the left child to the taken parent, 'O my father! O my mother! take me with thee, take me with thee;' one look of love and pity, seeming to say, 'My poor child, I cannot save thee, thou wouldest not hearken to me in the days that are gone'—and the parent is taken to the Lord in the air, and the child is left! Then will the parent cry to the child, 'O my son! O my daughter! do not leave me, hide me with thee from this wrath;' and the child will answer, 'My poor father, my poor mother, thou wouldest not listen to me, thou thoughtest me foolish, now I cannot help thee, I cannot help thee!' Then will be the bitter cry between the husband and the wife, the brother and the sister, the grandmother and her child's child, the young man and his beloved maiden, as each goes in this hour of eternal separation, one to the glory of heaven, and the other to the terrors of the Great Tribulation! Sinner, sinner, tremble, and believe, and repent. Now is the

day of grace, free and full, for thee and for thy kindred! Now is the day of God's justification of the ungodly, Rom. iv. 5. 'Behold, now is the accepted time; behold, now is the day of salvation,' 2 Cor. vi. 2.

"Oh! what a change awaits those who love the appearing of our Lord and Saviour Jesus Christ! In that day, whilst a sensual and benighted world are locked in the profoundest sleep, as still almost as death itself, the Son of man shall suddenly appear in the region of the air, and his voice shall be heard through the vaulted arch of heaven as the voice of mighty thunderings; and those, and those only who hear that voice, shall live—the organs of their ears having been already exercised and quickened by listening to the note of warning; in a moment, in the twinkling of an eye, shall a glorious change pass upon the expecting saints of God; from corruption they shall be translated into incorruption, and be clothed with immortality and life—attracted by that glorious vision, the brightness of which shall dispel for them the darkness that encircles the world; and drawn by the intensity of their love, and guided by attendant angels, they shall rise to meet the Lord in the air, mocking the brightness of the sun by the dazzling splendour of their own radiance! Immortality itself can alone sustain such a far more exceeding and eternal weight of glory—raised, it may be, from the depths of penury and suffering into the glorious liberty of the sons of God.

"What a change!—to pass upon that man—the object, it may be, of this world's scorn—poor in spirit, perhaps poor in person—his life sustained by the cold hand of reluctant charity—the subject of suffering and sorrow, with little human sympathy, known to few—and it may be to those few only as an object of pity, and perhaps contempt—possessing none of this world's goods, and, strange—O, strange to say! in the ears of this generation, not caring to possess them, because he has within him the earnest of an enduring substance, an everlasting inheritance, which fadeth not away. Ye proud and noble—ye high and lofty ones—ye kings and princes—ye great and rich among the sons of men—ye who have no eyes for such a class of men, look upon him now that he is transfigured and translated.

"Say, know ye the man again?—or can ye not steadily look, and have your proud eyes sunk beneath the high and lofty bearing of that glorious being, upon whom God hath stamped

the impress of his own image; and before whom the proudest kings on the earth, could they look upon him with an unquailing eye and an unblanched cheek, would fall down and worship? Well, we know, in that day, ye would give the honours of successive ages—the wealth of accumulating generations—could ye bring to recollection even a cup of cold water given in love to this disciple of the Lord Jesus Christ. Can ye not even now, before that change passes, trace the semblance between the sons of a king and the King himself?"

Whatever sights or sounds in the heavens may accompany this stage in Christ's Advent, all visible or audible evidences of so astounding an event will obviously be very transient and brief in their duration. The plain statement that "the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God,"[1] certainly conveys the idea of some very loud noise being heard on the occasion, although it may be a question as to how far it will be audible or intelligible to people in general. And again, another statement relating to this stage in the Advent seems rather strongly to intimate that there will be a lightning-like shining, although only temporary glare, in the skies at the same time: "Wherefore if they shall say unto you, ... Behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [*parousia*] of the Son of man be. For wheresoever the body [Christ] is, there will the eagles be gathered together."[2] The most natural inference from these words is that the heavens will be brilliantly lighted up, as with an electric flash, at the immediate period of the Ascension of the 144,000 wise Christians, like eagles, to meet Christ the Sun of righteousness in the air: but nevertheless this will practically be an INVISIBLE COMING of Christ to the world at large; for it seems that mankind will not distinctly behold the Son of man himself, but only a transient, mysterious, shining glare.

Therefore this ascension or rapture of the wise virgins before the tribulation may be called a SECRET RAPTURE: for although there is considerable ground to expect, from those texts, that it will, strictly speaking, not be *altogether*

[1] 1 Thess. iv. 16; 1 Cor. xv. 52. [2] Matt. xxiv. 26—28.

either silent or secret; yet certainly it will be *comparatively* so, in contrast with the later second rapture after the tribulation, when every eye shall see the Lord coming in the clouds of heaven with power and great glory, and sending forth angels to gather in the remaining elect. It may, however, be preferable to style this earlier rapture or ascension of Christians, the rapture of the wise virgins, or the Philadelphian or ante-tribulation, or firstfruits rapture; while the later second rapture of the great multitude, who come afterwards out of the great tribulation, may be termed the rapture of the foolish virgins (*i.e.*, such as are surviving), or the Laodicean or post-tribulation, or harvest rapture.

Another even more deeply important point to notice in regard to this ante-tribulation rapture, or ascension of the wise virgins, is that so far from removing from earth ALL true Christians, it will only remove a SMALL PROPORTION of them—a proportion no larger than that of a firstfruits to its harvest, or than that of a child as compared with its mother,—while the great majority of them will be left behind on earth to confront the terrors of the great tribulation, as a chastisement for their backsliding and Laodicean unwatchfulness and indifference in regard to the prospect of the immediate personal coming of Christ; but yet, being true Christians, they will be finally saved. This is principally shown in the prophecies about the ten virgins, the Philadelphian and Laodicean churches, the Manchild and the firstfruits and harvest, in the twelfth and fourteenth of Revelation. And again, so far from the day of grace ending, and the converting operations of the Holy Spirit ceasing when Christ thus comes to take away the wise virgins or watchful Christians, there will then take place after that rapture a more extensive revival of religion, and conversion of souls, and preaching of the gospel, than has ever been known even in the primitive days of the apostles and of Pentecost.[1] This is mainly shown in the pro-

[1] This fact may tend to reconcile persons to the idea of Christ's instant coming, who are longing for the conversion of some particular friends, and who, therefore, rather hope that Christ will not come yet, because they mistakenly suppose that those friends cannot be saved afterwards; just as a true Christian once expressed himself to this effect,—"To be candid, I do not wish, and cannot sincerely pray for, Christ to come at this moment, because I have unconverted friends for whose conversion and salvation I am very anxious; and if Christ were to come now, while they are unconverted, they would be eternally lost." This disinclination to Christ's instant

phecies about the first seal and the innumerable palm-bearing multitude, and the first angel message with the everlasting gospel, and the countless martyrs in Revelation.

IT IS A MATTER of great consequence to distinguish between the *parousia* or actual presence of Christ in the atmospheric heavens at the first stage of his coming, and the *epiphaneia* or visible manifestation of that presence to the world five years later at its second stage. A significant distinction is apparently observed in Scripture in the use of these terms—the word *parousia* occurring twenty-four times, and the expression *epiphaneia* six times in the New Testament.[1] The difference between these two words may thus be explained:—The moon may sometimes have risen on a cloudy night above the horizon for five hours, and yet not be visible because of interposing dark clouds which shut it out from our view; nevertheless there is during those five hours an actual (although invisible) presence or *parousia* of the moon in the ethereal heavens: and when at last the intervening clouds are suddenly withdrawn, the lunar orb becomes at once visible to every upturned eye; this is the *epiphaneia*, or open manifestation of its previous *parousia* or presence. Similarly, there will be the *parousia* or bodily presence of the Lord Jesus in the ethereal heavens when he descends from heaven into the air, about five years before the *epiphaneia*, or open manifestation of that *parousia* to the world at large, by the withdrawal of the intervening clouds

---

coming would not have existed if he had known that there is much more probability of his friend's conversion in the great revival after the first stage in Christ's coming than even at present.

[1] The Greek word *parousia* (παρουσία) is used to express the *coming* of Christ, sixteen times,—in Matt. xxiv. 3, 27, 37, 39; 1 Cor. xv. 23; 1 Thess. ii. 19; iii. 13; iv. 15; v. 23; 2 Thess. ii. 1, 8; Jas. v. 7, 8; 2 Pet. iii. 4; 1 John ii. 28. And the *coming* or *presence* of other persons or things, eight times,—in 1 Cor. xvi. 17; 2 Cor. vii. 6, 7; x. 10; Phil. i. 26; ii. 12; 2 Thess. ii. 9; 2 Pet. iii. 12. The Greek word *epiphaneia* (ἐπιφανεία) is used to express the *brightness* or *appearing* of Christ's second Coming in 2 Thess. ii. 8; Tit. ii. 13; 1 Tim. vi. 14; 2 Tim. iv. 1, 8; and his first Coming in 2 Tim. i. 10. Christians are exhorted to look for and to love the *epiphaneia* rather than the *parousia* of Christ, because it alone will be fully and distinctly visible to all; and the complete millenial blessedness of the earth will not be ushered in at the *parousia*, but at the *epiphaneia* after the three years and a half Great Tribulation. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." The word *appearing* is commonly used to express either the *parousia* or *epiphaneia*.

of concealment which will have intermediately shrouded him from the observation of mortal man. There will indeed be a transient lightning-like glare in the atmosphere at the first instant of Christ's *parousia*, but it will be quite temporary, like a lightning flash, and not long continued like the prolonged *epiphaneia* five years later. The interval of five years includes the three and a half years of Great Tribulation.

Various predictions intimate that watchful Christians shall be *kept out* of and *escape* the final direful season of Tribulation, and that they may expect redemption even when it *begins* to come to pass. "Because thou hast kept the word of my patience [that is, the injunction patiently to wait for my Coming], I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."[1] "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."[2] "When these things BEGIN to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."[3]

But a most distinct narrative of the two separate stages in Christ's coming is given in the twelfth and fourteenth chapters of Revelation, which demand attentive consideration. In the fourteenth chapter we are plainly told that two separate companies of Christians are to be taken up to heaven at Christ's coming, and that a considerable interval is to elapse between the removal of each of those companies: the first company is called THE FIRSTFRUITS, and consists of precisely 144,000 watchful Christians, who are taken to heaven *before* the three and a half years of Great Tribulation; but the second company is called THE HARVEST, being much more numerous than the firstfruits, and is caught up to heaven *after* the three and a half years.[4] And during the interval

[1] Rev. iii. 10. [2] Luke xxi. 36.

[3] Luke xxi. 28. These three texts have often thus been quoted by expositors, as proving that watchful Christians will be removed *before* the Great Tribulation.

[4] Compare verses 4 and 15 in Rev. xiv., which chapter is fully quoted at the beginning of Tenth Wonder. The 144,000 Jews in Rev. vii. are an entirely different company from the 144,000 in Rev. xiv. The seventh chapter company are entirely Jews caught up *after* the Tribulation, but the fourteenth chapter company are chiefly Gentiles, and are caught up *before* the Tribulation. In no sense can Jews be called Firstfruits. The distinctness of these two 144,000's is more fully explained under the Thirtieth Wonder.

of rather more than three and a half years between the ascensions of those two companies, there are to be three particular messages proclaimed far and wide throughout the earth. The following are some of the expositors who have distinctly testified that according to this passage of Revelation there are thus to be at Christ's Coming two ascensions or removals to heaven of Christians—one prior to, and the other posterior to, the Great Tribulation:—The Revs. R. Polwhele, Tilson Marsh, C. D. Maitland, E. E. Reinke, Dr. Seiss, J. Hooper, J. Baillie, R. A. Purdon, C. Beale, W. Cuninghame, Mr. Evill, Mr. Porter, L. A. De Puget, &c.

The Rev. Robert Polwhele, rector of Penley, says in his treatise on "The Sealed People," "That the Great Tribulation spoken of in the seventh of Revelation is yet future is admitted, I believe, by all. But whether the Church will pass through that fiery ordeal or escape it altogether is an important question; and I believe the true answer to it to be this: a portion of the church will escape it, though comparatively a small number, while by far the larger portion, 'the great multitude, which no man can number,' will pass through it, in the case of many, we apprehend, on account of their unbelief and unwatchfulness for the coming of their Lord. The former of these parties seem to be typified by the 144,000, 'the first-fruits' (Rev. xiv. 4), 'the manchild' (xii. 5); the latter of these parties seems to be typified by 'the harvest' (xiv. 15), 'the multitude that no man could number' (vii. 9—17), 'the woman driven into the wilderness' (xii. 6), 'the remnant' (xii. 17), and 'the overcomers' (xv. 2). The fourteenth chapter of Revelation commences with a representation of the first of these two companies standing with the Lamb upon Mount Zion. The second company, described as a countless multitude 'gathered out of all nations, and kindreds, and people, and tongues,' are expressly said to be those who have *passed through the Tribulation.* . . . From all which, I think, we arrive at the important conclusion that they are two separate bodies of the redeemed; each doubtless deriving their salvation from the same source, the blood of Christ, but with this distinction, that the former signifies a certain number of the followers of the Lamb who shall be exempt from the judgments coming on the earth; and that the latter with equal precision points to that far larger number who shall be saved after being purified by passing through their fiery ordeals. We find the same dis-

tinction in the account of *the firstfruits and the harvest* (Rev. xiv. 4—15). . . . The duration of the Tribulation is called 'three years and a half,' 'forty-two months,' and twelve hundred and sixty days.'

"If we turn to the twelfth chapter of the Revelation, I think we see the same important distinction and exemption from suffering, in the history of the symbolic woman, who brought forth the 'man child,' who was about 'to rule all nations with a rod of iron,' the very promise made to believers in chap. ii. 26, 27, and Psalms ii., cxlix., &c.; the 'man child' representing, again, the smaller number who escape the judgments; and the persecuted woman, those of the Lord's people who are left on the earth; for no one, I suppose, will deny that the description given in the last verse of this chapter can only belong to the Lord's own people: 'And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.'"

THE REV. TILSON MARSH also expresses the same view:—"Deliverance out of these troubles is secured to the sealed people of God. As, in Ezekiel's vision, the man clothed with linen, with the writer's inkhorn, was commanded by the Lord 'to go through the midst of the city, and to set a mark on the foreheads of the men that did sigh and cry for all the abominations done in it;' nor could destruction come upon the doomed city until these had been sealed; even so God's servants must be sealed now, unto the day of redemption, by the Divine Spirit, that they may be delivered from the destruction which impends upon the apostate nations of Christendom. All the hundred and forty-four thousand sealed ones, the definite and selected number, who shall stand with the Lamb upon Mount Sion, will be raised from the dead, or caught up in the air and changed, when the παρουσία (the coming near the earth, as distinguished from the ἀποκαλύψις, or manifestation) of the Lord takes place—when 'one shall be taken, and another left;' and they will be exempted from entering into 'the great tribulation,' or the final development of the Papisti-co-infidel power, which will persecute unto the death the remnant of the saints of the Most High."

W. CUNINGHAME, in 1836, said on this head, "There is a double gathering of His saints unto our Lord, during His abode in the air; first, of the 144,000 sealed ones, and secondly, the

white-robed palm-bearers (Rev. vii. 9—17). The former is at the first moment of the Advent, and the last at a later period. When our Lord is seen, in Rev. xiv. 14, sitting on a white cloud, the 144,000 sealed saints are *already with him;* and he is preparing to gather the second company of palm-bearers, who are identical with the harvest. . . Our Lord reaps the harvest of the earth, which is the gathering of the second body of saints, the white-robed palm-bearers—the former body of sealed ones having been previously received up to meet the Lord before the commencement of the war of Armageddon.

"There are two events selected by our Lord himself, as the special types of his Advent, and the state of the world in that day. The first is the destruction of the antediluvian world by the flood; and the second, the overthrow of Sodom. From both these types it is manifest that the Coming of the Lord is to find the world in a state of peace. The buying and selling, the marrying and giving in marriage, the planting and building, are all images of peace, and not of warfare. In like manner in the parable of the ten virgins, they are all, when the Bridegroom comes, found slumbering and sleeping. This image also belongs not to war, but to peace. It is further evident from these types, that as soon as the Lord comes and takes to himself the wise virgins, the torrent of calamity which is to destroy the prophetic earth shall immediately thereafter break forth; for were it not so, the analogy between the days of Noah and of Lot, and our Lord's Advent, would fail. . . . But I remark that there is another class of passages, which no less certainly indicate that his coming shall be in a season of shaking and alarm and fear, such as Luke xxi. 25—28," &c.

This observation by Cuninghame confirms what has been previously said about there being two different conditions of the world at the two different stages of Christ's coming.

THE EMINENT DR. SEISS similarly says in his able work, "Last Times," "The doctrine of Scripture seems to be that only those who are devoutly looking and waiting for the Saviour's return shall be taken at first, whilst all others are left to suffer the Great Tribulation, which will continue at least three years and a half.[1]

"In Rev. xiv. 1—5, we read of a certain number of the redeemed from among men," who have reached the heavenly state in the presence of the Lamb, and who are called "the

[1] See Heb. ix. 28; Rev. xii. 13, 14; xiii. 5; xi. 2.

firstfruits unto God." There is a difference between the firstfruits and the general harvest, not exactly in kind, but in the order of their gathering, and in the purposes to which they are applied. There is always an interval between the gathering and lifting up of the one, and the general reaping of the other. And, answering in this respect to the firstfruits described in the first part of the chapter, we have an account of the reaping of the great harvest in a subsequent part (verses 15, 16). Those that constitute the firstfruits, of course, cannot be the same as those who constitute the general harvest. The one is a distinct class from the other, and is separated from it especially as to the precise time of the gathering, whilst, nevertheless, the gathering is of the same kind in both. And as both classes are made up of persons redeemed from among men, and "caught up in the clouds to meet the Lord in the air," we must conclude that there is to be a twofold translation.

"So, too, the parable of the Ten Virgins (Matt. xxv. 1—13). Those virgins are the whole company of the saints on earth, and all are true Christians, and real believers; but only a portion of them go in with Christ to the marriage, whilst the rest are left to improve their virtues under the afflictions attending a loss of their place among the firstfruits, and to receive their redemption at some later stage of the Saviour's manifestation."

"To the same effect is the twelfth of Revelation. In verse 5, the manchild, the woman's seed, as intended to 'rule the nations,' is represented as 'caught up unto God and to his throne.' Here then is one ascension. But in verse 17 we still read of a 'remnant'—λοιπος—a remaining portion of this same woman's seed, which must certainly denote Christian people; for they are such as 'keep the commandments of God,' and have the testimony of Jesus Christ,' and are still upon earth suffering the dragon's wrath. And as all must needs be glorified in due time, there must be a second translation to embrace these. They suffer additional persecutions to their brethren, and so are not taken at the same time with them, but are saved only by passing through the great tribulation, which the more devout and watchful escape by means of an earlier translation. Compare also Matt. xxiv. 23, 31, and Luke xvii. 34, 37.

"In the description of the great woes which are to attend the close of the present dispensation there is a command

given to 'watch and pray always,' that we 'may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.' It is here implied that there will be persons living when these troubles come, who, by peculiar earnestness in their expectancy of the Lord's return, shall obtain entire exemption from them; and that this exemption will consist in some peculiar introduction into the immediate presence of the Son of Man, that is, by being caught up to him in the clouds. Something of the same sort is intimated in Isa. xxvi. 20, where God's peculiar people are represented as called up into some peaceful pavilion, where they are at rest while the waves of divine indignation are rolling over the world. But in Rev. vii. 9—14 we read of a great multitude of the redeemed, who are represented as having had to suffer these very woes, and as having reached heaven through them. It is specifically said, 'These are they which came out of the great tribulation,'—not out of tribulation in general, but some specific and pre-eminent tribulation,—ἐκ τῆς θλίψεως τῆς μεγάλης, out of the tribulation, the great one which we find described in Dan. ix. 27; xii. 1; Matt. xxiv. 21, 22; Luke xxi. 24. Now, as some are accounted worthy to escape these things, and escape by their removal to the presence of Christ, and as others only reach their places before the throne of God by passing through the great tribulation there must needs be two stages in the removal of the Church, that is, two distinct translations."

Mr. Evill, who also regards the Manchild as synonymous with the 144,000, spoke similarly regarding the firstfruits and harvest in his treatise, in 1847:—

"These 144,000 seen with the Lamb upon Mount Sion are but the pledge of that fuller harvest which shall be speedily gathered into the garner of the Lord, just as the offering of one sheaf of firstfruits bears no proportion to the abundance of the harvest which follows. The harvest is of the same kind as the firstfruits which are offered; and though these two companies are alike in kind, being both redeemed by the blood of the Lamb, they may differ in degree, as one star differeth from another star in magnitude and glory. The same truth seems conveyed in the sixth chapter of Solomon's Song, and in the forty-fifth Psalm. It appears to us clear, that as the 144,000 seen upon Mount Sion describe those who are

accounted worthy to escape the Great Tribulation, and to stand before the Son of Man, so that vast and innumerable company exhibited in the seventh of Revelation represent those who, not having spiritual discernment to perceive the signs of the times, or love to welcome the appearance of their Lord are purified by that bodily suffering that they shall undergo during the terrific conflict which they shall yet witness against the blasphemous pretensions of the personal infidel Antichrist. We can find no other time or place for the gathering of this *harvest*, of which the 144,000 are said to be only the *firstfruits*. The anomaly of supposing firstfruits without the more plentiful harvest is too apparent to require any refutation. A portion only of the Church of Christ will be changed at the coming of the Lord Jesus, and the majority will be left behind to endure the Great Tribulation.

"The saints, who are to be translated at the appearing of the Lord, form the exception, and not the rule—they are but the firstfruits of the harvest that shall follow; and they are a selection from, and not, as is generally supposed, inclusive of, the whole body of the Church."[1]

THE EXPOSITOR D. N. LORD also understands the 144,000 to be translated and transfigured earlier than the rest of the living saints.

He says, "The Apostle does not declare, in 1 Cor. xv. 52, that the living are to be changed to immortal at the same moment as the dead are raised incorruptible; but he only affirms that their change is to take place under the last trumpet, which undoubtedly, from the great number of events that are to take place under it, will sound for a series of years. Nor is it certain that all the living believers will be changed at the same time. It is not improbable that the first who are to be rendered immortal are represented by the 144,000 who are said to be 'redeemed from among men, being the firstfruits unto God and the Lamb.'—Rev. xiv. 4. That others

[1] This writer conclusively answers objections about the two translations of saints causing a division in the mystical body of Christ, or preventing the elect being completed. or the day of grace ending at the coming of Christ. For, as he justly states, the coming of Christ will not fully and completely have taken place until the second and consummating act in that coming, when he will stand on Mount Olivet, *after* the Tribulation (Zech. xiv. 4); and by that time both translations will have taken place, and Christ's mystical body and the number of his elect will be completed.

are not to be changed till a later period seems indicated by the prediction that it is not until after Christ has come that he is to 'send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to another,'—Matt, xxiv. 31 ; and that some who are to be invited to the marriage feast are not to be ready till a later period.—Matt. xxv. 1—13.

"As the 144,000 are to be distinguished from others by the indubitable proofs they exhibit of their allegiance to Christ, so they are to be distinguished by him from others by being the first of living men who are to obtain a perfect redemption. The song they are to sing accordingly, it is said, none can learn but themselves—showing that there is a peculiarity in God's dealings with them, with which no others are to be distinguished. It seems eminently appropriate that the first of the living who are thus transformed to glory, and raised to the most intimate relations to Christ, should be those who have given the most decisive evidence of their inflexible allegiance to him.

COLONEL ROWLANDSON, in the *London Monthly Review of Prophecy*, in March, 1857, thus expressed his views upon the two distinct periods in Christ's second appearing :—

"We have two *contrasted* states of the earth at Christ's second coming, when two distinct and progressive events are to occur,—1st, the appearing of the Lord Jesus in the heavens, at a time of general peace and tranquility; and 2nd, his actual descent upon the earth at a time of extended warfare and tumult.

"If we compare Zech. xiv. 2, 5, with Matt. xxiv. 37, and 1 Thess. v. 3, we shall observe a marked distinction between the state and condition of the world when the two distinct and, we believe, *different* events there recorded are to occur. For it is in a time of a great and general confederacy of the Gentile nations against Jerusalem, when all nations shall be gathered against it, that the descent of the Lord Jesus upon the earth is to take place; for then we are told his feet shall stand upon the Mount of Olives. Here, then, we are to expect a time of extended warlike preparations and national tumults and conflicts to precede our Lord's actual descent upon the earth. But it is to be a time of general peace and national repose and tranquility, when they shall say peace and safety, and when men are eating and drinking, and marrying and

giving in marriage, as in the days of Noah; so shall it be at the coming of the Son of man.

"The watching and waiting people of God are to be accounted worthy to *escape* the last tribulations (Luke xxi. 36). This seems to involve necessarily their *previous translation*, or the provision of some place of safety and exemption from these trials. In Joel iii. 16 we read, indeed, that when the Lord shall utter his voice from Jerusalem, he will be the place of repair, or harbour, or hope of his people.

"The translation of saints *before* the pouring forth of the last judgments upon Christendom appears here to rest upon something more than inferential evidence. Hence, again, it seems to be a scriptural distinction to separate between the *parousia* of the Lord, which is to gather his waiting people to meet him in the air, and the *epiphaneia*, or brightness of his coming, when the man of sin will be destroyed.

"When the infidel historian Gibbon singled out his five natural causes by which he would account for the wide and rapid promulgation of Christianity, he enumerated as one, and not the least efficacious, the strong expectation entertained by the early Christians of the Saviour's speedy return. And here he displayed his acquaintance to a certain degree with the secret springs of action in the human heart. For the greatest events, supposed *certainly* to be at a remote distance, exercise much less influence over us naturally than does something comparatively insignificant, which we believe to be near at hand. If we think the pleasant land still so far away, shall we not be tempted but languidly to expect it? For the heart will be kept down and depressed with the burden of present things, and a dimmed prospect of future glory will dilate and weaken our hopes of the hereafter. Just so far as I heartily receive this truth shall I refuse to identify myself with the interests, and pursuits, and objects of a dying world around me. And just so far as I wait for his Son from heaven shall I turn to God from earthly idols.

"Many are impressed with the conviction that the first translation will be restricted to those of the people who are found watching and praying, and looking for his appearing. If any one duty is enjoined upon believers in this latter day, it is clearly *habitual* expectancy of the Lord's return, or 'the waiting for God's Son from heaven.' But it seems hard to harmonize this enjoined attitude with a *settled conviction* that

many obstacles yet intervene to prevent his return. Let us then wait for the blessed Jesus from heaven, even for him who has already delivered us from the wrath to come.

"To be with the Lord Jesus Christ, to behold his glory, to be admitted unto those mansions which he has gone to prepare for his people, is what the believer should now be waiting and hoping for. The busy, and active, and scheming world around us is surcharged with its projects, and cares, and pleasures, and rejects altogether this blessed hope. But the thought that this world lies under condemnation, and is reserved for future judgment, should keep the children of God in an attitude of decided and heartfelt separation from all that will not bear the light of his appearing.

"While we believe in a continuous fulfilment of the predictions of the Apocalypse, designed to sustain and strengthen the hearts of saints in the dark ages of Pagan and Papal persecutions, such belief does not appear incompatible with the expectation of a more rapid and final terrific fulfilment after the translation of saints to meet the Lord in the air.

"Many Christians have of late years been led to study prophetic truth, just when the revelation of the Man of Sin or the infidel Antichrist (who was to be elected by the people, and in his person to revive a decayed monarchy) might be expected; for it is quite clear that again over the revived Roman empire a Satanic head, the eighth, is yet to exercise absolute authority and power. It is evident that with the prophetic drying-up of the great river Euphrates there is closely connected the Lord's reappearance. For no sooner has its exhaustion taken place than the emphatic warning is given,—'Behold, I come as a thief.' Turkey has virtually ceased to be a barrier to the reoccupation of Palestine by the Jews. G. S. Faber, writing in 1818, made this remarkable prediction,—'It is manifest that during the effusion of the sixth vial on the Turkish Empire, the French Emperorship will be again in existence.' Again, he said that the revived French Emperorship will be in close alliance with the Romish False Prophet."

The late Rev. C. D. Maitland, in 1832, in his able treatise called "Noah's Day," very fully expounds the parable of the Ten Virgins, showing that the foolish virgins[1] are real

[1] It is observable that the eminent Rev. Dr. John Cumming, in his able work, "The last Warning Cry," similarly expounds the Parable of the Virgins, and maintains the foolish virgins to be real but unwatchful or backsliding Christians. It is almost the best of his books.

Christians, living in an unwatchful or in a backsliding state, who, although finally saved, are yet to be left to encounter the Great Tribulation, while the wise virgins or firstfruits of the 144,000 will previously have been taken to heaven. He says :—

"The foolish virgins are not nominal, but real Christians—yet Christians in a careless, unprepared state. The parable confers on the foolish the distinction of being virgins as well as the wise : it classes them together under one denomination—it describes them as being virgins, although it calls them foolish. And does not this seem to imply that one condition was common to both, and that one and all of this company were in truth set apart to Christ? But this is not the case with mere professors, for they are joined in heart to that which is not Christ ; so that they are not only foolish, but faithless—in fact, they are married to another.

"Then it may be observed of these, that they not only had lamps, but that their lamps were lighted, and they did indeed go forth ; which may indicate the actings of a real faith, and prove, to a certain extent, that they both desired and hoped for the Lord's appearing. Then again it may be remarked, that they are described as actually going to buy oil ; and the parable leads us to infer that they did get it, and that their exclusion was the consequence, not of their having no oil, but of their not having it in time.

"Again, it must not be overlooked that the sentence of exclusion might have been couched in stronger terms. In Matt. vii. 22, 23, the terms were such as to determine the character of the applicants, and debar all hope,—'I never knew you : depart from me ye that work iniquity ;' but here our Lord does it in these measured words,—'Verily I say unto you, I know you not.' He does not say, as in that other case, 'I never knew you ;' neither does he call them, as he there does, 'workers of iniquity ;' but he adds (and this is important to remark, as declaring the ground of his rejection of them), 'Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.' This precept following up their rejection, leads to the almost certain inference that the door was shut against them because they were not found watching. This was their folly, and for this they were shut out. And when I further consider the matter this cause of exclusion certainly comports better with the description given of them, 'five were foolish,' than if it had been on account of

working iniquity. For had they been workers of iniquity would not the Holy Ghost have written their names in blacker characters? Foolish virgins is (I must admit on reflection) a soft term to describe evil-doers by; it conveys to the mind want of wisdom, rather than the absence of all right principle. Moreover, it is observable that when the judgment of Christendom is described a little below (ver. 31), the two parties in the visible church are represented by different emblems, the one being characterized by sheep, the other by goats; one emblem is not used for both, as here, but different animals, having different characteristics.

"Thus the ten virgins represent the true bride, or spiritual church—the entire company of believers then living, to the exclusion of all mere nominal profession; and our Lord's object in the parable is the stirring up his people to watchful preparation for his return, by foreshowing that a vast company of his disciples would be taken by surprise, and be exposed to the loss and shame of being shut out for a season, when he appeared.

"Taking this view of the subject, it will be seen how exactly adapted this parable was to enforce his previous admonition, 'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' Now if this constant preparedness, this spirit of prayerfulness and deep vigilance, be essential to believers, as this caution indicates, to save them from the snare that is coming, and deliver them from those awful times, is it to be imagined that the entire body of believers, in a day like this (except some wonderful alteration and improvement do first obtain, which at present, alas! we see no hope of), will be all found in that state which is here required—having 'their loins girt about, and their lights burning,' all of them 'like servants waiting the return of their Lord when he shall come from the wedding, that so when he cometh and knocketh, they shall be prepared to open unto him immediately'? Is it, I ask, to be conceived that the entire company of Christ's people will be in this girded posture? The very caution (connected as it is with a peculiar blessing to

the prepared,—see Luke xii. 37) seems to warn us that they will not. And if not, one of these two things must happen to them, unless Christ's threat be vain,—they must either be shut out for a season, or for ever! But Christ will not shut out for ever them that believe in him and depend upon his grace —his truth and love forbid it; the alternative then is, they must be debarred his presence for a season. Such I apprehend to be the case with the foolish virgins, whom I hold to represent this number of the Christian church who shall be found unwatchful.

"And let me warn all, that a loss such as we cannot calculate will be sustained by those who are shut out of the superior kingdom. They will forfeit, if not for ever, yet certainly for a season, the glory of the *heavenly* state; and will have to pass through a tribulation, a sea of trouble, such as never was before, and which is called emphatically 'the great tribulation,' before they can enter upon the millennial kingdom, or their final state of rest.

"The Holy Ghost doth witness that there is coming 'a time of trouble such as never was since there was a nation, even to that same time.' They that are ready to enter in unto the marriage when their Lord appears shall escape these bitter times, but not all shall escape, who yet eventually shall be saved. No: prophecy seems clear on this head; a multitude shall be left to 'be purified, made white, and tried' in the furnace of those troubles; and these I apprehend are they whom the elder describes to St. John as having 'come out of the great tribulation.'—Rev. vii. 9.

"It appears the church will be separated into two companies that day, the one company comprising 'the hundred and forty-four thousand' who escape the troubles, being sealed or secured beforehand; the other the palm-bearing multitude, in the seventh of Revelation, who are left to conflict with the rage of Antichrist, but who through grace overcome, and in the issue win their way to glory: yet for a season are they separated from their more privileged brethren, and though gathered in at harvest-time, enjoy not the privilege of being, like the hundred and forty-four thousand, housed as the firstfruits.

"We read in Rev. xiv. 14 of the reaping of the harvest. This reaping is, I apprehend, the gathering of the elect from the four winds, from the one end of heaven to the other. It is the gathering the residue, the great bulk of of the Christian

church. This is the harvest of which it seems evident the hundred and forty-four thousand, of whom we are now speaking, are the firstfruits. Now the very circumstance of these being denominated the firstfruits gives them a specialty, and a preference to the rest of the company of believers then on earth—it declares a priority on their part, and determines that the harvest was yet to follow after. Otherwise why is this sealed company called firstfruits? it must be with reference to the future harvest.

"Some may think this a matter of great indifference, but not one of those who shall be of this blessed company will, I am persuaded, think it a matter of indifference. If the Lord of the harvest has in this scripture given us an intimation of his gracious purpose, to secure from the dark and stormy season, which is coming, such of his people as he finds faithfully serving him in their day and generation, and diligently noting his words, it is of great value to his people to know it, in order that they may avail themselves of the grace of such an intimation, to get all ready for their Lord. It will be a grief of no common kind to have the door shut upon us at that season because we gave not heed to our Lord and prepared not ourselves: surely they who enter not in with the wise will prophesy in sackcloth all the remainder of their days on earth.

"But if any are disposed to question whether Christ will make such a distinction as is here implied between one part of his people and another part, I can only say, we must come to the Scriptures to know what Christ will do, and not sit down and consult with our own thoughts and imaginations as to the probability of how he will act. Do any of you object on the ground of the difficulty of distinguishing? Do any inquire what measure of grace shall be the criterion of acceptance? I observe that even the husbandman quickly distinguishes between the grain that is ready to be cut, and that which requires to stand longer; and where it is in his power to do so, he exercises his discretion, and gathers one before the other. But I answer, it is not man that shall make the distinction in the matter before us, but the Lord who trieth the heart.

"And do you think all believers will be in a waiting posture? Assuredly not. And if not, they are either shut out for a season, or lost eternally! But believers cannot be lost—they have the Lord's pledge, and he will surely redeem it. What

then? They must be shut out for a season, and suffer this loss for their negligence.

"And are any of my brethren willing to incur the hazard of being denied admittance into the joy of their Lord, on this the first occasion that presents itself, because there will be yet a further opportunity on which that second company, the entire residue of all that believe, shall obtain admittance? If any encourage themselves to slack their endeavours by this thought, they surely betray a spirit which sinks them below the hundred and forty-four thousand which are redeemed from the earth. That thought, if acted upon, will turn away the angel from them with the seal, to seek some more spiritually-minded souls which breathe more vigorous desires after Christ and prize the enjoyment of him more.

"And will any esteem it a light matter whether they obtain this priority or not, so long as they find safety at the last? Is it a light matter to have such a signal token of Christ's approval conferred upon us, as the being accepted on this first occasion will afford? Is it a light matter to have such a rebuff at his hands—to hear him say, 'I know you not;' which rebuff they will meet with, and which words they will hear, if they are left behind when the others enter in?

"Once more. Is it a small matter to be saved out of a state of things in which the devil shall be prime mover (he 'having come down with great wrath, knowing that he hath but a short time'), to be translated from a world of anarchy, and woe, and blasphemy, to be present with the Lamb before the throne of God? O no, it is no light matter, though it may not be a matter of life and death; and they who love the Lord, and they who love their own souls, will not think it to be so.

"My brethen, how shall we act in the face of these disclosures? Shall we sit unmoved, and be contented with the grace we already have—if grace we have already? Shall we sit still, contented with the attainments we have already made, and strive after nothing more than an every-day profession—a profession which yields us a hope, it may be, that we are not dead; but yet which fails to lift us so above the world as to seat us with Christ in heaven? Or shall we not rather, in the face of such disclosures as this vision affords, stir up ourselves to take hold upon the grace of these, who receive such signal blessing of their Lord; and 'cleansing ourselves from all filthi-

ness of flesh and spirit, perfect holiness in the fear of God' —2 Cor. vii.

"Will not these hopes urge some of you to make advances in the life of faith? rouse some of you to stir yourselves in the Christian race; to throw aside every weight, and the sin which doth so easily beset you, and to look more intently and more beseechingly towards Jesus, the Author and Finisher of your faith? Will they not lead you to give diligence that you may be found of him in peace, without spot and blameless? to watch and pray that you enter not into temptation? to take heed to your spirit, that you be not beguiled by the world or the devil to drink into another spirit than your Lord's? to keep your eye upon your hearts, seeing out of them are the issues of life? and to maintain a jealous watch over what goes out and what comes in? to beat down the flesh by such weapons as Christ has provided, mortifying the deeds of the body through the Spirit, and denying self for Christ, even to the plucking out the right eye, and cutting off the right hand?

"But one word to them whose consciences do testify that as yet they have no part nor lot in this matter; they that come not up to the character of the foolish virgins, much less the wise; that they have not the character of virgins at all, in keeping themselves for Christ, the Bridegroom; that they have no lighted lamp, and know nothing of what it is to go forth to meet the Bridegroom; yet even the foolish had and did all this! One word to them. Christ tarries to give them time to seek him. The Lord lingereth, and addeth to their day of grace, 'not willing that any should perish, but that all should come to repentance.

"Let them haste to seek oil now; to knock at the door of mercy, with an importunity suiting the occasion, for the grace of Christ's Holy Spirit; beseeching God, in his unfathomable mercy, to turn their hearts, and give them repentance unto life; to grant them so to feel the burden of their sins, and their need of Christ's redemption, as shall urge them to his feet for salvation; that so they may become as virgins set apart from all to Christ, and follow in the train with those who take their lamps in hand, and go to light him to the marriage."

The Right Honourable Lord Congleton, who is a profound Hebrew scholar, and has written a new and valuable translation of the Psalms, has for many years deeply studied

the prophecies of Scripture, and his conclusions upon these important points are entitled to attentive consideration. He entertains a settled conviction of the certainty of the personal coming of Christ taking place in its primary stage for the resurrection and rapture of the deceased and prepared living saints before the three-and-a-half years' persecution by the coming Antichrist. In a prophetic treatise by him, published in 1853, upon the Rapture of the Church, he maintains the view to be scripturally demonstrable that *the Rapture will precede the three-and-a-half years' reign of the wild beast.* And he understands "the time, times, and half time," of the little horn in the seventh of Daniel, and the "forty-two months" of the wild beast in the thirteenth of Revelation, to signify unquestionably three years and a half, and to be the period of Antichrist's reign or persecution. The fact of there being such a three-and-a-half years' period is indeed an undoubted article of faith among all really enlightened and discriminating expositors of the present day.

Lord Congleton also considers that after this rapture, prior to the tribulation, many persons will become witnesses of the Lord Jesus, and will seal their testimony with their blood during the massacres by the adherents of the Man of Sin; and he says in regard to them, "The witnesses of Jesus mentioned in Rev. xx. 4, as slain during the reign of the wild beast, and as subsequently sharing in the church's glory, are the slain ones of this godly remnant who come on the stage after the church is caught up, and are exposed to the persecutions of the wild beast, . . . and will, after the reign of the wild beast, be caught up to share the church's glory."

Among other remarks upon the Rapture, Lord Congleton observes, "Those who truly constitute the church of God, both the living and the dead, will be 'caught up,' for so it is written in the Word.[1]

"Nothing prevents the rapture [that is, the catching up] of the church but God's longsuffering towards the world. Great is the coming wrath. God in his goodness and grace has constituted His Son the Saviour of the world. His precious blood has been shed that He might be openly proclaimed as the Saviour of sinners. Eighteen hundred years has this testimony been proclaimed in the earth. What characterized early times characterizes late times, 'They all with one consent

[1] 1 Thess. iv. 16, 17. [2] 2 Pet. iii. 9.

began to make excuse.' But for grace that *compels* to come in, none would be saved. But this does not remove the responsibility of those who reject God's love.

"On account of this His longsuffering, it *may* still please God for some years to go on reiterating the testimony of His grace in the ears of a will-be godless world, 'adding to the church daily such as should be saved.' If so, the rapture of the church will yet be deferred for a season; but if otherwise, if the day of grace is nearly run out, a few days may suffice tc make us know experimentally what the rapture is.

"Brethren, are we prepared for this alternative? Do our hearts rejoice at the nearness of the prospect? Some eighteen centuries ago an inspired apostle said, 'The night is far spent, the day is at hand.'[1] How much nearer must it be now! Are our hearts glad? '*Every man that hath this hope in him purifieth himself, even as He is pure.*"

"But whilst the church has been called to share Christ's *throne* in the *heavens*, she has also been called to share one part of Christ's *work* on *earth*, namely, that of a witness to the truth.[3] He testified that with the holy God, who hates sin and must judge sin, there is *grace*, that is, love to His creatures, though sinners; and that in the riches of His grace He had sent His only begotten Son into the world to be the Saviour of sinners; and, still more especially, that *the present time* is a time, not of judgment, but of showing *grace*, even to the worst, —that judgment is indeed coming, but that *now* is 'the acceptable year of the Lord.'[4] But men who hate the *holiness* that testifies that the world's works are evil,[5] hate still more the *grace* that 'receiveth sinners and eateth with them.'[6] And therefore, whilst the church is called to share Christ's work of testimony on the earth, she is also called to share Christ's *sufferings* for that testimony; and, *by suffering for well-doing and still showing kindness*, to exhibit in her walk, as He did in His walk, *what grace means*, if by any means some, through faith in God's grace, might be saved. Her Lord's path down here is the church's path,—a path of *suffering* in testimony to the *grace* of the holy God. 'If any man *serve* Me,' says He, 'let him *follow* Me; and where I am, there shall also My servant be.'[7] This is the *service* that belongs to those that are

[1] Rom. xiii. 12. [2] 1 John iii. 3. [3] John xviii. 37.
[4] Luke iv. 16—21. [5] John vii. 7. [6] Luke xv. 2.
[7] John xii. 26.

called to sit upon Christ's *throne*. It was not given to the *nation* Israel, neither *will* it be. But alas! how often has the church, in forgetfulness that her calling is to *suffer* on *earth*, to *reign* in *heaven*, been found walking rather as the *nation* Israel than as the *church*, seeking establishment and dominion down here rather than the furtherance of this her holy and beautiful testimony! Hence what disaster and confusion!

"Whilst his coming is still deferred, may we be found, in all sympathy with his divine love to sinners, giving ourselves to this *service* of testimony to the *grace* of God, and rejoicing if 'counted worthy to suffer shame for his name.' 'If we suffer, we shall also reign with him.'"[1]

Five more Reasons for expecting Christ's Second Advent to be in general terms about five years before the End of this Age.

We now proceed to notice an important fact, which can perhaps only be fully understood by those who are able to enter into calculations—namely, the fact that the First Stage in Christ's Advent to raise to life the dead saints, and to translate the watchful living Christians to heaven can have its date ascertained not only by its being 69 weeks of days after the going forth of a Command to rebuild Jerusalem, but also by its being shown to be about 1890 days, *i.e.*, five years and about two months, before the Last Day of this Age, which will be the last day of the Final Passover Week which will terminate the seven years of Napoleon's Covenant with the Jews.

1. The deepest expositors of prophecy generally admit that the Seals, Trumpets, Vials, and other prophecies in Revelation relating to the 1,260 days,[2] have a DOUBLE FULFILMENT—yearday and literalday,—first during somewhat more than 1,260 YEARS as the chief period of the Papal and Mahomedan Antichrists,

[1] 2 Tim. ii. 12.

[2] This view as to the prophecies of Daniel and Revelation, which relate to the 1,260 days (Dan. vii. 25; xii. 7; Rev. xi. 2, 3; xii. 6, 14; xiii. 5), having a twofold accomplishment, has been maintained in the "Morning Watch," June and September, 1832, and very fully in Evil's "Retrospect," and R. A. Purdon's "Last Vials," in 1846-8, and more or less fully by Dr. Seiss, Beale, Major Phillips, Edward Bickersteth, W. G. Barker, R. Polwhele, B. W. Saville, E. E. Reinke, and others. In the author's "Coming Wars" pamphlet (2*d.*), the two accomplishments, yearday and literalday, are lengthily explained and contrasted on two opposite pages; also in this book on pages 2, 3, 4.

and again more literally during somewhat more than 1,260 DAYS as the chief period of the last Anarchist Antichrist.

And it is quite evident that the literalday second fulfilment will be in the relative positions of its different parts, an exact facsimile or counterpart of the yearday first fulfilment, only on the reduced scale of a day instead of a year. Thus as the yearday fulfilment of the Seals, Trumpets, and other prophecies of Revelation relating to the 1260 yeardays, manifestly began at Christ's Ascension and the Pentecostal revival, in A.D. 39, *i.e*, in general terms about 1890 YEARS before Christ's future descent at Jerusalem, so will the ultimate literalday fulfilment of the Seals, Trumpets, and other prophecies of Revelation relating to the 1260 literal days, begin with the Ascension of watchful living virgins, and with another Pentecostal revival in the Church Militant, at an analogous period of about 1890 DAYS (that is, 5 years and about 2 months) before Christ's future descent at Jerusalem to commence the Millenial 1000 years.

The First Seal has for centuries been interpreted by numerous yearday expositors to represent the going forth of the Church Militant with Pentecostal purity and zeal, as a white horse, achieving spiritual conquests after Christ's Ascension which according to the truest chronology was in A.D. 39. And in its ultimate literalday fulfilment, it obviously will denote a similar Pentecostal Revival after the Ascension of watchful living Christians at Christ's Second Advent (Rev. vi. 2).

The resurrection of deceased saints, and ascension of prepared Christians at the first stage in Christ's Advent, is shown, in the fourth and fifth chapters of Revelation, to take place BEFORE the fulfilment of the Seals or Trumpets, because the twenty-four elders, with many other deceased saints, are there represented as already raised up and wearing crowns in heaven, which are expressly spoken of in Scripture as not to be given to them until the personal appearing of Christ.[1] Hence this very fact, that CROWNS are there seen on the heads of the twenty-four elders, who, with other glorified resurrection saints, then sing

[1] Two texts particularly state this: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. v. 4. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day (the day of his appearing and kingdom, verse 1) and not to me only, but unto all them also that love his appearing."—2 Tim. iv. 8.

of their redemption through the blood of Christ, conclusively proves that the second coming of Christ, with its accompanying resurrection and translation of saints, must necessarily have occurred by that time; before the Seals and Trumpets, as subsequently described in the sixth and following chapters, begin to be fulfilled.[1] This argument, then, stands thus :—

The ultimate literalday fulfilment of all Revelation, from the Seals in Revelation vi. to the Vials in Revelation xvi., is ascertained, by deduction from its yearday fulfilment, to begin five years and about two months before the End of this Age.

But a resurrection and ascension of saints at Christ's Second Advent is undoubtedly to take place just before the beginning of that ultimate literalday fulfilment of the Seals, Trumpets, etc., in Revelation, as shown in its fourth and fifth chapters.

Therefore a resurrection and ascension of saints will take place five years and about two months before the End of this Age, which End is shown in Daniel ix. 27 to be at the end of the seven years of Napoleon's future Covenant with the Jews, and therefore the resurrection and Ascension of saints may be expected to occur about one year and ten months after the commencement of the seven years of the Covenant, and at the distance of five years and two months before the end of those seven years.

2. A second distinct proof of the Ascension of Christians to heaven about five years and two months before the End of this Age, is given in the prophecy about the Manchild, in the twelfth chapter of Revelation, where there appears a star-crowned, sun-clothed woman, representing the whole church or company of true Christians alive on the earth; and the woman gives birth to a Manchild, that is forthwith caught up to God's throne, while the woman herself is left behind to flee into the wilderness, for 1,260 days, from the persecution of Satan. Here the Manchild, in the literal fulfilment, obviously denotes a special smaller body of Christians, taken out of the entire general body of Christians and caught up to God's throne, while the greater part of that general body will be left on earth during the ensuing 1,260 days of persecution. And in the past yearday fulfilment, the Manchild signified Christ, who was caught up to heaven in

[1] This is also shown to be the scene of Christ's second coming by the Sealed Book of life being now for the first time opened by the Lamb; evidently corresponding with the second advent scene in Daniel vii. 9, 10, where "the books are opened." This explanation of Revelation iv. and v., as depicting the second advent, is given by Dr. Seiss and other expositors.

A.D. 39, about 1,890 *years* before the End of this Age (which will probably be in 1929–31). Therefore, in the analogous literal-day fulfilment, the Manchild, denoting the select body of watchful Christians will be caught up to heaven, about 1,890 *days*—that is, five years and about two months before the End of this Age.[1] Thus, in the two fulfilments, the Manchild, who is to "rule the nations with a rod of iron," signifies, first *Christ personal*, and, secondly, *Christ mystical*, that is, the corporate body of watchful Christians: and they both are predicted in Scripture to rule the nations with a rod of iron (Rev. ii. 26, 27; xix. 15).

A third proof of this Ascension of watchful Christians being in general terms about five years before the End of this Age, is found in the fact that the Seventh Seal, Seventh Trumpet, and Seventh Vial, in their yearday fulfilment, all begin at the same time—about five years before the End of this Age; and it is evident that Christ's Coming, in one of its stages, occurs at the beginning of each of them (Revelation vii. 9; xi. 18; xvi. 15).

Two REMARKABLE predictive types of this interval of five years between the two raptures at Christ's coming are found in the Old Testament history of Joseph and Moses.

(1) The crisis of seven years of famine in Egypt was evidently a type of the final crisis of the seven years of the covenant week between the Jews and the Coming Antichrist. Now it is particularly declared in Genesis xlv. that it was just after the end of two years of the seven years—five of those years still remaining—when Joseph manifested himself to his brethren and gave them changes of raiment, and removed them in chariots to Goshen, where their nation afterwards escaped suffering from the plagues of Egypt. So will the Lord Jesus, whom Joseph so specially typified, manifest himself at the First Stage of his Coming to his watchful and waiting people just near the close of the first two years of the covenant seven years, and about five years before their End, and will clothe them in white raiment, and remove them in chariots of glory to the Goshen of heaven, where they shall escape the Egyptian plagues of the literal trumpets and vials.[2]

[1] That the Manchild will denote the body of translated Christians is admitted by Gregory, Govett, Purdon, Seiss, Beale, Taunton, Coleman, Hooper, etc.

[2] Gen. xlv. This was mentioned by the author in a former prophetic treatise, published some few years ago, and he has since found that much

(2) The mysterious removal and ascension of watchful Christians to heaven about five years before the millennium, when the glorified saints shall reign on earth as judges, and the Jewish nation again have possession of Palestine, is also typified by the mysterious removal to heaven of Moses about five years before the Jewish nation under Joshua gained possession of Palestine, and the reign of the Judges began.[1]

Reader, will you be caught up among the 144,000 sealed ones to meet the Lord in the air, and so for ever be with the Lord? Will you be with those who shall then mount up upon eagle wings, and in the company of your Saviour, make the very clouds your chariot, and walk upon the wings of the wind? Take heed that you are now truly abiding in Christ, and, though in the world, yet not of the world, lest you be ashamed before him at his coming.[2] Watch against being found in any position, or occupation, or society, or in the perusal of

---

the same idea was advanced by a writer, J. C. P., at St. Cross, in the "London Monthly Review" for 1856 (now out of print), who said,—"That our Lord will come *privately* before he comes publicly may, I think, be gathered from the type of Joseph discovering himself to his brethren, when he cried, 'Cause every man to go out from me. And there stood no man with him, while Joseph made himself known to his brethren.'—Gen. xlv. 1. If we connect all this with the promise made by the angels at the ascension, and take it literally (namely, that Christ shall come *in like manner* as he ascended from a private gathering of his disciples), the conclusion to which we appear to be brought is, that there will be some *private and special* manifestation of Christ to his own chosen disciples prior to his *formal and public* appearance, as King of righteousness and King of Jerusalem."

[1] Deut. xxxiv. ; Numb. xiv. 30, 33 ; Josh. xiv. 7, 10 ; Acts xiii. 18, 20 ; Rev. xx. The yearday fulfilment of the vials in Revelation remarkably confirms this type, because the words at the end of the sixth vial, "Behold, I come as a thief," evidently show one of the stages of Christ's coming to occur then between the sixth and seventh vials. After the yearday sixth vial dries up the Euphrates, then ensue the five years of the seventh and last vial, after the Ascension of watchful Christians to heaven, between those two vials. This was typified by the temporary drying-up of the Jordan before the Ascension to heaven of Moses ; and then the five years of fightings under Joshua before the promised land was fully gained (Rev. xvi. 16).

As animate beings, like the seven kine in Joseph's dream, denoted an equal number of years, so may there be a hidden intimation, in the particularization of five foolish virgins, that five years will be the period of their chastisement—the interval between the two stages in Christ's advent—after a previous five years of midnight cry by the wise virgins.

any publication, whereby you would become afraid to behold his sudden appearance. Be assured that none of the called, and chosen, and faithful 144,000 Christians, who are to be translated at Christ's advent, like Enoch and Elijah, will be found at that time reading worldly novels or romances, or engaging in frivolous conversation, or living in luxury and extravagance, or indulging in the personal vanity of gay apparel, or busied in worldly schemes of political ambition or accumulation of wealth ; none of those consecrated Christians will be frequenters of operas, theatres, racecourses, ball-rooms, billiard-rooms, carnal places of amusement, or worldly social parties ; but they will be living as pilgrims and strangers in the bleak and howling wilderness of this sinful and fallen world, and will be setting their affections on things above, and not on things on the earth ; realizing that "they that are Christ's have crucified the flesh with the affections and lusts," and that "when Christ, who is our life, shall appear, then shall they also appear with him in glory." Galatians v. 24 ; Colossians iii. 4.

TENTH WONDER.

(Probably Feb. 26 to Dec. 9, 1924, or else Feb. 2 to Nov. 14, 1926, *i.e.*, during the 23rd to end of 31st month after the Covenant.)

THE FIRST SEAL PERIOD OF THE PROSPEROUS RIDER OF GOSPEL TRUTH GOING FORTH ON THE WHITE HORSE OF THE CONQUERING CHURCH MILITANT DURING 9 MONTHS FOLLOWING THE ASCENSION OF THE 144,000, AND CAUSING AN UNPARALLELED RELIGIOUS REVIVAL AND WIDESPREAD "PREACHING THROUGHOUT ALL NATIONS BY THE ANGEL HAVING THE EVERLASTING GOSPEL," WITH A PENTECOSTAL OUTPOURING OF THE HOLY SPIRIT, AS FORESHOWN IN REV. VI. 2 ; XIV. 6 ; PSALM XLV.*

"And I saw when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the four living creatures saying, Come and see. And I saw, and behold a white horse ; and he that sat on him

* The Seven Seals of Revelation vi. have their *year-day* fulfilment during the 1,929 or 1931 years of this Christian Age, as follows—Seal 1 : The Gospel conquests of the Professing Christian Church from A.D. 39 to 324. Seal 2 : Its sanguinary discord from 324 to 595. Seal 3 : Its spiritual famine amid Papal darkness from 595 to 1095. Seal 4 : Its death-dealing crusades and Inquisition from 1095 to 1572. Seal 5 : The Cry of the Martyrs at the climax of persecution at the Massacre on St. Bartholomew's Eve in 1572, and then delay of vengeance, until 1789. Seal 6 : Retributive Earthquake of the French Revolution—1789 to 1818 ; then the holding back of political whirlwinds until 1924 or 1926, while 144,000 Christians are sealed. Seal 7 will be the period of the final five years, beginning with the translation of 144,000 sealed ones (probably in 1924 or 1926) and including the literal-day fulfilment of the Seven Trumpets until Christ's descent at Armageddon on the last day of the Passover Week which will end the 7 years of the Jewish Covenant.—These Seven Seals, in their future *literal-day* fulfilment, will each be fulfilled more literally in the same number of *days* as they will have been fulfilled in *years* during the 1929 or 1931 years of this Age. Hence they will be fulfilled probably either during 1929 days from Jan. 19, 1924 to May 2, 1929, if the End of this Age is on May 2, 1929, or else during 1931 days from Dec. 26, 1925 to April 9, 1931. Thus Seal 1 will be the period of the White Horse of great Gospel victories from the 39th to the 324th day of the final 1929 or 1931 days, *i.e.*, the 23rd month to end of 31st month after the Covenant. Seal 2 will be the period of the Red Horse of

had a bow ; and a crown was given unto him ; and he went forth conquering and to conquer."—Rev. vi. 1, 2.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions : and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. . . . And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered."—Joel ii. 28—32.

"And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder : and I heard the voice of harpers harping with their harps : and they sung as it were a new song before the throne, and before the four beasts, and the elders : and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women ; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile : for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb : and the smoke of their torment ascendeth up for ever and ever : and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the Saints : here

---

world-wide war from the 324th to the 595th day, *i.e.*, the 32nd to end of 40th month after the Covenant. Seal 3 will be the period of the Black Horse of famine from the 595th to the 1,095th day, *i.e.*, the 41st to near the end of 57th month after the Covenant. Seal 4 will be the period of the Pale Horse of pestilence, &c., in the fourth part of the earth from the 1,095th to the 1,572nd day, *i.e.*, the 58th to end of 72nd month after the Covenant. Seal 5 will be the period of the anguished Cry of Martyrs under the altar in Heaven at the climax of persecution on the 1,572nd day, with delay of vengeance for a little season, until the 1,789th day, *i.e.*, the 73rd to end of 79th month after the Covenant. Seal 6 will be an epoch of commencing vengeance—a great earthquake and darkening of the sun, moon, and stars, and general terror from the 1,789th until the 1,818th day. Then a period of comparative calm ensues, while 144,000 Jews are sealed, until the 1,924th or 1,926th day, *i.e.*, altogether the 80th till near the end of 84th month after the Covenant. Seal 7 will be the period of the final five days of the Final Passover Week, beginning with the Translation of the Harvest Ingathering of the Great Multitude to heaven, and ending with Christ's descent on Mount Olivet at the battle of Armageddon. The exact date of each of the above mentioned days is shown on the two numerical diagrams of the 1,929days and the 1,981 days on page lxiii. of the Preface. See also footnote to Fourteenth Wonder, page 200.

are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sate like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle, and reap ; for the time is come for thee to reap ; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped."—Rev. xiv. 1—16.

THE FOURTEENTH CHAPTER of Revelation contains a concise and graphic description of the events of the interval of five years between the ascension to the heavenly Mount Zion of the FIRSTFRUITS of 144,000 wise virgins or watchful Christians at the first stage in Christ's second coming, and the ascension of the HARVEST of the great multitude of surviving Christians, who finally are caught up to heaven after the great tribulation, at the second stage of his coming.

As soon as the 144,000 sealed ones[1] are securely caught up to Mount Zion, the city of the living God, the heavenly Jerusalem, straightway there goes forth an angel, representing a body of preachers, and journeys through the midst of heaven with the everlasting gospel—or gospel of the kingdom, as this Greek expression may imply,—to preach to every nation, and kindred, and tongue, and people—implying such an extensive proclamation of the gospel as unquestionably has never taken place up to the present time, seeing that three out of four of the inhabitants of this globe have never yet even heard the glad tidings of salvation through Jesus Christ. And the peculiar statement of the proclamation, that "the hour of God's judgment has come," obviously shows it to relate entirely to the final judicial crisis at Christ's advent, when his judgments shall be made manifest. And the accompanying exhortation to mankind to worship God, "that made heaven and earth, and the sea, and the fountains of water"—as the God of creation as well as the God of redemption,—is clearly necessitated by the fact that the great Antichrist will then be just on the point of "exalting and magnifying himself above

[1] These 144,000 firstfruit wise virgins (Rev. xiv. 4) are obviously quite distinct from the seventh chapter 144,000 Jews, who are on the earth during the trumpet and seal judgments, and are only saved at the very end, at the same time as the great multitude or harvest (Rev. vii. ; ix. 4). This is explained more under the Thirtieth Wonder.

every god, and speaking marvellous things against the God of gods," and "showing himself that he is God;"[1] therefore the common sense of mankind will be appealed to by numerous preachers, to render divine worship to their Creator, and not to one of their fellow-creatures; and the first four literal trumpet judgments on the earth, sea, fountains, and the skies, will be pointed to as confirmatory evidences that Christ, and not Antichrist, is the divine creator of the universe.

A second angel then goes forth and announces that "Babylon is fallen, is fallen, that great city," which is explained in the seventeenth of Revelation to be the ecclesiastical Roman empire, the whole ten kingdoms of which will become the diocese or parish of the Roman pontiff during the 3½ years of Napoleon's universal supremacy. The statement that "Babylon is fallen" does not imply its destruction, but only its declining and sinking into the lowest depth of debasement, by ceasing to be even professedly Christian, and becoming openly infidel and antichristian—a hold for every foul spirit. For the Romish ecclesiastical powers will then publicly command mankind to worship the imperial Antichrist as their god.

A third angel also goes forth and delivers the warning that all who worship Antichrist or his image, or receive his mark in their forehead or hand, shall hereafter be tormented with fire and brimstone. Then ensues the three and a half years[2] of Napoleon's universal persecution of those who will not worship his image or receive his mark; wherefore it is said, "Here is the patience of the saints.—Blessed are the dead that die in the Lord *from henceforth*," because it will be happier for the patiently suffering saints to die rather than to live in such fearful times. After this the Son of man is revealed sitting upon a white cloud, and forthwith the HARVEST of the earth, or general ingathering of surviving Christians, is reaped by him and taken up into his heavenly garner. The immediate and final sequel is the treading of the winepress at the battle of Armageddon, when the incorrigible are crushed in the vintage of God's wrath. Thus terminates the description of the five years of the second advent of Christ, including the translation of the firstfruits-Christians at its beginning, and of the harvest-Christians at its close.

HENCE it is a most serious error for well-meaning but igno-

[1] Dan. vi. 36; 2 Thess. ii. 4.
[2] Rev. xi. 2; xii. 6. 14; xiii. 5; Dan. vii. 25; xii. 7.

rant Christians to neglect the study of these prophecies, and consequently to be led to make such untrue and unscriptural statements as have long been very common; as, for instance, to the effect that the moment Christ comes no more mercy will be offered to the unprepared, but that their doom will be sealed. No wonder that even pious people shrink with alarm from such a coming, which they erroneously imagine is at once to consign to perdition the millions of unconverted persons on every side; and no marvel that they compassionately cherish the hope that Christ will not come yet, in order that his continued absence may afford further opportunity for the ungodly to repent. Would that they knew, as these prophecies teach, that the first act in Christ's Advent is to be an act of pure love, unmingled with the slightest admixture of vengeance or wrath! The Redeemer will approach this earth full of grace and compassion, and having quickly received to himself his waiting people, will at that joyous and auspicious season entertain no other thoughts than those of pity and compassion toward the foolish and benighted ones that are left behind. Instead of instantly pouring out upon them showers of fire and brimstone, as ill-informed persons have incorrectly asserted, he will pour out most copious Pentecostal showers of divine grace, and of the Holy Spirit's influence, reclaiming and quickening backsliders, and converting a great multitude of the ungodly. Instead of saying to all the inhabitants of the globe, "Depart from me into eternal fire," he will still continue through a preached gospel and a pleading Spirit, with mightily augmented power, to say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Him that cometh to me I will in no wise cast out." And instead of altogether taking away the Holy Ghost and the ministration of his word, or sending evil angels to destroy mankind, he will send forth heavenly messengers, and also raise up many preachers among mankind, to proclaim the everlasting gospel with unwonted loudness to every nation, and kindred, and tongue, and people, in regions heretofore untrodden by the feet of them that bring good tidings, and that publish salvation.

THE FOLLOWING EXPOSITORS, as well as others, understand the first angel's message in the fourteenth of Revelation to signify a great revival of true religion on earth after the translation of watchful Christians at Christ's coming.

The Rev. J. Hooper maintains the first angel-message to be a universal preaching of the gospel after the 144,000 sealed ones are translated to heaven. And, in common with other expositors, he understands the Laodicean Church, or the foolish virgins, to be unwatchful Christians, who will be left behind at the ascension of the wise virgins, but will have a double portion of the Holy Spirit shed down upon them, as a preparative for undergoing the Great Tribulation. He says,—

"Those that 'escape' the tribulation, and are 'accounted worthy to stand before the Son of man' when he appeareth, are said to be 'sealed.' But those that pass through the tribulation, being purified therein, receive an anointing subsequent to the sealing of those that are translated. As the sealing is a necessary grace and act of the Lord to prepare the 'first-fruits' for the translation, so the anointing is necessary to carry his elect, which remain on the earth at the time of harvest, through the great tribulation. And that there will be a great outpouring of the Spirit on the people of the Lord, after the sealed ones are caught up to meet him in the air, may also be gathered from the prophecy of Joel,[1] which speaks of the outpouring of the Holy Spirit in 'the great and terrible day of the Lord.' The abundance of rain, also, which followed the offering of 'the evening sacrifice' by Elijah,[2] and also a double portion of the Spirit resting upon Elisha after the translation of Elijah, may be regarded as typical acts, foreshowing the gift of the Holy Ghost to his people on the earth after the translation of the sealed ones. And those who pass through the tribulation, which will be brought on the whole world by the reign of Antichrist, will need the strength and consolation of the Spirit to sustain them under it and to carry them through it. And therefore St. John tells us, in the prophetic vision of the fourteenth chapter, that he heard both 'a voice from heaven,' and also 'the Spirit' administering consolation and sustaining them in their trials. We learn also from the epistle to the Laodiceans, that, though they are cast out from the blessing and honour of the translated ones, yet the Lord is still with them in their outcast state. They are his beloved children, though, for wise and gracious reasons, he suffers them to be exposed to severe chastisements. He desires that their sufferings may prove instrumental to their salvation, and they are taught to regard them as being administered in infinite

[1] Joel ii. 28—32. [2] 1 Kings xviii. 29—46. [3] 2 Kings ii. 9—15.

love: for he says unto them, 'As many as I love I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' Moreover, those that overcome through faith in the blood of the Lamb, and love not their lives unto death, bearing testimony for Christ against the power of Antichrist, are promised to sit with Christ on his throne.[1] Accordingly, we read in the seventh chapter, of an innumerable multitude which came out of the great tribulation, standing before the throne of God and the Lamb, having washed their robes and made them white in his blood."

THE EXPOSITOR D. N. LORD considers the three angels delivering the three angel-messages to represent bodies of men who will be raised up just before Christ's Advent, to proclaim those messages. This is no doubt the principal meaning of the prophecy; the only question is as to whether they will not be partly glorified resurrection men from heaven, as well as unglorified men existing on the earth. He says,—

"The angel vestured in light, and flying through the high regions of the air where all eyes can see him, is the symbol of an order of men who are in a conspicuous and impressive manner to proclaim the everlasting gospel to the nations of the earth, and warn them that the time has arrived when God is to judge them, and assign them everlasting rewards, according as they are or are not his worshippers, and to exhort them to fear and adore him. This indicates that the ministers of the gospel, or at least a large and conspicuous body of them, will at that time understand the predictions as announcing the speedy coming of Christ to establish his throne on the earth, to raise and glorify his dead saints, to judge and reward his living elect, and to destroy his incorrigible enemies. The perversion of the Scriptures by spiritualization will then have ceased. The great revelations God has made of his purposes will be received in their natural and true meaning; and the dreams of a redemption of the world by human instrumentalities, and of a millennial kingdom without its king and its risen saints, now so fondly cherished by multitudes, will have given way to the joyous expectation and assurance of the Saviour's coming and reign in power and glory, and continuance of his redemptive work through everlasting ages."

[1] Rev. iii. 21.

"This proclamation that the hour of God's judgment has come is soon to be followed by the announcement, by another body of men, that it has already commenced in the fall of Babylon. She is spoken of chiefly as a woman. Her fall, accordingly, is her dejection from her station on the wild beast in Rev. xvii. 3, and signifies the fall of the hierarchies which she symbolizes, from their position as nationalized by the civil governments; and not their annihilation: for they are to subsist after their fall, and be a station for demons.

"This announcement will be followed by a warning to the nations not to pay any more homage to the beast and its image, which they will still endeavour to exact. The announcement, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus;' and the voice from heaven, 'Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them,' shows that the civil powers and the Catholic priests are still to endeavour to constrain obedience to their impious dictation; the saints are at this juncture, as well as at the period when the witnesses are slain, to show their steadfast allegiance by enduring persecution rather than unite in the worship of the apostate church, and some of them are to surrender their lives for Christ's sake. The contest between the two parties is thus to continue to the last."

Mr. B. W. Newton similarly believes that this first angel-message in Rev. xiv. 6 will be proclaimed by living men at the time of the final crisis. He says regarding it,—

"Such is the merciful intervention of God, when men (throughout the prophetic earth at least) are either denying or are about to deny even the creative power of God; when the heaven and the earth, and the things that are therein, will cease to be regarded as the works of his hands. But being gracious, and merciful, and slow to anger, and not desiring that any should perish, but rather that they should come to repentance, he sends this warning,—and not only this warning, but the message of the everlasting gospel too, even into the midst of his enemies. It is called 'everlasting,' because throughout every age, and in the midst of this age's darkest evil, it continues unshaken and unchanged; still opening, in all the freedom of exhaustless grace, the door of mercy to him who shall repent and believe. 'Men and brethren, through

this man is preached unto you the forgiveness of sins, and through him all who believe are justified from all things.' The sphere into which this message will be peculiarly sent will be the prophetic earth. The time, the period which immediately precedes the full development of antichristian blasphemy; and the means, though symbolized in the vision by an angel, will be living men, whose mouths will be open to make known throughout the appointed sphere this final declaration of mercy."

JUDGE STRANGE regards the three angels as heavenly beings who are to preach throughout the earth, and not as mere mortals. He says,—

"God is not tied to dispensations or rules, by the rigid principles that govern those, who, like ourselves, are of limited and feeble power. He has established the laws by which the universe is controlled, but he suspends or reverses them at will. Floods of water, from storehouses we know not of, were let loose by him, and this globe disappeared beneath their pressure. Again, the heavens were shut, and season after season passed without rain. At another time fire was poured out from heaven The sun also has stood still, or gone back, at his pleasure; the dew has saturated a given spot, or been kept from it; years in continuance of unrivalled plenty have been followed by as many years of famine; and the blind have seen, the dumb have spoken, the lame have walked, and the dead have been raised to life again. He has prescribed laws and systems, but he is not under the dominion of them himself. He is above them, and can ever act beyond them.

"It will be just so in these last times. God will rise above the dispensation, and open again a door of salvation to the Gentiles. 'The gospel of the kingdom,' our Lord has said, 'shall be preached in all the world for a witness unto all nations; and then shall the end come.'[1] At the period of the end, accordingly, an angel is seen to 'fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.' The ministry of angels abounds at this period, and if the trumpets of judgment, and the vials of wrath are entrusted to their hands, so also may be the message of mercy. Satanic beings will then be revealed to man, and why not angelic ones? The whole earth, moreover, and every

[1] Matt. xxiv. 14

nation on it, could not, by such means as men can command, be reached within the very limited space of time that remained. It is through the midst of the heaven, furthermore, and not through the earth, that the messenger has his course."

Mr. Evill explains these angel-messages similarly, but seems to incline to the view that the glorified saints will invisibly energise and animate Christians on earth to preach the Gospel extensively. He says,—

"The astounding fact of the translation of a certain number of the living saints from mortality to immortality—taken away from the sides of their brethren in the flesh, with whom they had been in the habits of the strictest and most familiar intercourse—cannot fail of producing a sudden and fearful revolution in the minds of all other men; but especially in those Christians who, by the hearing of the ear, were acquainted with the existence of such an expectation; and then, conscience and terror-stricken, they will turn on each other countenances expressive of unutterable anguish, whilst they interchange the enquiry, 'Men and brethren, what shall we do?' The scales of scepticism and unbelief shall then have fallen from their eyes, to be succeeded by the overwhelming conviction that they have been turning a deaf ear and hardening their hearts against the warnings of approaching judgment, the reality of which has now rushed upon them like a flood. The absence of their brethren, and their own desolate condition, are facts which will prove fearful commentators to them of the prophetic truths which those translated saints attempted in vain to urge upon their attention; and a conviction of the instant consummation of the prophecies will rush into their minds with a power that will then require no arguments to enforce; and, after recovering from the first shock of surprise and terror, it is reasonable to suppose that these feelings should be succeeded by a zeal and enthusiasm to carry forward the known purposes of God, which the Church never before manifested, or the world ever witnessed.

"A careful study of the characters and commissions of the three angels, in the fourteenth of Revelation, suggests the following important considerations:—

"Firstly—That the ministries symbolized by these three angels, flying in the midst of heaven, clearly point to another and different form of preaching the gospel than any hitherto manifested to the world.

"Secondly—That that difference consist in a ministry proceeding from the heavens, and not the earth; accompanied, moreover, by God's judgments, and attended with supernatural signs and wonders, as far exceeding all former demonstrations of power as the heavens are higher than the earth.

"Thirdly—That the fruit of the preaching of this gospel is commensurate with the means and powers employed, and results in the conversion of a countless multitude, which no man ould number, out of every nation, and kindred, and tongue, and people: which ingathering of mankind to God constitutes the harvest of mercy to the world.[1]

"Fourthly—That these three angels symbolize a ministry proceeding from the hundred and forty and four thousand—the risen and translated saints—under whose direction the Church then on earth will be reorganized; and, thus marshalled by a heavenly host of glorified men, will be sent forth in power to preach the everlasting gospel, and to declare to mankind that the day of God's judgment has begun.

"There can exist little doubt but that these three angels represent the actions of that glorious body who are first seen in that chapter with the Lamb on Mount Sion—namely, those saints who are counted worthy to escape the judgments which are coming upon the earth, and, by translation, stand before the Son of man; because, whilst the gospel is preached, it is at the same time accompanied with the declarations of judgment then begun on the earth, which it is the high and distinguishing privilege of that body alone to administer; and, consequently, these three angels can represent none others.

"Thus we maintain that the prophecy now under consideration plainly indicates a declaration of the gospel to every nation, kindred, tongue, and people, after the appearance of Christ in the air, and the translation of the saints: and, moreover, accompanied by higher manifestations of the powers of the Holy Ghost than attended its first promulgation; and that there is every reason to believe from this, and other prophecies, that the risen and glorified saints, who have escaped these judgments and stand before the Son of man, will prove to be those supernatural agencies under whose control and direction the Church then on the earth will act, and that such combined ministrations will constitute, *par excellence*, the heavenly ministry, signified in the prophecy by the declaration

[1] Rev vii. 9.

that these three angels were seen flying in the midst of heaven.

"If the world is to be subject to the diabolical seductions of those three unclean spirits which proceed out of the mouths of the dragon, and the beast, and the false prophet, and who will possess and control the bodies of men in those days, it might fairly be inferred that there would also be arranged, on behalf of the Christians left on the earth, a corresponding demonstration of supernatural powers, and that they should manifest themselves in a similar threefold form in opposition to the triple confederacy of evil of the last days.

"As we cannot suppose that these risen and glorified saints should again return to this earth, and fill resident ministries in the Church; therefore, we are left no other alternative than the conclusion that the preaching of the gospel, referred to in this symbolic prophecy of the three angels, accompanied by the announcement of God's judgments begun, is fulfilled by ministers of the Church then on the earth, supported and assisted by these resurrection saints.

"So that, though Satan's masterpiece of iniquity—the Antichrist shall then be seen on the earth in all its bloated life and vigour, there shall also issue from the heavens a train of glorious beings endowed with the powers of God himself, and commissioned to invigorate and sustain the Church on earth during that fierce and desperate conflict that she will then have to wage against the powers of darkness; but the dreadful emergencies to which the Church will then be exposed will need all this array of heavenly aid; for her extremity will be found to correspond with that agonizing hour of our Lord's life in the garden of Gethsemane, when great drops of blood fell as sweat from his sacred brow; to support and comfort him in the endurance of which trial an angel was sent to him from heaven; and we have already shown that there are good grounds for the supposition that the consolatory office of this ministering angel will then be discharged towards the suffering Church by the risen and glorified saints.

"Thus it will appear that the first act of Christ's second advent to translate watchful believers from suffering mortality into glorious immortality, whilst it is the indication to the nations of the earth that the day of God's judgment has begun, will also prove to be the harbinger of a period of grace and mercy to those who will lay hold of his strength in the day of

his power, and who will at last learn righteousness when his hand is lifted up, and his judgments are abroad upon the earth; for then, but not till then, shall Christendom have a witness ere she be delivered over to the consuming fire; and a voice, and that a mighty voice, shall go throughout the borders of her land saying, 'Fear God, and give glory to him, for the hour of his judgment is come.'"

THE REV. J. G. GREGORY, Rector of Bonchurch, Isle of Wight, takes a similar view in his book, "Earth's Eventide."[1] He says, regarding the twelfth chapter of Revelation,—

"The woman represents the church of Christ. There is no room, I think, for doubt concerning it. But if this be granted, the details scarcely need a word of explanation. The man-child is the firstfruits; a certain completed number of the Lord's elect. The Church immediately before the great tribulation gives forth this, her firstborn, to the hand of God, who straightway takes it to Himself.

"The woman in the twelfth chapter of Revelation fled into the wilderness, and remained there for three years and a half, nourished and protected by God, after her man-child had been caught up. There shall be therefore, even while the tribulation lasts, a true and faithful church; persecuted, but not forsaken; for we read that 'the serpent cast out of his mouth water as a flood,' that he might cause the woman to be carried away thereby; and that 'the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ.' But this allegorical evidence of a Church existing and persecuted, after the firstfruits have been removed, is corroborated by another passage more clear and free from allegory in the twentieth chapter. Here we find St. John, when speaking of the introduction of the Millennial reign, making reference to certain who should suffer martyrdom under 'the Beast' (which is the name given to the Antichrist in the Book of Revelation). Martyrs. therefore, who are to

[1] Published at Nisbet's, London (four shillings), 271 pages, 12mo. He expects a Napoleon as the seventh-eighth head of the Roman Empire, to make a covenant with the Jews seven years before the end; and he understands the translation of watchful Christians to occur *before* the final three and a half years' persecution. He maintains the literalday fulfilment in part, as well as the yearday fulfilment of Revelation.

suffer death after the firstfruits of the earth shall have departed.—Rev. xx. 4.

"Thus it is evident, that after the departure of the firstfruits, after the man-child shall be caught up to heaven; after the Lord's waiting people shall be taken away to meet their Saviour in the air,—there shall be found (on earth) a church—a people serving Christ in truth,—and against these a persecution shall be effectually directed, even unto death.

"But what may we expect will follow if the day of grace be not for ever at that moment closed? Most certainly, a great revival of religion. For imagine the sensation which must be produced among the unconverted masses. Two in a bed; one taken! two at a mill; one taken! two friends conversing; one taken! two men transacting business; one taken! Husband and wife, brother and sister, master and servant; one taken! Will not men begin to think? Will not many scoffers fall upon their knees and pray? Will not the Bible be searched with new eyes? Will not men's hearts fail them for fear and for looking after those things which are coming on the earth? Oh, methinks there will be a stirring up of lukewarm ministers in that day; a crowding into churches such as never has been witnessed. A change, indeed, will come over all the face of earth's society. And so, indeed, we find—when this matter is dealt with in the fourteenth chapter of the Revelation—that immediately the firstfruits unto God and the Lamb are spoken of as being with the Lord above, an angel flies in the midst of heaven, 'having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come."[1] But clearly, though there may be many who will truly turn to God in that day, yet the devil will find means to blind the masses of the world to the true state of things; for as we peruse the chapter we perceive that after Babylon is fallen, which is the next event that will transpire, and Antichrist is established upon his throne 'the patience of the saints' is brought before us; and it is added—'Blessed are the dead which die in the Lord from henceforth."[2] And immediately takes place the harvest of the earth, which seems to be a second gathering together of God's people unto him,—perhaps

[1] Rev. xiv. 6, 7. [2] Rev. xiv. 13.

through the medium of a fearful burst of persecution, which shall clear the earth of all who shall refuse the mark and worship of the beast,—and so the number of the Lord's Elect will be complete, and the way be rendered clear for the tremendous VINTAGE OF THE WRATH OF GOD."[1]

THE FIRST SEAL gives another representation of this same period of religious revival in the history of the church militant after the translation of saints at the first stage in Christ's coming, which is delineated in the fourth and fifth chapters of Revelation.

The Lord Jesus having there received from his Father at his second advent the sealed book of life containing the names of all the elect, proceeds to open the seven seals, and when the first seal is opened, there goes forth "a white horse, and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering and to conquer."

The church militant on earth is here pictured as a milk-white spirited horse, directed by a rider, apparently denoting the collective body of Christ and his glorified saints, who at that time will visibly or invisibly influence, animate, and strengthen the Christians left on earth, to go forth preaching the Gospel of the kingdom with new born zeal and fervour, and with unparalleled extensiveness as a witness to all nations. The rider can signify none other than Christ and his saints, for they alone can be described as unceasingly victorious, so as to go forth conquering and to conquer. The crown given to the rider seems to denote the crown of millennial and eternal sovereignity given to the Lord Jesus and his glorified saints at his second coming, which agrees with the twenty-four elders at the same period being seen with crowns on their heads. The bow held by the rider seems to stand connected with the arrows of divine vengeance then about to be discharged at the impenitent; and also the arrows of divine truth, which in that revival will introduce salvation into the souls of many humble and contrite ones.

The forty-fifth Psalm is generally understood to refer to this first seal, in the words addressed to Christ, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of

[1] Rev. xiv. 20.

truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness, above thy fellows." These words are expressly declared by St. Paul in the first chapter of Hebrews to be spoken concerning the Son of God.

In Zechariah there is a prophetic vision, apparently relating to the second advent of Christ, in which four chariots come forth drawn respectively by red, black, white, and grisled or pale horses, and it is said of them, "These are the four *spirits of the heavens*, which go forth from standing before the Lord of all the earth. . . . So they walked to and fro through the earth." And as we are informed in the hundred-and-fourth Psalm, that God "maketh his angels *spirits*, and his ministers a flaming fire," it seems plain that these heavenly chariots and horses represent angelic agencies, or companies of God's ministering servants; and this further accords with the sixty-eighth Psalm, where we are told that the chariots of God are twenty thousand, even thousands of angels. The fact of the chariot-horses being also of the same four colours as the horses under the first four seals, intimates similar agencies to be denoted in both of the visions.

Hence we may naturally understand the horses to emblematize a host or company, and being of a docile, tractable, and gentle disposition, it appropriately denotes the company of God's people upon earth—the church militant—like as it was said in the tenth of Zechariah, "The Lord has visited his flock, the house of Judah, and made them his goodly horse in the battle;" while the strongly contrasted opposite emblem, of a misshapen, hideous, and savage wild beast, with seven heads and ten horns, suitably symbolizes the organized company of the ungodly and apostate.

THE GIFT OF TONGUES and increased faith to work miracles, and the having all things in common among Christians, and unparalleled boldness in preaching the Gospel, will characterize this coming Pentecostal outpouring of the Holy Spirit, during the literalday first seal, in far greater measure even than during the Pentecostal Revival in the Primitive Church at the

yearday first seal.[1] Indeed it is only by the gift of tongues, and by their being miraculously removed from one place to another, like Philip or Elias;[2] that Christians on the earth would be able at this time to preach the gospel to every nation, and kindred, and tongue, and people, within the short space of a few months: unless that widespread preaching is to be accomplished entirely by heavenly beings.

This coming restitution of the gift of tongues, and other spiritual gifts and miraculous powers to the church militant, has long been foreseen by some deep students of Scripture. The eminent Dr. Grabe, writing 150 years ago, 1713, upon the future three and a half-year's persecution by Antichrist, said,—

"Those who have been long exercised in the discipline and patience of the cross, shall before the appearance of Antichrist, go forth preaching the kingdom of God and foretelling the sudden coming of Antichrist. So says Abbot Joachim, 'Book vii. de Tribulatione.' The persons whom God shall design for this high office and qualify to bear it, shall probably be chosen here and there, whom the Spirit of Wisdom shall instruct and teach, enter into them and fully possess them, making them thereby friends of God, and prophets. At first she will walk with them by crooked ways, and bring fear and dread upon and torment them with her discipline, until she may trust their souls and try them by her laws; then will she return the straight way unto them, and show them her secrets. To them also does the great charter of the apostles extend: 'They shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them.' For it is not said that these signs should follow the apostles; but in general all them that believe, and have the same faith that they had, according to what is said, that all things are possible to them that believe.[3] So also St. Peter declares that the Promise of the Spirit was not to themselves and that generation only, but 'to their children also, and to all

[1] Maitland in his "Apostolic School of Prophetic Interpretation," remarks that it was a very general opinion among the early Fathers that the first seal represented the victorious going forth of the Christian church during the first one or two centuries of the Christian era; and this is also the opinion of the best modern yearday expositors, such as Dean Woodhouse, Bayford, E. Bickersteth, Cuninghame, Beale, etc. Of course the first seal's literalday fulfilment will be a similar event during a shorter period.

[2] Acts viii. 39, 40; 1 Kings xviii. 12.

[3] Mark xvi. 16, xi. 23; Matt. xxi. 21; Luke xvii. 6; Acts i. 39.

that were afar off, even to as many as the Lord God should call.' It was the opinion of many of the Fathers, and the learned Mr. Dodwell asserts it to have been the doctrine of the church (*Dissert. Cyprian*), that miracles and gifts of the Holy Ghost would always accompany the church, and by consequence were never to cease, unless (which was hinted by many of their expressions) there should be wanting fit persons to receive and execute those great commissions. *Eusebius* says, 'The gift of prophecy must continue in the church till the second coming of our Lord.' So *Cajetan* puts a question, why the gift of tongues is not continued in the church? And he adds that the chief and great reason seems to be our lukewarmness, and neglecting to fulfil that command of our Lord, of praying the Lord of the Harvest to send more labourers into his Harvest."

Dr. Grabe also argues from the fourth of Ephesians, that these various gifts of the Holy Spirit were bestowed upon apostles, prophets, evangelists, pastors, and teachers, for the end of perfecting the saints, and of gathering and completing a perfect church. But that this end is not yet attained, therefore these gifts cannot altogether have ceased, or been entirely withdrawn, although they have evidently been suspended and temporarily withdrawn as a mark of displeasure for the apostatizing of the church from her first love. He nevertheless expects a restoration of such gifts shortly before Antichrist's persecution.

HENCE IN PROSPECT of these approaching Pentecostal outpourings of the Holy Spirit, we may now be encouraged to sow widely the gospel seed that will then bring forth so abundant a harvest in the conversion of many souls. The shameful timidity which many Christians now manifest in fearing to speak of the coming persecution by Napoleon and the definite nearness of Christ's advent will then have vanished; and the prophetic truths advocated in this volume will then be generally acknowledged and believed by true Christians. The present ignorance of the Christian Church in relation to these events, which partly arises from its time-serving ministers being afraid of losing their salaries, or being exposed to ridicule if they should give a faithful warning, will then be removed; and unavoidable conviction of the reality of these facts will irresistibly force itself upon the mind of every Christian believer.

THIRD YEAR OF THE COVENANT SEVEN YEARS.

ELEVENTH WONDER.

(If the Covenant is made on April 13, 1922, then Voices, Thunders, Lightnings, July 18 to August 27, 1924; Earthquake, September 11 to 24; Hail and Fire, September 26 to October 14, 1924. But if the Covenant is made on April 19, 1924, then Voices, Thunders, Lightnings, June 23 to August 2, 1926; Earthquake, August 17 to 31; Hail and Fire, September 1 to 19, 1926.)

THE FIRST TRUMPET CAUSING HAIL AND FIRE MINGLED WITH BLOOD TO FALL ON THE EARTH AND BURN UP THE THIRD PART OF TREES AND ALL GREEN GRASS DURING THE FIRST FORTNIGHT OF THE 30TH MONTH AFTER THE COVENANT, PRECEDED BY VOICES AND THUNDERINGS AND LIGHTNINGS AND EARTHQUAKE SHOCKS, DURING THE TWO PREVIOUS MONTHS (THE 28TH AND 29TH).—Rev. viii. 2—7.

"And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up."—Rev. viii. 2—7.*

* The Seven Trumpets in Revelation viii. and ix. have their *year-day fulfilment* during the 1929 or 1931 years of this Age, as follows: The voices, thunders and lightnings denoted civil commotions in Cæsar's Roman Empire, A.D. 180 to 220; the earthquake (viii. 5) signified mighty political convulsions in the Roman Empire between A.D. 235 and 248; and the first trumpet denoted Gothic invasion from A.D. 250 to 268. The second trumpet, barbarian incursions and the sack of Rome, 365 to 476. The third trumpet signified the poisoning of the channels of religious teaching by Nestorian heresies, 431 to 566. The fourth trumpet the eclipse of the Eastern Roman Empire, 566 to 622. The fifth trumpet the woe of Saracen invasions of Cæsar's Roman Empire for twice 150 years, from 634 to 934. The sixth trumpet, the woe of Turkish invasions of the Roman Empire for 391 years, from 1062 to 1453, then for 391 years until 1844. The seventh trumpet will last for five years, from the Second Advent of Christ in its first stage and translation of 144,000 living Christians about 22 months after the beginning of the Covenant 7 years until their end.

These Seven Trumpets will have their *literal-day fulfilment* probably either within the 1929 days from Jan. 19, 1924, to May 2, 1929, if the Seven Years of the Covenant are from April 13 1922, to May 2, 1929, or

THE SEVEN TRUMPETS are a series of *extraordinary and supernatural* judgments and plagues on the world during the five years' interval between Christ's coming into the air and his descent upon the earth at Armageddon. The SEVEN SEALS running parallel with the trumpets are a different series of *ordinary and natural* judgments and plagues, viz., God's four sore judgments of war, famine, pestilence and earthquakes, throughout the same final five years. Then the SEVEN VIALS describe the concluding judgments poured out upon Antichrist's power and people after his 3½ years reign.

These Trumpets bring down punishment upon the ungodly in answer to the prayers of the saints, which are previously depicted as being presented before God with the much incense of Christ's atoning merits in a golden censer by our Mediatorial High Priest, the angel of the Covenant. The first four trumpets respectively affect the four leading departments of inanimate creation—the earth, sea, fountains, and luminaries; then comes the cry, Woe to the INHABITERS of the earth, and thereupon the remaining three trumpets specially afflict mankind, as the leading portion of animate creation: and they also progressively increase in severity and destructiveness.

But before the FIRST TRUMPET sounds, there will be during the previous two months loud VOICES, and THUNDERINGS, and LIGHTNINGS, and an EARTHQUAKE, which by deductive inference from its bygone year-day fulfilment, will occur near the close of the 29th month after the

---

else within the 1931 days from Decem. 26, 1925, to April 9, 1931, if the Seven Years of the Covenant are from April 19, 1924, to April 9, 1931. Their analogous positions are deductively foreshown to be as follows: The voices, thunders and lightnings will be literally from the 180th to the 220th day of the final 1,929 or 1931 days, and will begin 27 months after the Covenant; and literal Earthquake some time within the 235th to the 248th day. Trumpet 1 will bring hail and fire, mingled with blood on the earth from the 250th to the 268th day. Trumpet 2 will turn one-third of the sea into blood from the 365th to the 476th day. Trumpet 3 will poisonously embitter rivers and fountains from the 431st to 566th day. Trumpet 4 will darken one-third of the sun, moon and stars from 566th to 622nd day. Trumpet 5 will bring countless demons in the form of locust-scorpions on earth from the bottomless pit for twice five months, from the 634th to the 934th day. Trumpet 6 will bring two hundred million demon horsemen from the bottomless pit on earth to *kill* the third part of men for a year and month, from 1,063rd to 1,453rd day, and then to *hurt* men for another year and month, from 1,453rd to 1,844th day. Trumpet 7 will bring the second stage of Christ's Second Advent and a resurrection of saints and translation to Heaven of all living Christians without dying, during the last five days of the final Passover Week which will end the Covenant Seven Years at the End of this Age. The exact date of each of the above periods is shown on the two diagrams of the 1,929 days and the 1,931 days on page lxiii. of Preface.

Covenant. Some idea of the effect that will be produced upon men's minds by this coming Earthquake may be conceived from the following description of a former one by an eye-witness:

"The tottering buildings, the crashing of the timbers of the roofs and the falling of the tiles, together with the loud rumbling noise underground, completely distract the senses. People rush out of the houses, but too frequently not to find safety out of doors. They soon find that they cannot keep their footing without support; they cling to one another, to trees, or to posts. Some throw themselves to the ground, but, the motion of the earth is so violent, that they are compelled to stretch out their arms to prevent themselves from being tossed over. Here and there the earth opens, and deep chasms present themselves to their eyes. There are no means of escaping from these threatening dangers. Persons may retire in safety out of the reach of an eruption of a volcano, they may easily avoid the current of the burning lava advancing towards them, and even when suddenly overtaken by an inundation, they soon perceive in what direction they have to fly, to avoid being overwhelmed by the rushing volume of water; but during an earthquake every one is impressed with the conviction, that wherever he goes he places himself over the focus of destruction.

"People applied themselves to the exercise of those religious duties, which in their opinion were most fitted to appease the wrath of heaven. Many assembled and passed through the streets in processions singing funeral hymns; others thrown into a state of distraction by these calamities, confessed their sins aloud in the streets; numerous marriages were contracted between persons who for many years had neglected to sanction their union by the sacerdotal benediction; children found parents by whom they had not been acknowledged up to that time; restitutions were promised by persons who had never been accused of fraud or theft; families which for many years had been estranged from one another by enmity and hatred, were drawn together by the tie of common suffering. Though these feelings, by which the passions of some were soothed, and the hearts of others were open to pity and humanity, were prevalent, there were not wanting other persons whose indurated minds were rendered more inhuman and cruel."

After the Earthquake shall have taken place, the First Trumpet will cause hail and fire mingled with blood to be cast on the earth, and the third part of trees, and all green grass to be burnt up, during about three weeks.

This will be a repetition of the seventh plague of Egypt (in Exodus ix.) with the addition of the raining down of blood.

Very similar to this Egyptian plague will be the effects of the first trumpet; and the Prophet Joel seems evidently to refer to it in his predictions:—"Alas for the day! for the day of the Lord is at hand: and as a destruction from the Almighty shall it come. . . How do the beasts groan! The herds of cattle are perplexed because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to thee will I cry, for the fire hath devoured the pastures of the wilderness and the flame hath burned all the trees of the field." This agrees with another prophecy in Joel—"I will show wonders in the heavens, and in the earth blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the great and the terrible day of the Lord come."

The descending showers of fire mingled with hail will somewhat resemble the fire that fell upon Job's sheep and consumed them. The hail, too, is probably the same which was spoken of in the thirty-eighth chapter in the book of Job—"Hast thou entered into the treasures of snow (saith the Lord) or hast thou seen the treasures of the hail which I have reserved against the time of trouble, against the day of battle and war."

The result of such a downpouring of flakes of fire upon the terrified inhabitants of the earth may be better imagined from the following statement by a South Carolinian planter about the fall of fiery meteors in his neighbourhood in 1833, as related in Dr. Dick's "Sidereal Heavens":—

"I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror, and cries of mercy I could hear from most of the negroes on three plantations, amounting in all to six or eight hundred. While earnestly listening for the cause, I heard a faint voice near the door calling my name. I arose, and taking my sword, stood at the door. At this moment I heard the same voice beseeching me to rise, and saying, 'The world is on fire!' I then opened the door, and it is difficult to say which excited me most, the awfulness of the scene or the distressed cries of the negroes. Upwards of one hundred lay prostrate on the ground, some speechless, and some uttering the bitterest cries; but most, with their hands raised, imploring God to save the world and them. The scene was truly awful, for never did rain fall thicker than the meteors fell towards the earth: east, west, north, and south it was the same!"

THUS similarly under this first trumpet will there be indisputable tokens of the arrival of the day of vengeance which the most hardened sceptics will be unable to gainsay; and what a scene of devastation will those regions present which are affected by this judgment. The verdant pastures, the waving fields of wheat and barley, the trees of the forest with their luxuriant foliage, and the flowery meadows with their variegated hues, will be at once transformed into bleak, charred and blackened ruins, with thick clouds of smoke here and there rolling upwards from the earth, as if from some vast sacrificial holocaust in adoration of Antichrist.

TWELFTH WONDER.*

(Probably Decem. 9, 1924, to Feb. 18, 1925, or else Nov. 14, 1926, to Jan. 24, 1927, *i.e.*, about 32nd, 33rd and 34th months after the Covenant.)

WAR IN HEAVEN BETWEEN THE ARCHANGEL MICHAEL AND SATAN (DURING THE 32ND AND 33RD MONTHS AFTER THE COVENANT) AND THE CASTING DOWN OF SATAN WITH HIS ANGELS FROM THE AËRIAL HEAVENS TO THE EARTH, HAVING GREAT WRATH, KNOWING THAT HE HATH BUT A SHORT TIME. HENCE HE WILL BRING GREAT WOE ON THE INHABITANTS OF THE EARTH AND ENERGISE THE EMPEROR THROUGHOUT HIS REIGN AS CÆSAR FOR 1,260 DAYS, TO PERSECUTE CHRISTIANS. (Rev. xii.)

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them.

* In the year-day fulfilment of the twelfth chapter of Revelation, the downfall of Paganism as the Established State religion of Cæsar's Roman empire and Constantine's establishment of Christianity as the state religion in its place, during the 324th to the 395th years of the 1,929 or 1,931 years of this Age, is generally admitted to have been prefigured by the casting down of the dragon Satan; therefore the literal-day casting down of Satan will be during the 324th to the 395th days of the final 1,929 days or 1,931 days, which will be either Decem. 9, 1924, to Feb. 18, 1925, or else Nov. 14, 1926, to Jan. 24, 1927. See Prophetic Calendar and diagrams of the 1,929 and 1,931 days on the five last pages of our Preface lxii. to page 2.

Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."—Rev. xii. 7—13.

In the second and sixth chapters of Ephesians, Satan is called "The prince of the power of *the air*," and evil spirits are described as being "wicked spirits in *heavenly places*."[1] Comparing these statements with the account of Satan presenting himself before the Lord in heaven, and uttering insinuations against Job, and again[2] with the narrative of the lying spirit entering into the presence of the Lord on his throne in heaven, and declaring its intention of enticing Ahab to fall at Ramoth Gilead, we cannot avoid the conclusion that Satan and his angels, have mysterious access to the heavens, as well as to the earth, during these probationary dispensations. And this conclusion is further confirmed by the incidental assertion made at the time of his war with Michael, that "he accuses the brethren and people of Christ before God day and night," obviously in just the same way as he accused Job.

It is unquestionably stated in the epistles of Peter and Jude that certain fallen angels, who were specially instrumental in causing the antediluvian apostacy of mankind, have been already cast down into hell, and are at present reserved in chains of darkness unto the judgment of the great day; but they are obviously only a particular part of all the innumerable evil angels, legions of whom are even now restlessly going to and fro about this earth, under Satan's leadership, seeking whom they may devour. This conclusion is maintained by Birks, Beale, Kitto, and other profound Bible students. The Rev. T. R. Birks says:—

"The view which has long been current in popular theology that the great adversary and his angels were instantly cast down from heaven into the lowest pit of hell, and there tormented with fiery judgments, is chiefly founded on two passages of the Word of God in 2 Peter ii. 4, and Jude 6. But these are very far from bearing the weight of so vast an inference. Angels in both cases are mentioned indefinitely; so that the words do not apply by any necessary construction to all the angels who have sinned. And besides, while both passages evidently refer to the same event, the second, in its

[1] Eph. ii. 2; vi. 12, marginal reading. [2] 1 Kings xxii. 21; Job. i., ii.

further mention of the cities of the plain, affirms the sin of these angels to have been some form of unnatural sin. Accordingly in the early times of the church, they were usually applied to the event in Gen. vi. 2—4, and viewed as a fuller statement of the sins of the sons of God, with its deserved punishment. This view of the meaning has been revived in modern times, and is supported by the simplest laws of criticism, in one of the passages, while it agrees with all the other features of the sacred text. It will follow that this was a second and not a first angelic apostasy; and because of the unnaturalness of the crime, and its more external and visible character, was visited with instant judgment."

HENCE, although some fallen angels are at present bound in chains of darkness, yet many others are still with Satan, roaming at large through the aerial regions, and the deliverance and purification of these regions from their hateful and defiling presence will become necessary when Christ descends into the lower heavens, and gathers his saints raised up and translated from the earth to meet him in the air. Therefore Michael and his angels will then engage in a violent conflict with Satan and his legions, and drive them down altogether to the surface of the earth, and no longer allow them to rise above it. The furious rage of Satan, in consequence, is the prime origin and secret mainspring of the great tribulation, which soon begins to run its course. An able writer named Charlotte Elizabeth, in a treatise on "Principalities and Powers," has thus sketched these future occurrences:—

"In various parts of Scripture, but more particularly in the discourses of our Lord, shortly before his crucifixion, we are apprized of a period immediately preceding the commencement of Christ's glorious reign upon earth, when tribulation such as the world have never yet seen shall prevail, if not universally, at least in those parts of the earth to which the general word of prophecy refers. Daniel thus speaks of it; or rather, the celestial Being who came to instruct Daniel: 'At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that time.'[2] This is mentioned as taking place at the time of the destruction of what we have every reason to believe is the Turkish empire; at the end of which we are told, 'There was war in heaven, Michael and his angels fought

[2] Dan. xii. 1; Matt. xxiv. 21; Mark xiii. 12; Luke xxi. 25.

against the dragon, and the dragon fought, and his angels.' The concluding words are terribly impressive, 'Rejoice ye heavens, and them that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.'[1] The tribulation, then, which excites the exclamation of 'woe!' from the heavenly voice, is the work of Satan, permitted to plunge the world into one great final trouble; overruled for the purification of God's children, and the destruction of his enemies. In the message to the church of Philadelphia, which has endured to this day, the same period is probably referred to. 'Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.'[2] Such being the declared purpose of God, and Satan being the immediate inflicter of the terrible chastisement, let us, with awe, reverence, and godly fear, yet confident in HIM through whom we shall be enabled to escape every snare, and to be 'more than conquerors,' approach this subject; convinced that whatever he has caused to be written, was written for our learning.

"We are told by our Lord that 'wars and rumours of wars, distress of nations, and perplexity,' shall usher in these fearful times. War is an element that Satan must exceedingly delight in; for it often cuts off in their sins more souls in a day than by natural death he can hope to grasp in many years. It fosters every bad passion; its origin is in the lusts that war in our members, desiring things that in God's providence are withheld from us, and wading to them through the blood of our brethren. A hateful, an accursed thing it is, wholly irreconcilable with the gospel, or with any one precept of the gospel; yet Satan prevails to make 'wars and fightings' not only a branch of their policy, but even a matter of boasting among nations professedly Christian. One of his first achievements in this closing convulsion will be to put the nations in battle array, one against another, and all against God. Earthquakes, famines, pestilences, fearful sights, and supernatural signs, domestic treachery, and public hostility, are all enumerated as concurrent evidences of the time when the three 'spirits of devils'[3] shall have entered upon their infernal mission. The 'fearful sights' which are spoken of in such

[1] Rev. xii. 12. [2] Rev. iii. 10. [3] Rev. xvi. 13.

connexion as to make it plain they will be of a supernatural character, are here represented as the performance of miracle-working devils. The great Antichrist is described as him 'whose coming is after the working of Satan, with all power, and signs, and lying wonders, and all deceivableness of unrighteousness;' [1] and though in a measure this has been characteristic of the Papacy from its first rise, still we are led to expect a very great accession of devilish power at that time, when the Lord is approaching to destroy the deceiver with the brightness of his coming. There is, so to speak, an antagonist 'coming' of Popery, described when the Lord himself comes to judge and to reign; when the dragon, the beast, and the false prophet, each contribute a seducing devil, invested with extraordinary powers, to tempt the kings and nations of the earth to battle against the Lord God Almighty. Great indeed must be the liberty given to the evil one when he will thus far prevail; and that he lacks only liberty to accomplish it, is clear enough. For when leave was granted him to afflict Job, we have seen how his herds, flocks, servants, houses, children, and health passed away, as it were, in a moment: 'like a rolling thing before the whirlwind.' Let Satan, therefore, receive a temporary power to convulse our globe, and what fearful earthquakes' will ensue? Let the ripening harvest be delivered up to his disposal, and 'famine' will stalk abroad in forms never before witnessed; while the 'pestilence,' in his fierce, malignant hand, will transform the healthiest population into heaps of loathsome corruption.

"God can arm his spiritual creatures with a terrible power over mortal life. The destroying angel who smote the Egyptians is an instance of the rapid movement with which a multitude may be mown down; and it is remarkable also in being not a promiscuous slaughter, like that of Sennacherib's army, but a careful selection made from every family in every house. An angel, too, smote the people of Israel when David had numbered them, the description of whose proceedings is awfully grand. (1 Sam. xxiv. 26.) And in the next verse we are told, 'David saw the angel that smote the people;' therefore to resolve it, as some attempt to do, into a figurative mode of expression, is unwarrantable; it was a real angel of God; and even such was Satan before he fell; and what a holy angel can do by divine command, that can the foul apostate also do by divine permission.

[1] 2 Thess. ii. 9.

"But a far more perilous feature of these predicted times of trial is the seduction to be practised. Satan understands the varieties of the human character; he knows there are many whom open persecution would rouse rather than intimidate, and for them, and for God's true people, he has snares in reserve. He can make his own murderous acts appear as the righteous judgment of the Most High. In the Revelation we are told, that the Papal wild beast 'doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men; and that he deceiveth them that dwell on the earth by means of those miracles which he hath power to do.' (Rev. xiii. 13.) We may naturally conclude, that his object is to assume divine authority for what he does, by bringing the destructive element down, as when the Lord rained fire and brimstone upon the cities of the plain; for even so he wrought to terrify Job, while he stripped him of his possessions.

"Domestic treachery, arming kindred hands, is also predicted (Luke xxiv. 16), so that 'a man's foes shall be they of his own household.' This is a very ancient device of Satan; he first rendered Eve the deadliest foe of her husband and of her whole posterity, by leading her to transgress; he then guided the hand of the first man born into the world to slay his brother; and history, sacred and profane, is but a record of his successful plots against the peace of families and of kingdoms, by means of every species of treachery. Here, as of old, he will make his delusions avail to draw the deluded into all cruelty and bloodshed. His terrible craft is able to persuade a man that falsehood is truth, and that in slaying the righteous, 'he doeth God service.' Hence the snare against which the Lord most fully and emphatically warned his first disciples, and against which he also fore-arms us—false Christs and false prophets. We know that just previous to the destruction of Jerusalem, where, no doubt, Satan hoped to involve the Christians in the general ruin, several deceivers assumed the name of Christ, and drew away many after them: it is plain that, in some way, these pretensions will again be put forth; and we have reason to look steadily at that which is already written, lest any seeming revelation, contradictory to what is given to be our guide unto the end of the world, should be contrived, to deceive, if it were possible, the very elect. The general expectation, prevailing more and more

throughout the church, of our Lord's promised coming, will doubtless furnish the cunning adversary with an additional means of annoyance and destruction. Already, and for centuries past, he proclaimed, 'Behold! he is in the secret chambers!' to the eternal loss of unnumbered souls, who, believing the lie, have worshipped an idol enclosed in a box upon the Papal altars; deifying the senseless paste in Christ's stead, and perishing in their sin. Literally and distinctly is a 'false Christ' held forth for public worship by the 'false prophets' of Rome to this day; and no one is justified in questioning the express fulfilment, to the letter, of all that our Lord has foreshown. Here, too, there is warrant enough in the Old Testament to satisfy the most incredulous. When the King of Israel was to be enticed to battle at Ramoth Gilead, where he fell, a 'lying spirit' possessed the whole company of his prophets, so that they all predicted his success in the name of the Lord. He 'who was a liar from the beginning' put into their mouths this unauthorized prediction; even as he tempted the old prophet of Bethel to deceive the man of God who came out of Judah; and in like manner the Jewish people were continually trangressing through the perfidious words of their ungodly teachers, saying, 'Peace, peace,' where there was no peace. There seems to be a prevailing belief among Christians, that the enmity of the last day will break forth in the form of open, outrageous infidel defiance of God and his Christ; and so it probably will to a great extent, but surely not exclusively so; Satan will not wholly give up his old craft of forging God's name and authority for deeds most desperately subversive of his laws, and insulting to his majesty. 'That old serpent' retains the designation, and, no doubt, the deep, subtle plausibility which it implies, to the very moment when an elect angel lays hold on him, and binds him, and shuts and seals him up, 'that he should *deceive* the nations no more till the thousand years should be fulfilled.'

"Such considerations would render us more watchful against forms of error, creeping with serpent-like guile into the Church itself, and stealing on the unguarded points of the citadel, where, as no open enemy is descried, no adequate defence is prepared.

"And the preaching of the cross is a cross to the preacher, if he do it aright; for he must be content to forego much of what is highly esteemed among men, and to be nothing that

Christ may be all. Line upon line, line upon line; precept upon precept, precept upon precept; the wearisome repetition of that one story, 'Jesus Christ came into the world to save sinners;' that one warning, 'He that believeth not the Son shall not see life, but the wrath of God abideth on him;' that one direction, 'Repent, and be converted, that your sins may be blotted out:' such a mode of dealing with a world dead in trespasses and sins, will never give the preacher undue pre-eminence among men, but it will glorify his Master, and save souls.

"Oh that ministers and congregations would bear in mind, equally bear in mind how great a stake the enemy has in drawing away their minds from the unadorned simplicity that is in the doctrines of the cross.

"But the doctrine of the crown is another which he now struggles with all his infernal might to suppress. A crucified Saviour, an atoning sacrifice, a mediating High Priest in heaven, he loathes to think on, or to suffer his bond slaves to hear of; but a reigning king, about to rescue the earth from all his usurpations, to plant his throne in righteousness in the midst of his people, to send forth his word from Zion, and his law from Jerusalem, this is the very knell of Satan's departure; and to stifle the sound he will foster humility itself, any grace by the perversion of which he may hope to seal the preacher's lips on that fearful topic. For eighteen centuries he has heard the petition resounding on all sides, 'Thy kingdom come:' and he cares not how often it is reiterated (as witness the Papacy, with its everlasting repetitions of Paternosters), so long as men do not inquire into the nature of that coming kingdom, or watch for its approach. An imperfect Gospel he can tolerate, and in our day that is an imperfect Gospel which omits the great truth of a speedy manifestation of the Lord from heaven. The sound of his conqueror's chariot wheels is a fearful sound to Satan; and knowing that nothing will so surely turn the attention of the Church upon himself as the heralding of Christ's approach, he will strike almost any bargain, of which a condition is the silencing of that ominous voice.

"In connection with this part of the subject, we may call to mind the parable of our Lord, where he describes the proceedings of the unclean spirit, who has left for a time his habitation, as distinguished from that effectual expulsion which God only can accomplish. We may be assured that

attempts at such re-entrance, under aggravated forms, into every person who may appear to have been delivered from the power of Satan, will be made as the time shortens, and the enemy's rage increases; and hence the cruel treachery that Christ's people must look for at the hands of their nearest connections and dearest companions. Many an Ahithophel will be found; many a Judas to revolt from his friend, and to betray his Master: and many an unsuspecting Christian will have to take up the prophetic complaint of his betrayer, 'It was thou, a man, mine equal, my guide, and mine acquaintance' (Psa. lv. 13, 14)."

THIRTEENTH WONDER.

(Probably beginning *Feb.* 11 to 18, 1925, or *Jan.* 17 to 24, 1927.)*

MIRACULOUS FLIGHT OF MILLIONS OF CHRISTIANS INTO THE WILDERNESS (PROBABLY OF SINAI), INTO A PLACE PREPARED OF GOD, WHERE THEY ARE SUPERNATURALLY FED DURING THE 1,260 DAYS OR $3\frac{1}{2}$ TIMES OF THE ANTICHRISTIAN PERSECUTION. THIS FLIGHT MAY BEGIN PARTIALLY PERHAPS SOON AFTER THE ASCENSION OF THE 144,000, BUT THE CHIEF FLIGHT WITH EAGLES' WINGS WILL PROBABLY BE BETWEEN 33 and 34 MONTHS AFTER THE COVENANT, AND THEN THE FLIGHT OF SOME LATER ONES MAY OCCUR PROGRESSIVELY DURING 7 MONTHS FOLLOWING.

"She brought forth a man child—and her child was caught up to God, and to his throne. And the woman fled into the Wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. . . . . And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out

* In the year-day fulfilment this flight of the Christian Church commenced from A.D. 388 to 395 on the Eagle wings of the bisected Roman Empire under the Emperor Theodosius the Great's protection, and therefore may commence from the 388th to the 395th day (*i.e.* from Feb. 11 to 18, 1925) of the final 1,929 days ending May 2, 1929, if the 7 years' Covenant is made on April 13, 1922, or else from the 388th to 395th day (*i.e.* Jan. 17 to 24, 1927) of the final 1931 days ending April 9, 1931, if the Covenant is on April 19, 1924. The flight will cease after August. See Prophetic Calendar in Preface on pages lxii. to 2.

of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ." Revelation xii. 5, 13—17, inclusive.

It is natural that many of the Christians who are left on the earth after the Ascension of the 144,000 Wise Virgins, should take measures to escape, as far as possible, from those regions, which they foresee to be the appointed scene of Anti-christian persecution; and it seems that a very large proportion of them will be led by divine guidance to flee to a wilderness, into a special place that will have been "prepared of God" for them, where probably they will find many streets of huts or tents, with a supply of water laid on, and various sanitary arrangements, and the vast encampment laid out in an orderly plan like that of the Israelites in the 2nd chapter of Numbers, whose experiences for 40 years in the desert of Sinai under Moses, will be lived over again during $3\frac{1}{2}$ years by these millions of Christians. There will be among them no doubt births and deaths and marriages. It is an interesting question how these millions will be kept in order and employed during the $3\frac{1}{2}$ years, for idleness would be unnatural and injurious.

The sun-clothed star-crowned Woman represents ALL true Christians in every part of this terrestrial globe, who are thus predicted to be conveyed supernaturally into a wilderness and miraculously fed there for $3\frac{1}{2}$ years. There will probably be at least between one and three million true Christians in the British Isles, and about the same number in the United States and Canada at this period, and also large numbers in Germany, Sweden, Norway, Australia, and other Protestant countries, as well as some in the rest of Christendom. So that there will be several millions true Christians at the lowest estimate or perhaps even double that number, to be carried miraculously, possibly by angels or glorified saints, into the wilderness.

It may be with them as with the Israelites in the wilderness, of whom it is said, "Ye have seen how *I bare you on eagle's wings*, and brought you unto myself" (Exodus xix. 4). "There was not one feeble person amidst their tribes," and "thy foot swelled not, nor did thy raiment wax old upon thee these forty

years" (Deut. viii. 4). We have in the cases of Elijah and Philip, undoubted Scriptural types of persons being carried, as if with wings, through the atmosphere a considerable distance from one part of this terraqueous globe to another.

The designated asylum of retreat is referred to as if it were only one special place, and not a number of different places in separate localities, and this further evidences the indispensably miraculous nature of the removal to it of those who might be living on the opposite side of the Atlantic, or at the distance of thousands of miles. The wilderness of Sinai, as Dr. Seiss holds, seems to be indicated by its being called "*her place*" by prescriptive usage—the wilderness of the church—Rev. xii. 14, Acts vii. 38.

The "Flying Eagle," in Rev. iv. 7, is a symbol of resurrected and translated saints who are thus apparently denoted by the "Great Eagle," with whose "two wings" the Woman—the Christian Church—is to "fly" into the wilderness. The Primitive Fathers and later Expositors understood the *Eagles* in Luke xvii. 37, "who are to be gathered to where Christ's body is" to be Christians translated at Christ's Advent. Probably they will afterwards, with swift wings and powerful grasp, bear up in their arms and convey to the wilderness of Sinai surviving Christians—numbering probably at least from seven million to fifteen million persons—ten times as many as the Israelites who escaped from Egypt into the same wilderness of Sinai. There may also be an earlier flight (perhaps without eagle wings) of some Christians soon after the translation of the Man-child because before the casting down of Satan mentioned in Rev. xii. 9, we read in verses 5, 6:

"She brought forth a Man-child who was to rule all nations with a rod of iron: and her child was caught up unto God and His throne. And the Woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore days."—Rev. xii. 5, 6.

Here the Greek verb denoting that "the woman *fled*" is *ephugen*, which signifies to *flee*, as from danger, and is translated in R. Young's Bible "*did flee*," but it never implies the flying of a bird which is a signification of the Greek verb *peteetai*, used in the description of the Woman's later flight on Eagle Wings in Rev. xii. 14. Hence an *earlier flying* (*ephugen*) of *some* Christians into the wilderness by natural modes of journeying

by land and sea, and *not supernaturally* on Eagle Wings, is perhaps implied to take place *before the later* flight (*peteetai*) of other Christians into the wilderness like flocks of migratory birds. But the flight of all of them into the wilderness must be completely accomplished before Antichrist's persecution for 1,260 days commences. Then after the 1,260 days they are translated alive to heaven in the Harvest Translation (Rev. xiv. 15).

These millions of fugitives cannot be fed in the wilderness for $3\frac{1}{2}$ years except by miraculous sustenance, such as manna or quails, or bread and flesh, like that brought by the ravens to Elijah in the desert during the $3\frac{1}{2}$ years' famine, after which he was translated to heaven, as these saints will be. But that they will sometimes suffer hunger and thirst from a limited supply of food and water, is evident from the description of them in the 7th chapter of Revelation, where they are seen to enter heaven out of "the great tribulation" of $3\frac{1}{2}$ years, and they shall "hunger no more, neither thirst any more, nor the heat of the tropical sun light on them"—showing they will have suffered. Thus St. John was surprised to see so many saints translated alive after the great tribulation, because it was not revealed to him until later on in Revelation xii. that they are to be hidden and preserved in a wilderness for $3\frac{1}{2}$ years.

In regard to the flood or water cast out of the serpent's mouth after the woman, there is nothing improbable in the idea that Satan, possessing such power over the raging elements of water and fire as we see in the case of the Satanic fire that destroyed Job's flocks of sheep, should be capable, in some manner, of raising a violent flood of waters which might sweep away the retreating Christians as they shall be fleeing toward the wilderness; but the miraculous opening of an abysmal chasm in the ground, by an earthquake or otherwise, shall absorb and swallow up the flood or waterspout. Or this flood of waters may signify a large body of enemies. "Waters" are expressly used as a symbol, in Rev. xvii. 15, for "peoples and multitudes;" and in Jerem. xlvi. and xlvii. Egypt's invading hosts of horses, and chariots and soldiers, are distinctly likened to floods of waters.

The following remarks upon this symbolic woman giving birth to the man-child, and then fleeing into the wilderness, were written some years ago in Mr. T. Evill's exposition:

"A woman, in the anticipation of the hour of nature's sorrow, first lays aside all her ornaments and ordinary gay attire, and

clothes herself in habiliments more appropriate to her approaching trial—apt emblem and remembrancer of her original transgression; and it often happens, moreover, that she hath need of previous care, and even artificial strength, to enable her to encounter it. And after she has passed through the crisis, the strength and vigour which she possessed before, gives place to temporary feebleness and exhaustion; and she requires the administration of sedulous attention, as well as 'nourishment,' eventually to overcome its effects. For a time, however, she is secluded, for her case needs all the tenderness and assiduity of those around her to restore her to former health and vigour. At first she lies helpless and weak as a child, and her feeble condition demands and receives the same care and attention that is bestowed upon the child to whom she has given birth; but if the child either die, or, from other circumstances, is taken from her side, such a violation of the ordinary course of nature claims the exercise of even a more assiduous care to sustain the life of its hapless mother, for she is thereby deprived of that consolation and joy which is her peculiar blessing, and which would have helped her to forget her anguish, because a man child was brought into the world. The care requisite for her restoration to health is just in proportion to the severity of her labour; and one of the most indispensable requisites is seclusion from the cares and occupations of the world.

"But hark! a footstep steals upon the ear and approaches the bed of the sufferer, soft and gentle as the fall of a rose leaf disturbed by the summer breeze. It is the step of the husband and the father: his heart upon his lips, and his words though broken, and the utterance breathless, are full of pathos, and drop like honey on her lips. Listen! for the words are sacred—they come from the depth of the human heart, surcharged with intensity of feeling. Such words are seldom heard during man's fitful and busy life—gentle, but deep—soft, yet strong as death—for they breathe love and hope, and love is stronger than death. Entrancing moments of delight and joy still left to man, and which pass as a dream over his spirit, and like the blush of first love, whisper peace and exhibit visions of another and a better world, though its foretaste now does not linger long in the breast of fallen humanity. Alas! love is but a heavenly fugitive on this earth, and seldom finds an abiding resting place in the human breast; and, like the timid dove, shuns the haunts of man, and wings her flight away in search of peace, far, far from his abode! How many a husband's tender love has revived the flickering spark of life, and lured back the spirit to earth which was trembling on the brink of an eternal world! But such is the symbol. Let us now turn to the reality itself.

"It requires but a cursory view of the prophecy contained in this twelfth chapter of the Revelation to perceive that these prominent features, which we have pourtrayed in this symbol of nature,

are selected to represent the history of the Church Militant *at the time she brings forth the man child;* or, to relinquish the figure, describes her condition, *just before* and *immediately after* the translation of the living watchful saints, when they shall be *snatched away* from the bosom of the Church, and translated in 'the twinkling of an eye' into the spiritual and immortal world. Ah! hapless mother, her child is caught away from her embrace, and her Husband hath withdrawn Himself.

"But thy Maker is thy Husband; and, though He will avenge Himself of thy iniquities, yet will He have compassion upon thee in this the hour of thy trial; for it is written, that 'the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days' (Rev. xii. 6).

"It is scarcely possible to conceive that a more significant symbol to describe the condition of the Church Militant, after the birth of the man child, that is, the translation of the first-fruit saints, could have been selected than that of a feeble, helpless woman after childbirth, bereft of all those natural resources of comfort and consolation which the presence of her husband and child naturally afford. Weak and in anguish both of mind and body, and yet no comforter nigh! Can humanity become more utterly desolate? But the symbol is joy itself to the dread reality. O Church! where are now thy many lovers? Thy beauty has faded, and the bravery of thy tinkling ornaments has passed away, for thy glory has departed, and thou thyself shalt become desolate, and shall sit upon the ground.

"This symbol describes the utter desolation of those who are left behind after the translation of the saints; and that the whole fabric of the visible Church as at present constituted, will be dissolved and crumbled into dust in the agony of that hour; and the life which will then exist within her bosom will be brought to the lowest point short of utter extinction. And assuredly her complete dissolution *would* take place, if God had not still thoughts of mercy and grace towards her, intimated in the prophecy by extending towards her his own helping hand, and still preserving her life, symbolized by the woman's flying into the wilderness on the two wings of a great eagle, where she hath a place prepared of God for her, that she may be nourished with care and her strength gradually restored.; for God hath still work for her to do.

"But great will be the shock which the Christians on earth will receive by the translation of a certain number of her members from mortality into immortality, whilst they themselves are left behind, in the 'outer darkness' of that great day of God Almighty.

"If there be any moment when a husband's heart is drawn out in love towards his wife more than any other, and when he has no remembrance of her faults, it is that hour immediately after she has passed through the crisis of parturition, and when she is there-

by reduced to much weakness. Divested of every adventitious claim to his regard, and unadorned with any outward embellishments, yet still his love revives, and he remembers only the days of their youth, when first their mutual pledge of love was exchanged. And thus will it be in that day between God and his frail spouse, the Church. The sighs which escape from her overburdened heart —the tears that follow each other in such quick succession down her cheeks—and her groans, the utterance of deep remorse, are tokens now too plain to be mistaken, and indicate a broken and contrite spirit, which in the sight of God are of great price, far more acceptable to him than when decked out in all her habiliments of pride and glory!

"But God will still have purposes of love and mercy towards even the unfaithful and unloving Church left behind, who, though she will have sufficient spiritual strength to give birth unto the child, does not possess energy to sustain her own flight into the wilderness without the aid of the 'two wings of a great eagle,' which are given her to enable her to reach the resting-place provided for her. Before, however, the Church flees into her retirement and seclusion from the world, the war occurs in heaven between Michael and his angels, and the dragon and his angels, which is also depicted in the same chapter of Revelation."

AFTER REMAINING in the wilderness during the three and a half years' persecution, all of these fugitive Christians who survive will like Elijah be translated and caught up alive to heaven in the Second Ascension without dying.

FOURTEENTH WONDER.

(Probably Dec. 9, 1924, to Sept. 5, 1925; or from Nov. 14, 1926, to Aug. 13, 1927; *i.e.* from the 32nd to end of 40th month after Covenant.)

THE SECOND SEAL PERIOD OF A RIDER WITH A GREAT SWORD GOING FORTH UPON THE RED HORSE OF UNIVERSAL RED-REPUBLICAN WARFARE TO TAKE PEACE FROM THE EARTH, SO THAT MEN SHALL KILL ONE ANOTHER—DURING 9 MONTHS (32ND TO END OF 40TH MONTH AFTER THE COVENANT) THE SAME TIME PROBABLY AS THE FIRST EXPEDITION OF EZEKIEL'S GOG AGAINST JUDEA (Revelation vii. 4, Ezekiel xxxviii.).

"And when he had opened the Second Seal, I heard the second living creature say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword."—Rev. vi. 3, 4.

For a period of about nine months, the Laodicean Church of

the foolish virgins will enjoy considerable toleration and opportunities of scattering broadcast throughout the earth the seed of gospel truth, after the wise virgins have been taken to heaven. There may, indeed, be some local, although not universal, persecutions directed against them; and the general tranquility of the nations may be broken by a few commotions in different places; but the prevailing character of these nine months of the first seal will be that of comparative calmness and of unparalleled wide preaching of the gospel of the kingdom. To this, however, there succeeds a period of world-wide murderous warfare, during which the red horse goes forth, ridden by the Spirit of Discord, to whom a great sword of slaughter is given, and peace is taken from the earth, so that men kill one another. The wars will be both ecclesiastical and political in their nature and origin: the change in the colour of the horse from whiteness to red discolouration, indicates the Catholic Christian Church of those days to have become deeply infected with sanguinary discord, and its dissensions to be closely associated with the origination of those wars.*

There will, in fact, be a more vivid repetition of scenes analogous to those which constituted the typical year-day ful-

* If Napoleon's seven years' Covenant shall be from Passover Day, Thursday, April 13, 1922, to Passover Day, Thursday, April 25, 1929, then his 1,260 days of reign as Emperor of the Ten Kingdoms will be from Saturday, Sept. 5, 1925, to Saturday, Feb. 16, 1929, from whence the additional 75 days (the excess of the 1,335 days over and above the 1,260 in Daniel xii. 7, 12) will end on Thursday, May 2, 1929, as the LAST DAY of this Age. In such case the First Seal for 9 months will be from Feb. to December, 1924; the Second Seal will be for 9 months from Dec. 1924 to Sept. 1925; the Third Seal for 17 months from Sept. 1925 to Jan. 1927; the Fourth Seal for the next 16 months from Jan. 1927 to May 1928; the Fifth Seal for the next 7 months from May to December 1928; the Sixth Seal for 4 months from December 13, 1928, to April 27, 1929; and the Seventh Seal (as well as the 7th Trumpet and 7th Vial), the final five days, from April 27 to May 2, 1929. These Seals are explained in the 10th, 14th, 24th, 27th, 29th, 30th, and 38th Wonders. But if the Covenant shall be from April 19, 1924, to Passover Week, April 2 to 9, 1931, then Napoleon's 1,260 days will be from August 13, 1927, to Saturday, January 24, 1931, and thence the additional 75 days reach to April 9, 1931, as the LAST DAY of this Age. If so, the First Seal for 9 months will be from Feb. 2 to Nov. 1926: the Second Seal for 9 months from Nov. 1926 to August 1927; the Third Seal for 17 months from August 1927 to Dec. 1928; the Fourth Seal for 16 months from Dec. 1928 to April 1930; the Fifth Seal for 7 months from April to Nov. 1930; the Sixth Seal for 4½ months from Nov. 1930 to April 4, 1931; the Seventh Seal for 5 days from April 4 to 9, 1931. See diagrams on pages of Preface lxii. to page 2, and footnote on pages 163—4.

filment of the second seal during the fourth and fifth centuries when there were (so-called) religious wars for two hundred and fifty years, such as are recorded in the following words of Gibbon :—

"The simple narrative of the intestine divisions, which distracted the peace, and dishonoured the triumph, of the church, will confirm the remark of a pagan historian, and justify the complaint of a venerable bishop. The experience of Ammianus had convinced him that the enmity of the Christians towards each other surpassed the fury of savage beasts against man; and Gregory Nazianzen most pathetically laments that the kingdom of heaven was converted into the image of chaos, of a nocturnal tempest, and of hell itself." And, again, in another place. "After the extinction of paganism, the Christians in peace and piety might have enjoyed their solitary triumph. But the principle of discord was alive in their bosom, and they were more solicitous to explore the nature, than to practise the laws, of their founder."

So also Mosheim, in his history of the schisms and heresies of the fourth century, says that the contending sects in Africa "filled the province with slaughter, rapine, and conflagration, committing the most atrocious crimes." And again, in speaking of the Arian controversy, "The broils, the commotions, the plots, the injuries, had neither measure nor bounds. On both sides councils were assembled to oppose councils; and the history of Christianity under Constantius, presents the picture of a most stormy period, and of a war among brethren, which was carried on without religion, or justice or humanity." And again, in speaking of the Nestorian and Eutychian controversies of the fifth century, they were accompanied, he says, by "most deplorable discords, and civil wars almost exceeding credibility."—Mosh. Eccl. Hist. vol. i. pp. 375, 395, 482.

Of course the Church and Christians spoken of by the above-quoted historians were merely nominally so called, and were not in reality Christians; and so will it be in the future scenes of the Second Seal, that the Church of Rome will proclaim and wage a Holy War against Protestant Heretics during the 32nd, 33rd, 34th, and 35th months after the Covenant. Thus the Scarlet Woman will become seated on the Scarlet Wildbeast, involving a Roman Catholic conquest of England, presumably by its invasion by the armies of France, Spain, &c.

Civil as well as foreign wars will combine to take peace from the earth. The state of things will be similar to that in Asa's time, when "there was no peace to him that went out, nor to him that came in; but great vexations were upon all the inhabitants of the countries; and nation was destroyed of nation, and city of city, for God did vex them with all adversity."—2 Chron. xv. 5, 6; or in Josephus's time, about A.D. 70, when—"The disorders in all Syria were terrible, and every city was divided into two armies encamped one against another, and the preservation of the one party was the destruction of the other: so the day-time was spent in the shedding of blood, and the night in fear. There were besides disorders and civil wars in every city: and all those that were quiet from attacks by the Roman armies turned their hands one against another. There was also a bitter contest between those that were fond of war, and those that were desirous of peace. The people of every place betook themselves to rapine: after which they got together in bodies, in order to rob the people of the country, insomuch that for barbarity and iniquity, those of the same nation did no way differ from the Romans; nay, it seemed a much lighter thing to be ruined by the Romans than by themselves."—Wars, book iv., ch. iii. 2, 6; and ii., xviii. 2.

This second-seal-period of universal sanguinary strife is simultaneous with the casting down of Satan and the first expedition of Ezekiel's prophetic Prince Gog (Napoleon): and it will continue for about nine months, until nearly the midst of the seven years of Napoleon's Jewish Covenant when his 3½ years' reign, as Cæsar, begins, and then the Third Seal will be opened.

The great RED dragon—a murderer from the beginning (John ix. 44) having been cast down to the earth and inflamed with great wrath, knowing that he hath but a short time, raises up this RED horse of Red-republican war to go forth on its career of world-wide carnage, and the result is that the ten-horned wild beast, representing the ten kingdoms—Britain, France, Spain, Italy, Austria, Greece, Egypt, Syria, Turkey, and Balkan States—becomes (about March, 1925 or 1927) RED, or scarlet-coloured, and full of blasphemous titles with the Scarlet Woman (*i.e.*, the Church of Rome then allied with red republicanism) seated on it as its Ecclesiastical Mistress, and drunk with the blood of saints shed at that period; in other words, the ten kingdoms will then become Infidel Red-republics, as this prefiguration in Rev. xvii. 3 to 6, has been justly explained by Hyslop, Jenour, and others to denote.

In reviewing these approaching events, we may profitably consider the following remarks of a devoted minister, as to the peril of those, who have not yet prepared to meet their God by repentance and faith in the Lord Jesus.

"There is a sore slaughter waiting on unconverted souls. All Christless persons will perish, young and old. God will not spare, neither will his eye pity. Think of this, old grey-headed persons, that have lived in sin, and never come to Christ; if you die thus, you will certainly perish in the sore slaughter. Think of this, middle-aged persons, hard-working merchants and labourers, who make money, but do not sell all for Jesus, the pearl of great price. Think of this, ye Marthas, who are careful and troubled about many things, but who forget the one thing that is needful, you also will fall in the sore slaughter. Think of this, young persons, who live without prayer, yet in mirth and jollity; you that meet to jest and be happy on Sabbath evenings, you that walk in the sight of your own eyes, you too will fall in that sore slaughter. Think of this, little children, you that are the pride of your mother's heart, but who have gone astray from the womb, speaking lies. Little children, who are fond of your plays, but are not fond of coming to Jesus Christ, who is the Saviour of little children, the sword will come on you also. Oh! it is a sore slaughter, that will not spare the young, nor the lovely, nor the kind; the gentle mother, and affectionate child; the widow and her only son. Should you then make mirth? Unconverted families, when you meet in the evening to jest and sport with one another, ask this one question, should we make mirth? Is your mirth reasonable? Is it worthy of rational beings? Unconverted companions, who meet so often for mirth and amusement, should you make mirth together when you are in such a case? Ah! how dismal will the contrast be when God says, 'Bind them in bundles to burn them!'

"Look into your heart, and see how it has turned against all the commandments; you feel the Sunday to be a weariness —instead of calling it a delight and honourable. If ever you tried to keep the commandments of God; if ever you tried to keep your eyes from unlawful desires, your tongue from words of anger, or gossiping, or bitterness, your heart from malice, and envy, and covetousness; if ever you have tried this, and I fancy most unconverted men have tried it; if ever you have

tried this, did you not find it impossible? It was like raising the dead. Did you not find a struggle against yourself? O how plain that you are dead—not born again. Marvel not that we say unto you, ye must be born again. You must be joined to Christ, for Christ is the life. Suppose it were possible for a dead limb to be joined into a living body, so completely that all the veins should receive the purple tide of living blood; suppose bone to join on to bone, and sinew to sinew, and nerve to nerve, do you not see that that limb, however dead before, would become a living limb? Before, it was cold, and stiff, and motionless, and full of corruption; now, it is warm and pliable, and full of life and motion. It is a living limb, because joined on to that which has life. Or, suppose it possible for a withered branch to be grafted into a living vine, so completely that all the channels should receive the flow of the generous sap, do you not see that that branch, however dead before, becomes a living branch? Before, it was dry, and fruitless, and withered; now, it is full of sap, of life, and vigour. It is a living branch, for it is joined to the vine, which is its life. Well, then, just in the same way, Christ is the life of every soul that cleaves to Him. He that is joined to the Lord is one spirit. Is your soul like a dead limb—cold, stiff, motionless, and full of corruption? Cleave to Christ; be joined to him by faith, and you shall be one spirit; you shall be made warm, and vigorous, and full of activity, in God's service.

"Is your soul like a withered branch, dry, fruitless, and withered, wanting both leaves and fruit? Cleave to Christ; be joined to him, and you shall be one spirit. You will find it true that Christ is the life; your life will be hid with Christ in God. You will say, I live; 'yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.'

"Remember, then, my unbelieving friends, the only way for you to become holy is to become united to Christ. And remember too, my believing friends, that if ever you are relaxing in holiness the reason is, you are relaxing your hold on Christ. 'Abide in me, and I in you,' he says, 'so shall ye bear much fruit:' severed from me, ye can do nothing.

"If you have come to Jesus, God loves you freely. If you believe on him that justifieth the ungodly, your faith is

counted for righteousness. As long as you came to God in your own righteousness you were vile, loathsome, condemned; mountains of iniquity covered your soul; but blessed, blessed, blessed be the Holy Spirit who has led you to Jesus. You have come to God's righteous servant, who by his knowledge justifies many, because he bears their iniquities. Your sins are covered, God sees no iniquity in you; God loves you freely, his anger is turned away from you. What have you to do then any more with idols? Is not the love of God enough for thee? The loving and much-loved wife is satisfied with the love of her husband; his smile is her joy, she cares little for any other. So, if you have come to Christ, thy Maker is thine husband; his free love to you is all you need, and all you can care for; there is no cloud between you and God; there is no veil between you and the Father; you have access to him who is the fountain of happiness, of peace, of holiness; what have you to do any more with idols? Oh! if your heart swims in the rays of God's love, like a little mote swimming in the sunbeam, you will have no room in your heart for idols.

"Oh, my friends, have you felt the love of God? Do you feel the sweet, full beams of his grace shining down upon your soul? Have you received the dew of his Spirit? How can you, then, any more love a creature that is void of the grace of God? What have you to do any more with idols? Dear young persons, abhor the idea of marriage with the unconverted. Be not unequally yoked together with unbelievers. Marry only in the Lord. Remember, if it be otherwise, it is a forbidden marriage. There may be none on earth so kind or faithful as to forbid the banns. Earthly friends may be kind and smiling; the marriage circle may be gay and lovely: but God forbids the banns. But may there not be a lawful attachment? I believe there may; but take heed it be not an idol. They are happiest who are living only for eternity, who have no object in this world to divert their hearts from Christ. 'The time is short; it remaineth that they who have wives be as though they had none.' 'What have I to do any more with idols?

"Earthly pleasure is a smiling, dazzling idol, that has ten thousand worshippers, lovers of pleasure more than lovers of God. What have you to do any more with this idol? Some times it is a gross idol. The theatre is one of its temples,

there it sits enthroned. The tavern is another, where its reeling, staggering, votaries sing its praise. What have you to do with these? Have you the love of God in your soul, the Spirit of God in you? How dare you cross the threshold of a theatre or a tavern any more? What! the Spirit of God amid the wanton songs of a theatre, or the boisterous merriment of a tavern! Shame on such practical blasphemy! No; leave them, dear friends, to be cages of devils and of every unclean and hateful bird. You must never cross their threshold any more. What shall I say of games, cards, dice, dancing? I will only say this, that if you love them you have never tasted the joys of the new creature. If you feel the love of God and the Spirit, you will not lightly sin these joys away amid the vain anxieties of cards, or the rattling of senseless dice. What shall I say of simpering tea-parties, the pleasures of religious gossipping, and useless calls, without meaning, sincerity, or end? I will only say, they are the happiest of God's children who have neither time nor heart for these things. I believe there cannot be much of the Spirit where there is much of these. What shall I say of dress? A young believer, full of faith and joy, was offered a present of flowers for her hair. She would not take them. She was pressed to accept them; still she refused. Why will you not? 'Oh,' she said, 'how can I wear roses on my brow, when Christ wore thorns on his?' The joy of being in Christ is so sweet, that it makes all other joys insipid, dull, lifeless. In his right hand are riches and honours; in his left are length of days. His ways are ways of pleasantness, and all his paths are peace.

"Come to Christ the smitten Rock, because his blood has been poured out for sin. (1.) The rock was smitten before it gave out the stream. So is it with Christ. He was smitten of God and afflicted. He bore the wrath of God; and therefore his blood gushed forth, and cleanses from all sin. Oh! you that fear to be smitten of God, wash in this blood; it flowed from a smitten rock. (2.) The water gushed forth abundantly when Moses smote the rock. It was no scanty or insufficient stream; it was enough for all the thousands of Israel, and for their cattle; and so is it with the blood of the Saviour. It is no scanty stream. There are no sins it cannot wash out; there is no sinner beyond its reach; there is enough here for all the thousands of Israel. (3.) It was a constant

supply: 'They drank of the spiritual rock which followed them, and that rock was Christ.' We are not expressly told in the Old Testament that the waters of the smitten rock did actually follow the camp of Israel, but some learned divines are of opinion that it was so—that the water continued to flow wherever they went; so that it might be said the smitten rock followed them. So is it with Christ. He is a rock that follows us. He is like rivers of water in a dry place. You may wash, and wash again.

"All are invited to come to Christ and drink: 'If any man thirst, let him come unto me, and drink.' John vii. 37. Men in their natural condition are quite careless about their souls and about Jesus Christ. They thirst after pleasure, they thirst after money, and they thirst after the world; but they do not thirst after Christ or heavenly things. Yet Christ wishes us to cry aloud in the hearing of such: 'If any man thirst, let him come unto me, and drink.' Let me speak to such. You have no anxiety of soul, no desires after Jesus Christ, no wish to receive his Holy Spirit. You are not thirsty for anything beyond the waters of this world; you are quite happy where you are, and as you are; yet the day may come when you shall be a weary, thirsty soul. Oh that it may come soon! Now Jesus says: 'If ever you feel thirsty, remember, come unto me, and drink.' 'How long, ye simple ones, will ye love simplicity? and ye scorners delight in scorning, and fools hate knowledge? Turn ye at my reproof: behold, I will pour out my Spirit unto you; I will make known my words unto you.'

"Anxious, thirsty souls, are especially invited to come unto Jesus: 'If any man thirst, let him come unto me, and drink.' Souls awakened by God are thirsty in two ways. (1.) They thirst after the forgiveness of sins; they have been awakened to know their lost condition; the weight of God's anger has been revealed to them. They go about seeking a resting-place, and finding none. At last they sit down, weary and thirsty. They feel that all they do, signifies nothing—that they cannot bring themselves nearer to peace. They feel as if already in that place where they shall ask in vain for a drop of water to cool the tongue. Do any of you know what this condition is? Then you are here spoken to by Christ. (2.) They thirst after deliverance from sin. Awakened persons generally put away all outward sin. When a drunkard or

swearer is awakened, he puts away his outward sin; but he is far from being able to change his heart. On the contrary, most wicked and hateful thoughts sometimes rise into the soul. The heart is filled with such vile desires that the soul is almost driven to distraction. He goes about seeking a new heart, but finding none. He sits down, at last, weary and thirsty. Do any of you feel this? It is to you Christ speaks: 'If any man thirst, let him come unto me, and drink.'

"How few Christians are like a tree planted by the rivers of water! What would you have thought of the Jews, if, when Moses smote the rock, they had refused to drink? or what would you have thought if they had only put the water to their lips? Yet such is the way with most Christians. It pleased the Father that in Christ should all fullness dwell. The Spirit was given to him without measure. The command is given to us to draw out of his fullness; yet who obeys? Not one in a thousand. A Christian in our day is like a man who has got a great reservoir brimful of water. He is at liberty to drink as much as he pleases, for he never can drink it dry; but instead of drinking the full stream that flows from it, he stops it up, and is content to drink the few drops that trickle through. Oh that ye would draw out of his fullness, ye that have come to Christ! Do not be misers of grace. There is far more than you will use in eternity. The same waters are now in Christ that refreshed Paul—that gave Peter his boldness—that gave John his affectionate tenderness. Why is your soul less richly supplied than theirs? Because you will not drink: 'If any man thirst, let him come unto me and drink.'—'Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.'" (John xv. 4, 7.)

"O Jesus! make thyself to me
A living, bright reality:
More present to faith's vision keen
Than any outward object seen:
More dear, more intimately nigh,
Than e'en the sweetest earthly tie"

FIFTEENTH WONDER.

(Probably from Dec. 9, 1924, to May 2, 1929, or from Nov. 14, 1926, to April 9, 1931, *i.e.*, during the final four years and five months of the Covenant seven years.)

FIERY ORDEAL OF GREAT BRITAIN AND ANGLO-SAXON AMERICA, AND PERSECUTION OF CHRISTIANS THROUGHOUT CHRISTENDOM DURING THE FINAL FOUR YEARS AND FIVE MONTHS OF THE SEVEN YEARS OF NAPOLEON'S COVENANT—AN ORDEAL COMMENCING WITH THE SECOND SEAL, OR WORLD-WIDE REVOLUTIONARY WAR TAKING PLACE FROM THE EARTH FOR EIGHT OR NINE MONTHS AND BRINGING IT UNDER THE TYRANNY OR RED-REPUBLICANISM ALLIED WITH ROMANISM, AND THEN FOR THREE AND A HALF YEARS THE UNIVERSAL SLAYING OF PROTESTANT WITNESSES, AFTER WHICH THE NATIONS WILL ENJOY 1,000 YEARS OF MILLENNIAL PEACE AND PROSPERITY.

"At that time there shall be a time of trouble such as never was since there was a nation, unto that same time."—Dan. xii.

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."—Matt. xxiv. 21.

"The wild beast out of the bottomless pit shall make war against them (the Witnesses), and shall overcome them and kill them; and their dead bodies shall lie in the streets of the great city for three days and a half" (*i.e.*, for three years and a half in the year-day fulfilment of Revelation.—xi. 7, 8, 9).

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth: they shall not be lamented, neither gathered nor buried."—Jer. xxv. 32.

"These (the ten kings) have one mind, and shall give their power and strength unto the wild beast. For God hath put into their hearts to fulfil his will, and to agree, and give their kingdom unto the wild beast, until the words of God shall be fulfilled."—Rev. xvii. 13.

"And it was given unto him (Napoleon, the revived seventh head of the wild beast or Roman Empire) to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations."—Rev. xiii. 7.

THE GREAT TRIBULATION principally takes place during

the second 3½ years of the 7 years of the Covenant between Napoleon and the Jews; but as it is preceded by a preliminary season of 8 or 9 months of universal warfare in order to bring the kingdoms under the Last Cæsar's power for 3½ years, therefore the fiery ordeal of Great Britain and Anglo-Saxon America will occupy chiefly the final 4 years and 4 months.

This great tribulation, or time of trouble, is to be of such universal prevalence, that "except it were shortened, no flesh should be saved;" and of such severity, "as never was since there was a nation, even unto that same time;" so that these circumstances alone would indicate the approaching ordeal of England, in common with the other nations of Christendom, to be of the most afflictive character. And besides this, it necessarily will suffer grievously from the earthquakes, famines, pestilences, and wars that will be of such general occurrence at that epoch.

But the worst element of the tribulation will be RELIGIOUS PERSECUTION, for we are told that the wild beast, denoting the Roman Empire controlled by the great Antichrist, is to MAKE WAR WITH THE SAINTS, AND TO OVERCOME THEM, for forty-two months, or three and a half years![1] All standard literal interpreters of the prophecies agree that this three and a half years' persecution of Christians is yet to come, and is to prevail throughout all the Roman Empire, which in its fullest extent included England. And various year-day interpreters also consider that the slaughter of Christian witnesses for three and a half years is foreshown in the eleventh of Revelation to take place ere long. The case may be stated in a syllogistic form thus:—

An exterminating persecution of true Christians is to take place throughout all Cæsar's Roman Empire, during the final three and a half years.

But Britain is undoubtedly part of Cæsar's entire Roman Empire.

Therefore an exterminating persecution is to take place throughout Britain during the final three and a half years.

THIS CONCLUSION may appear startling to superficial thinkers, who have no adequate idea of the united strength of the continental powers, as compared with that of England

[1] Rev. xiii. 5, 7; xii. 6, 14; xi. 2. 3; Dan. vii. 25; xii. 7.

alone. But it is clear from prophecy that Britain, although anxious to stand aloof from entangling alliances with Continental powers, will be compelled by the force of circumstances to ally herself with some of them, and will thus be gradually drawn into the predicted confederacy of the ten Roman nations.

Britain seems indicated to be exempt from religious persecution or tyranny until about two and a half years after the covenant, when Christ's waiting people will have been translated to heaven and the ensuing great religious revival and preaching of the gospel shall be accomplished (as detailed under Tenth Wonder): and then ensues a calamitous period of several months of the Ten-kingdomed Confederacy becoming infidel and red-republican and carrying aloft the then Communistic Church of Rome, drunk with the blood of saints and seated triumphantly as ecclesiastical mistress over the nations. (Rev. xvii.) Then come the 3½ years of Napoleon's reign as the world's Monarch and god. There will be considerable persecution and slaughter of Christians during that season of the Scarlet Woman's supremacy previous to the Antichristian persecution by the Napoleonic Cæsar himself during his final reign of 3½ years.[1]

Democracy is arising, like a lion from its lair, and in rekindled Radical demagogue agitations will soon make its roar heard in various parts of the British Empire. Its present appearance may be no bigger than a cloud the size of a man's hand, but the political horizon will in due time be overspread with a dark tempest, in which the time-honoured aristocratic institutions of England will be subverted by the triumph of the mobocracy. A great revolution, as violent and over-mastering as that in France in 1793, and crushing invasion will overwhelm Britain several months before Napoleon's reign as Roman Emperor over the Ten Kingdoms for 3½ years commences (as it may do near the end of August in 1925 or 1927).. Any revolution or invasion previously will only be a temporary catastrophe and not so totally destructive of its liberties.

[1] The expositor Witherby, who wrote in 1800, distinctly foresaw this, for he said, "The ascent of the Wild-beast out of the bottomless pit is spoken of in Revelation xvii. 8, as an event to come, even at the time when Babylon the Great, the Church of Rome, shall be drunk with the blood of the saints. There must have been much slaughter of the saints even then, but the bottomless-pit-like fury of the wild-beast was even then to come. It is in this paroxysm of bottomless-pit-like fury he is subdued and comes to his awful end."

Britain was for 400 years an integral part of Cæsar's Roman empire, and will unquestionably be one of the ten kingdoms into which the whole extent of that Roman Empire is to be divided during the final ten years, as signified by the ten horns of Daniel's wild beast and the ten toes of Nebuchadnezzar's prophetic image (Dan. vii. 24, ii. 31-45). All the ten toes are composed of intermingled *clay* and *iron*—denoting the mixture of *democracy* and *monarchy* that is to characterize the government of each of them—Britain, France, Spain with Portugal, Italy, Sub-Danubian Austria, and Greece, Egypt, Syria, Central Turkey and Bulgaria. This ultimate lodgment of the sovereign power in the hands of the people in the form of *universal suffrage*, just before the final three and a half years, is also denoted by the entire body of the wild beast being eventually scarlet-coloured. Prophecy informs us that these ten kingdoms are then at last to "give their power and strength" to Napoleon, the seventh-eighth head of the wild beast, or Roman Empire, with which he, as its controlling head, will be practically identical. (Rev. xvii.)

In addition to the rising prevalence of DEMOCRACY, *another noticeable sign is the developing power of* FENIANISM, *originated for the professed object of effecting the separation of Ireland from England, which is the very event that prophecy foreshows to be impending; for as England is* INSIDE *but Ireland is* OUTSIDE *the Roman Empire, therefore the governmental union between them must be dissolved, before the final precise tenfold division or decemregal partition of the Roman-Imperial world. The British army itself, upon which every dependence is placed for the frustration of any Fenian rebellion, consists of Irish or Romanists to the alarming extent of* ONE-THIRD *of its entire force, while no less than half of the artillerymen are said to be of that class.*[1] *It does not even require the light of*

[1] The words in italics constituting nearly the whole of this paragraph were printed in this book in 1866. There are about 40,000 regular soldiers in Great Britain and Ireland, the same number in British colonies, and also in India, making altogether about 120,000; and also the separate Indian establishment of 70,000 soldiers—altogether about 190,000 regular soldiers; and 100,000 militia, and 100,000 volunteers. France has since the adoption of universal conscription in 1870 millions of men trained as soldiers; and so have Germany, Russia and Austria, each. The French and Russian ironclad fleets are said to be unitedly equal almost to that of Britain.

prophecy to foresee what a disastrous, Sepoy-like mutiny might result from such a state of things. The indefatigable activity of the Fenian agitation in America forebodes inevitable calamities of the most grievous severity to Canada, which, from its extended frontier, is pronounced by the highest military authorities to be unavoidably exposed to devastating invasions from any hostile forces in the United States. The Fenians will bide their time, and act on the Celtic maxim that "England's difficulty is Ireland's opportunity."

Another deplorable source of danger to England is the immense extent of its commerce, exposing it to the most ruinous financial embarrassments, in event of its commercial trade with other nations being interrupted by a foreign war; and in such a case, British merchant vessels would everywhere fall a prey to swift privateers. Multitudes of operatives, including in most manufacturing towns numerous Irish Fenians, being thus thrown out of employment by the sudden stoppage of the import and export trade, would cause scenes of general anarchy and revolutionary desolation, and the whole land would be overspread with violence and lawlessness, bringing in their train famine and pestilence. Britain depends for ONE-THIRD of its suppy of bread upon its annual importation of nearly six million quarters of wheat from Russia, Prussia, and America, and is therefore at the mercy of those nations, which might at any time endeavour to starve it into submission by withholding such indispensable supplies. In the words of the historian Alison, "So large a portion of its food has come to be derived from foreign nations, that the mere threat of closing their harbours may render it a matter of necessity for Great Britain, at some future period, to submit to any terms which they may choose to exact." And, indeed, the day seems not far distant when the merchant vessels conveying these supplies by sea may be destroyed by piratical privateers, for which England has suicidally furnished the precedent in permitting the ravages of the Alabama privateer during the American Civil War of 1861—4.

Multiplied crushing calamities upon England are prophetically foreshown to culminate shortly before the final three-and-a-half years (which will be the latter half of the Covenant Seven Years) in the triumph of Romanism, of

infidelity, and of democracy electing a monarch of its own choice, who is to be one of the ten subordinate kings confederated in a congress under Napoleon, as their imperial head; and "power is to be given to Napoleon over all nations," as narrated in the thirteenth and seventeenth chapters of Revelation, and he "shall make war with the saints, and overcome them, for forty-two months." The Roman Pontiff will make use of the universal dominion of his eldest son to carry on a crusade against true Protestants, and to attempt the extirpation of so-called heretics, until at last the blood of the martyrs crying from the ground for vengeance shall bring down the consuming fire of retribution to destroy them that destroy the earth.

The prediction in the thirty-eighth chapter of Ezekiel, describing the ineffectual remonstrance of the merchants of Tarshish against the latter-day invasion of Judea by Napoleon's hosts, seems not obscurely to indicate that a disastrous eclipse will then have overshadowed the sun of England's commercial greatness, and that the prophetic denunciations against England Tarshish, the symbolic term for England, will then be undergoing their accomplishment.[1]

THE FOLLOWING TESTIMONIES as to the certain approach of a season of unexampled tribulation throughout Great

[1] Rev. xiii. 3, 5, 7; Dan. vii. 25; Ezek. xxxviii. If England is the prophetic Tarshish, her overthrow is thereby additionally foretold. "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low, and upon all the ships of Tarshish." (Isa. ii. 12—16.) "Howl, ye ships of Tarshish, for your strength is laid waste. Pass over to Tarshish. Howl, ye inhabitants of the isle." (Isa. xxxiii. 1—14.) In this case, the ultimate ruin of her navy is apparently to be caused chiefly by furious gales and storms. "Thou breakest the ships of Tarshish with an east wind." (Psa xlviii. 7.) The coming national judgments will be justly retributive for the heartless selfishness and neglect of the poor by the majority of the upper classes. It seems from Isa. xviii. 12, that the prophetic Tarshish or modern maritime nation is probably to help to carry back some Jews to Palestine at their partial restoration by the Napoleonic "Prince that shall come" (Daniel ix. 26-7), at the commencement of the seven years of his Jewish covenant-week; and also again at their complete millennial restoration by Christ (Isa. lx. 9), at the close of that seven years, when England and other nations will be delivered from Napoleon's three and a half years' Imperial reign.

Britain and Christendom, are hereunder quoted from TEN EXPOSITORS among many others, who have written largely upon the Scripture Prophecies; the Revs. Dr. Gill and Thomas Scott, the celebrated Commentators; the Revs. Dr. Alexander Macleod, E. Nangle, Dr. Berg, Hollis Read, D. N. Lord, Dr. Hales, W. Cuninghame, Major Trevilian.

These are expositors of the year-day system of interpretation, and the first seven of them understand the 1260 days of the sackcloth testimony of the Witnesses followed by their slaughter during 3½ days in Revelation xi. 3, to signify 1260 years of the oppression of true Christian witnesses by the Papacy's despotic power, to be followed by the three days and a half, that is *three years and a half of the slaughter of Christian witnesses, or believers generally* whom they understand figuratively to be denoted by the two Witnesses. (Rev. xi. 9.)

Various dates have been suggested as the beginning of the Pope's universal supremacy, such as Justinian's edict in 533 and Phocas' in 606. But the full power of the Papacy must be considered to have been progressively consolidated from 606 to 666, when Pope Vitalian decreed Latin to be the sole language for the performance of Catholic services, and he introduced other distinctive regulations and superstitious observances. Some expositors have dated the Papacy's 1260 years from this year 666, especially as it is foretold in Revelation xiii. 18 to be the number of the Antichrist. The End of this Age seems likely to be either in 1929 or 1931; hence 1260 years from 666 would end in 1926; then the 3½ years Slaying of the Witnesses would come between 1926 and 1931.

A future 3½ years' religious persecution is expected by these year-day interpreters of prophecy, just at much as by the literal-day expositors, who understand the 1260 days, 42 months, and time, times, and half a time to be fulfilled hereafter literally as three years and a half of the Infidel Antichrist's persecution. The belief is now held that there is a double fulfilment of nearly all Daniel and Revelation—both year-day and literal-day—during rather more than 1260 years of the Papal Antichrist's power, and also during rather more than 1260 days of the final Infidel Antichrist's power; so that both the year-day and literal-day systems of prophetic interpretation are correct. The 3½

years* of the slaughter of Christians will evidently be the second 3½ years of the seven years of the Covenant.

The Rev. Dr. Gill, the celebrated commentator, expected the slaughter of the Witnesses for three and a half years to be much more than one hundred years future even from the period when he wrote in 1750. It is observable that in his subjoined remarks he clearly predicted from Rev. xvii. 1—8 and xviii. 7, that "*the church of Rome at the time of her destruction will have regained all her former power, and will be at the height of all her glory, which does not seem to comport with her present state and circumstances.*" He said in 1750, in his sermon on "Watchman, what of the night":—

"The witnesses have not yet finished their testimony: they are still prophesying, though in sackcloth, or under some discouragement: whereas it will be when they have finished their testimony, and at the close of the 1260 days or years of (the Papal) Antichrist's reign, that they will be killed.† Had they been slain at any former time, they would have risen long before now, for the time between their death and rising is but three and a half days, that is *three and a half years;* they would have ascended up to heaven before now, which denotes a most glorious state of the church; and the ruin of Antichrist would have come on long before this time—nothing of which has yet been done: to which it may be added, that upon the fulfilment of the above things, the second woe will pass away—the passing away of it relates to the destruction of the Turkish empire—whereas, it is still in being and in great power; and the third woe or the seventh trumpet will bring on the king-

---

* Dan. vii. 25, xii. 7; Rev. xi. 2, 3, xii. 6, 14, xiii. 5; Dan. ix. 27.

† Dr. Gill said in his Body of Divinity in the article on the second coming of Christ, regarding the 1260 years of Popery's chief supremacy, "There is another era which bids fair to be the beginning of it; and that is when the Emperor Phocas gave the grant of Universal Bishop to the Pope of Rome: and this was done in the year six hundred and six (606); and the rather this date should be attended to, since within a little time after, Mahomet, the Eastern Antichrist, arose; so that as they appeared about the same time, and go on together, they will end together."

Mahomet began to compose his Koran about A.D. 606, and dated the commencement of his religion and his lunar calendar from July 16, 622, and his armies captured Syria in 634 and Jerusalem in 636.

dom of Christ; but as yet there is no appearance of the kingdoms of this world becoming the kingdoms of our Lord and of his Christ. (Rev. xi.)

"From all which, it may be concluded that the slaying of the Witnesses is yet to come, and will make the dismal part of that night, we are entering into, and which will be accompanied with a UNIVERSAL SPREAD OF POPERY: Popery will be once more the reigning prevailing religion in Christendom, and indeed how should it be otherwise? for when the Witnesses are slain there will be none to oppose the power and progress of it: there will be a universal triumph: the Popish party will upon this rejoice and send gifts one to another. And that the mystical Babylon or harlot of Rome will be in *statu quo*, and in all her glory and grandeur at the time of her destruction, is evident from her saying, *I sit a queen, and am no widow, and shall see no sorrow;* every thing being now according to her wishes: having regained all her former power and glory, and nothing to fear from the Witnesses who had before tormented her, they now being slain, but her *plagues shall come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire*, even in the height of all her glory, which does not seem to comport with her present state and circumstances. (Rev. xvii., xviii.)

"And I am the more confirmed in all this, by the present appearances of things in the world, as the very great increase of Popery in our land and in other countries; for though the Pope of Rome as secular prince, and with respect to the exercise of his power and authority, is not what he was, and is much declining, and has not that regard paid him by the kings of the earth as formerly, yet Popery itself is far from being on the decline, or losing ground; as also the great departure of the reformed churches,[1] so called, from the doctrines and principles of the Reformation, and even of Protestant Dissenters, who are gone and are going more and more into doctrines and practices, which naturally verge and lead to Popery. I am very much of opinion that these things will at last issue in Popery, both here and in all our colonies abroad."

The Rev. Thomas Scott, the celebrated commentator, in

[1] With how much more reason might Dr. Gill, who wrote this more than a hundred years ago, say the same now, since the spread of Puseyism and Romanism recently in the United States and Great Britain and her colonies.

1815, in his remarks on the seventh chapter of Daniel, considered Great Britain to be one of the ten horn kingdoms or the wild beast, and said, "Probably at the end of 1260 years of the Papacy's dominion, the events predicted will begin to receive a remarkable accomplishment." He also said in regard to the slaughter of the Witnesses in the eleventh chapter of Revelation :—

"When the Witnesses 'shall have finished' or 'shall be about to finish' their testimony, the wild beast that ascendeth out of the bottomless pit, that is, the persecuting power, shall fight against them and 'kill them.' I cannot but think, that this passage relates to events yet future. The prevalence of infidelity in different forms throughout Europe, and the zeal with which principles of that tendency are everywhere propagated, when contrasted with the declining state of Papal superstition, renders it not wholly improbable that the wild beast may change his ground and method of attack before he thus prevails against the Witnesses; for that time approaches.

"It appears from the prediction that the temporary victory of this enemy over the truth will be so entire throughout the extent of the western church (in the western Roman empire) that there will be scarcely any open profession or preaching of the true gospel, or steady opposition to the prevailing Antichristianity in all that part of the world.[1] The fulfilment of the prophecy seems to me indispensably to require the following particulars: First. The general suppression of the public testimony for the truth in doctrine and worship throughout all the kingdoms of the western Roman empire; but no such general suppression has taken place, especially in the latter ages. Second. The *open*, *avowed*, and *general* triumph of enemies: as if the hated cause of true Christianity were finally ruined; but this has never yet been the case throughout the ten kingdoms. Third. The very speedy and unexpected revival of the Witnesses, and the immediate, general, and extraordinary triumphs of the Gospel in all those countries

[1] This eminent commentator, Thomas Scott, said in a subsequent edition, in 1839, "The outline of the above interpretation was given in the first edition of this work, and since that time during twenty-four years, the author has had abundant opportunity of reconsidering his interpretation. He must, however, still avow his full conviction, that the transactions, predicted under the emblems of these verses, have not hitherto taken place."

where it was supposed to be extirpated. Whether this will be, as some with much probability think, the last persecution before the millenium, the event must determine.

"If the slaying of the Witnesses be future, it is of vast importance that Christians should be aware of it, and act accordingly. It does not follow from the suppression of the public testimony, namely, the general silencing of faithful ministers, and inhibiting the public administration of ordinances, in the purity and simplicity of Christian worship through the ten kingdoms, that there will be no true Christianity in those kingdoms. Nay, it is not improbable that the prevalence of true Christianity will provoke this persecution; that there will be thousands, and tens, nay, hundreds of thousands, who *secretly* at the hazard of their lives, will meet together for the worship of God; that books previously circulated, containing clear and practical religious instruction, will in a very great degree supply the want of public ordinances during this short interruption; that the persecution itself, and the suppression of the testimony, will so show the odiousness of the persecutors, and the excellency of true Christians, as, by the divine blessing, exceedingly to multiply real believers during the interdiction, and in short that the means previously used, nay, the seed which we are now sowing, may be abundantly prospered in bringing forward the glorious times which shall succeed this event.

"The term of THREE AND A HALF YEARS according to the prophetical calculation of the days, in which the testimony shall be suppressed: and the energy and success, with which it shall then burst forth, from the ashes under which it had been smothered: and this through all the ten kingdoms—appears to me to give an astonishing interest to this view of the subject; as well as most animating motives now to sow to the utmost that Gospel seed which will then produce the glorious harvest. In many other cases we should "rejoice with trembling;" but in this, while we cannot but tremble at the prospect before us; we should *tremble with rejoicing*. Like the believer's death, it will be a dark and painful entrance on scenes inexpressibly delightful: and the approach of it, if perceived, will assure the intelligent Christian, that the final triumphs of the church are at hand, even at the door."

THE REV. DR. ALEXANDER MCLEOD, an eminent Presbyterian Minister in New York, United States, and originally a native of Scotland, delivered a course of lectures on Revelation, in New York, in 1814, in which he said, regarding the slaughter of the Witnesses in the eleventh chapter of Revelation: and of the vintage of wrath:—

"Let true Christians cherish the hope of a speedy release from Antichristian bondage. The TIME, in which this last judgment is to be inflicted, is very distinctly declared. It is at the close of the period of 1260 years from the full establishment of the power of the Papacy over the countries of Cæsar's Roman Empire.

"For three and a half years there will not be found within the bounds of the Roman empire any Witnesses to bear a public testimony against the man of sin. This period is not yet arrived but is fast approaching. That the death of the Witnesses has not yet come to pass appears from the fact that it is caused by the LAST great struggle of the wild beast against the saints. This is obvious, because the war is *peculiarly* mentioned in the prophecy, and because at the resurrection of the Witnesses, the power of the enemy comes to an end.

"On what street, in what kingdom of the ancient empire, shall the Witnesses of Jesus Christ lie dead, and unburied, the sport of the sons of darkness? In what land are to be found the victims, the last victims, to be offered upon the altar of the man of sin?

"You anticipate my reply. There is one nation to which the eye is irresistibly turned. It is not a secret to the Christian world, in what country dwell the Witnesses of our Redeemer, at the present time, in the greatest number, with the greatest zeal, intelligence, activity, and usefulness. There too, they are likely to continue in the greatest notoriety, during the few years which remain of the time necessary for them to complete their testimony. It is painful, brethren, to anticipate this event. It embitters the heart. Heavy are these tidings from the little book: but we must receive it out of the angel's hand. Shall our fathers, our friends, our brethren in the faith of God's elect, bound with us in the most sacred ties, for the promotion of the Lord's cause, be opposed, and persecuted, and put to death in the British dominions?

"The British empire is within the bounds of the symbolical earth. Should *that we* be permitted in the providence of God

to break over the cliffs of Albion, and its foaming billows roll along to the high mountains of Caledonia, where the old Roman legions were stopped in the days of other times, the war of the wild beast against the Witnesses must become matter of history. The best of the saints, and the most magnanimous, intelligent and faithful of that land, as they would not be silent, could not be safe.

"Men of no religion—men inclined to a splendid form without life or reality—the avowed enemies of evangelical doctrine—the high advocates of arbitrary power and prelatical pride—those who excommunicate from the pale of the church of God, all but themselves and the church of Rome, would easily embrace the views of the Antichristian conqueror.[1] But thousands among the several religious denominations of the British Isles would seal their testimony with their blood.

"Such an event—sufferings extreme from the hand of France—sufferings approaching to desolation, have been expected for ages by the pious people in that country. What is to prevent such a catastrophe? Britain, first in crime, because sinning against the clearest light, and the greatest mercies, deserves the scourge. Britain, possessing the most active, useful, and important part of the church of God, will be preserved from wrath until the work assigned to her pious sons shall have been accomplished. Let that work be done, and then though Noah, and Daniel, and Job, were there, they cannot prevent the evil to come.

In adopting this view of the subject, I confess I do not follow where inclination would lead. Could I find it consistent with the word of God, I should rather exhibit our calamities as past, than hold out to your fears the gloomy side of the picture. Even in this case, however, the friends of God ought not to be discouraged. Although the slaughter of the Witnesses is yet to come, the cause of religion will generally prosper henceforward throughout the earth. The immense exertions which are at present made to send the word of life among the nations, and the state of Christianity already in places to which the power of the wild beast does not extend, secure under the divine blessing and protection, the progress

1 "*High churchmen*, contending for the *divine right of prelacy*, consign to *uncovenanted* mercy all who do not submit to *their* bishops. They claim a nearer connexion with the Papists, than they do with other Protestants." (Thus wrote Dr. M'Leod in 1814).

of godliness over the earth, although iniquity shall have a short-lived triumph on the street of the mystical Sodom. The nations, within the symbolical earth, which are to be immediately affected by the approaching catastrophe, will be spared until they have done their work. The religion of Christ shall still continue to move with accelerated velocity, and the number of its votaries shall continue to increase, as shall afterwards be made to appear from other prophecies, at the very time when Satan descends in extraordinary wrath, because his time is but short, to animate his servant the beast to kill the Witnesses of Christ. In a very short time after their death shall they rise where they fell, and even there obtain the power over their enemies.

"'Many good and great men,' said Dr. Livingston, venerable for his age, his learning, and his piety, 'entertain serious apprehensions of approaching evils, and cannot divest themselves of anxious fears, that the gloom will actually thicken at the close, that the number of believers will be greatly diminished, errors overwhelm the church, and true religion be reduced to an extreme point of depression.' In these sentiments we acquiesce, and we maintain the death of the Witnesses to be still a future event."

The Rev. Dr. Hales, an Irish Rector, and an able and voluminous writer on chronology, reckoned the 1260 years to be the period of the Mahomedan Persecuting Power. He said in his "Synopsis of the Signs of the Times," in 1817:—

"From the days of Mede, this tremendous prophecy has been generally understood literally to indicate a final suppression of the reformed churches and massacre of their pastors for a short time of three and a half years, before the expiration of the persecuting period of 1260 years: during which every religious establishment shall be apparently extinguished to the great joy of the apostate faction and infidel persecutors. The uncommon atrocity of this last persecution is marked by the refusal of the persecutors to permit the burial of the Witnesses after their massacre which was usual in other persecutions, thus the bodies of John the Baptist, of Christ, and of Stephen, were given up to their disciples and friends to be interred, by Herod, Pilate, and the High Priest.

"There is abundant reason to dread that as the persecution

of the witnesses by the Jews, and by the Pagan Emperors of Rome, began with the house of God, with Stephen, James the elder, James, the Lord's brother, Paul, and Peter, as Peter himself foretold (1 Peter iv. 17), so will they end with the house of God under the reign of bigotry, infidelity and their common offspring fanaticism, so strongly implied in our Lord's desponding question, 'Nevertheless when the Son of man cometh (in the clouds of heaven at his next appearance) shall he find faith on the earth?' or Christianity anywhere established in its primitive purity (Luke xviii. 8).

"This last persecution is to take place within the precincts of 'the great city' or territories of the mighty Roman empire; the particular scene is called 'the street of the great city:' the article τηρ πλατειας expressing eminence. We are afterwards told that in the ensuing judgment and earthquake 'the tenth part of the city fell' το δεκατον: whence we may collect that this persecution will take place in one of the 'ten horns of the beast' or ten kingdoms into which the Roman empire was split. Of these kingdoms the most eminent for vital religion is unquestionably Great Britain: where the remnant of the faithful Witnesses that survive the dreadful persecution of the superstitious and infidel powers which have so long ravaged and are still ravaging on the continent, may be considered as now collected.

"To England, therefore, 'the tenth part of the great city,' are we compelled to look for the last scene of persecution, and principally to her 'street,' or most populous region. And the 'street' by way of eminence may perhaps chiefly denote London and its environs—that greatest seminary of religion and vice; where we verily believe there are to be found more intelligent and enlightened Witnesses to suffer persecution that in any part of the world; and a multitude of bigots, infidels, and fanatics, to inflict it. And where, from her boundless commerce as queen of the ocean, spectators cannot be wanting of 'peoples and tribes, and languages, and nations,' from the four quarters of the world to witness the catastrophe. The resemblance indeed is so striking that though we shudder thereat and depreciate the doom, we are forced most reluctantly to profess and maintain it.

"However gratifying, therefore, it would be to our own and the public feelings, to say with some that England is secure, that Great Britain and Ireland have nothing to fear from this

fatal persecution of the Witnesses 'because (as erroneously alleged) the time of this great persecution is already past.' *We* dare not 'speak smooth things,' nor 'prophecy deceits,'[1] because 'the Lord is against the prophets that smooth their tongues,'[2] and 'Woe to the prophets that sew cushions under every pillow.'[3]

"These countries and their united church we are strongly and irresistibly persuaded have much to endure, much to suffer under the remaining vials of wrath, though we humbly trust they will pass through their last trial like gold, purified and refined in the furnace of affliction *a little while and we shall not see her* during a short suppression beneath the troublesome waves of this world, and again *a little while and we shall see her* emerging much purer and fairer than ever after her last baptismal purification.

THE EXPOSITOR D. N. LORD, of New York, U.S., in his work, in 1858, "On the Coming and Reign of Christ," says regarding the coming slaughter of the Witnesses during three and a-half years, as predicted in the 11th chapter of Revelation, verses 7 to 14:—

"The wild-beast is at the end of its twelve hundred and sixty years, probably in some great political convulsion, again to rise from the abyss of hades to a new life in a modified form, and after a brief career go to perdition. In that revolution the old monarchies are to fall, and be succeeded by an imperial chief who shall reign over the whole empire, with absolute sway like the emperors of the old Roman empire; and by ten subordinate chiefs who shall receive authority much as though they were kings; but who perhaps after rising to their stations, by popular choice, or usurpation, shall give over their power to that imperial chief, and hold it thereafter as his subordinates. And in this relation, they are to make war on the Lamb, and to be conquered by him.

"This great revolution in the governments of the ten kingdoms is clearly yet future. Though the monarchs of several of the Catholic kingdoms lost their power for a short time in 1848, and the beast appeared to have perished, and to be followed by elective chiefs, yet the old monarchies soon recovered their former power in all the kingdoms except France, where a new rule was established. That may perhaps

[1] Isaiah xxx. 10. [2] Jer. xxxiii. 31. [3] Ezek. xiii. 16—18.

prove the beginning of the change. The other monarchies may not fall together but in succession; as they originally rose, not simultaneously, but at different periods. It is expressly foreshown, chap. xi. 9, that it is the beast from the abyss that is to make war on the Witnesses and overcome them; and that is indicated also by its bloody hue, and the intoxication of the woman whom it bears, with the blood of the saints, and of the Witnesses of Jesus. There seems already to be a preparation for it in Italy, Germany, Spain, and Portugal. No one would be surprised at the occurrence any day of revolutions there that should overthrow the old dynasties, and rear democracies, or military despotisms on their ruins. Nor would it be deemed strange, should such a change ere long take place in Great Britain. The causes that are in action, it is universally felt, must naturally, sooner or later issue in such a change.

"The apostate and persecuting hierarchies are again, it is shown by this vision, when the beast rises from the abyss to its new career, to be exalted to supremacy throughout the ten kingdoms. The station of the woman Babylon on the beast, shows that the hierarchies which she represents are to be nationalized, and this implies that the Protestant establishments of Great Britain and the continent will then have fallen, and the Catholic church have succeeded to their power. The tendency at present is very obviously in that direction. Her holding the cup of her abominations in her hand, indicates that she is to be active in the dissemination of her false doctrines and superstitious and idolatrous rites; while her intoxication with the blood of the saints and martyrs of Jesus, foreshows that she is to pursue and slaughter them with an infuriate joy.

"The notion is generally entertained that the days of persecution are over; that the church hereafter, instead of being assailed and vanquished by the Antichristian powers, is itself to conquer them and is to carry the gospel victoriously to all lands, and to sweep from the earth all the forms of false religion by which the nations are now held in vassalage!

"But not a word, indeed, uttered by the voice of inspiration authorizes that notion. It is confuted by the whole body of predictions that respect the issue of the contest between the wild beast and Christ's Witnesses, and the state of the church and world at the close of the present dispensation. In the

last period of the powers symbolised by the wild beast, they are to attempt absolutely to exterminate the faithful Witnesses of Christ by martyring them. The enemies of Christ's kingdom are to rage more furiously hereafter than they have ever yet done; they are for a time to regard themselves as having more certainly triumphed: and Christ's followers are to be exposed to more abusive denunciations and cutting mockeries, and are to be swept from the earth by a more bloody and exterminating persecution than at any other period of their conflicts. How greatly are their dangers augmented, who studiously shut their eyes to this great futurity proclaimed to us by such impressive symbols, and pictured in such a form that the whole scene is made visible, as it were, to us, and the glorious victory of the martyrs in which it is to terminate.

"The present attitude of the world and church is such as this system of predictions contemplates. There are no indications whatever of a conversion of the world. Within fifty or sixty years, many in Protestant Germany, Sweden, Denmark, the Netherlands, France, and Switzerland have gone into rationalism, atheism, or pantheism: and idealism, pantheism, spiritualism and other forms of infidelity have spread in Great Britain and her colonies, and in the United States.

"On the other hand there are decided indications that many of the great events foreshown in these predictions are to take place. No one would deem it improbable that a revolution in Europe should overthrow the old dynasties, and give rise to democratic or military despotism: that, if that occurred, some talented chieftain, like the first or present Napoleon Bonaparte, should rise to the head of those despotisms, and reunite the western Roman empire under his sceptre: that such a despotism should ally itself to the Roman Catholic hierarchies for the sake of their support: that such a monarch under the promptings of those hierarchies should renew the persecution of the Protestants, and attempt to exterminate those of them, who should boldly denounce him, as the wild beast from the abyss, and who should proclaim the speedy coming of Christ to destroy his enemies, and establish his throne on the earth; that the Israelites should return to their national land, and re-organize and re-establish themselves there as a nation: and that under the impressions made by those great events, the conviction should very generally prevail with the people of God, that the coming of Christ was at hand, and great numbers

should go forth to proclaim that belief and bear the glad tidings of the Gospel to the nations of the earth. The civil world is most manifestly tending toward these political and Antichristian events."

The Rev. Edward Nangle, Rector of Skreen, Ballisodare, Ireland, has, ever since 1858, maintained in his "Achill Missionary Herald," that the Napoleon dynasty is the seventh-eighth head of the Roman Empire, which is to lead the Romish church in a universal persecution of Christian witnesses during the future and final three and a half years at the end of its predicted 1,260 years. This view he has also set forth in a pamphlet on the "Napoleon Dynasty and the Church of Christ." He says in his brief "Explanation of Revelation" upon Rev. xi., among other remarks:

"We believe that the Two Witnesses signify the spiritual church composed of living souls who bear testimony to Christ's truth in opposition to popular delusions and Antichristian superstitions during the 1260 years. They are described as *Two* Witnesses to show the paucity of true believers during that period—two being the smallest number of witnesses required to prove a fact according to the law. They are described as 'prophesying in sackcloth' during that period, to show their mourning state. The Witnesses being the mouthpiece of God's truth, all their denunciations of their impertinent enemies shall ultimately be as certainly fulfilled, as if they were accomplished at the very moment of their utterance. The time at which the death of the Witnesses takes place, shows that their slaying is to be accomplished by the wild beast (the Roman empire) under its seventh revived head, or the Napoleon dynasty.[1] We learn that if this persecution is to be sharp, it will be short; it only lasts for three and a half years. During this time, the Antichristian faction rejoice in their apparent success. The faithful testimony of the church of Christ to Christian truth and purity, and her denunciations of those who abide in impenitency and unbelief, torment the consciencies of worldly men, and hence they will rejoice and

[1] This figurative year-day fulfilment of the prophecy of the Two Witnesses as thus set forth by Mr. Nangle and others, may be regarded as an additional fulfilment, not interfering at all with the ultimate literal accomplishment of this prophecy by Elias and another prophet, as described in the Twenty-third Wonder.

congratulate each other on the suppression of the testimony of the Christian church, as the extinction of vital Christianity. The wide extent of this unholy rejoicing, exactly agrees with our Lord's description of the state of the world at his coming, implied in the question, 'When the Son of man cometh, shall he find faith on the earth?'

"If we are right, the Napoleon dynasty will at no distant period take the lead in a war of opinion. Allied with the ecclesiastical power of Rome, the Papacy, which is described in a subsequent part of the thirteenth chapter of Revelation, a temporary victory will be obtained over God's people, until God vindicates his own truth in the final destruction of its enemies in the battle of Armageddon."

The Rev. Dr. Berg, of Philadelphia in the United States, similarly understands the general slaughter of Christian Witnesses to be accomplished in the future during three and a half years soon after the end of the Papacy's 1260 years. In his work on "Prophecy and our Times," in 1856, he thus speaks upon the eleventh chapter of Revelation :—

"I may be told of the massacre of the Waldensian Christians: I may be reminded of the wholesale butchery of St. Bartholomew and of other horrible orgies of Papal atrocity, but they do not fulfil the indications of this prediction. They leave a number of its most important points without fulfilment. Beyond a doubt, this slaughter is still prospective. This is proved beyond the reach of successful challenge by the concurrence of events depicted in other portions of the Apocalypse, synchronizing with this period. This slaying of the Witnesses is to be of a far more extended nature than any of the past partial efforts to exterminate the church of Christ. The earth is spoken of in this prediction in its prophetic sense, as designating the ten kingdoms, and indicates the domain of the despotic powers of the old world. But a street of the great city is specially designated as the place in which the dead bodies of the Witnesses shall lie unburied. In the great earthquake that ensues we read that a tenth part of the city fell: thus we have the symbol of a great city divided into ten parts or streets, as the type of the Papal power, and the tenth part falls, that is, one of the ten kingdoms belonging to the Roman empire is overthrown in the convulsion typified by the earthquake. The street in which the dead bodies lie, is

properly the Broadway—the great thoroughfare. Such is the meaning of the word πλατεια. Which of the ten kingdoms answers to this appellation? For many years England has claimed to be the Broadway of the nations. England is the great commercial thoroughfare of the world, and we believe that England is designated in this prophecy, as the street in which the dead bodies of the Witnesses shall lie without burial, and that England is the tenth part of the city which shall fall in that great earthquake. No other street of that great city can answer the prophetic description. No other street is the Broadway of the nations. In no other of the ten kingdoms would the victory of the Papal Antichrist be hailed by despotism with such ecstasy of delight. The predicted congratulations which are to be reciprocated among the despots of the earth, are the triumphs of foes who exalt when the citadel that has long defied their power, is captured and destroyed.

"For centuries England has been the great bulwark of constitutional freedom in Europe. With all the defects in her government, it has been the just glory of Great Britain that she alone has maintained the right of conscience inviolate and with all the imperfections of her system, she has stood far in advance among the ten kingdoms, as the champion of freedom, and has opened her coast as a city of refuge, to which the oppressed of other lands might flee. She has been the bane of the tyrants of Europe. The floods of despotism have chafed her white cliffs like the angry waves of a stormy sea, but they have only washed the rock with their foam; they have not moved it from its deep foundation. Britain has for centuries defied the world; and it is impossible, looking at her isolated position and her comparatively diminutive proportions on the map of Europe, to doubt that God has by special providence protected and preserved her as the guardian of human rights. Britain is at this day the only spot in all Europe in which a freeman can feel at home.

"But in the mighty earthquake in which the tenth part of the city falls, there are to be slain seven thousand men of name. If we understand this prediction, it denotes the overthrow of her aristocracy. The political revolution depicted in the (year-day) seventh vial, is the great leveller that casts down thrones and principalities—every mountain shall be laid low. We argue that England is the home of the Protestant

Witnesses in Europe. That Broadway of the nations, we infer, will be in the possession of cruel enemies. *The home of the Witnesses will be made desolate.* THE LAND, WHICH IN ALL EUROPE IS PRE-EMINENTLY THE LAND OF BIBLES, AND SABBATHS, AND CHRISTIAN SANCTUARIES, WILL BE LAID WASTE, AND THE GLORY OF ENGLAND WILL BE TRODDEN IN THE DUST.

"How this dire result is to be accomplished we know not, but the signs of the times are full of the deepest significancy. Kossuth has ventured a prediction which seems destined to prove a signal failure. He has said, speaking of the growing power of Russia, which threatened a few years ago to darken all Europe with its shadow, 'Ere long the Cossack shall water his horse at the Rhine.' Not so. The Gaul is already prepared to water his horse at the Danube. France is at this hour the dominant power in Europe. England's alliance with France is the prelude to her ruin. She is the tool of the craftiest despot that ever filled a throne in the ten kingdoms, and she is at this day at the mercy of her perfidious ally. Whispers of anxiety and distrust are already heard in her borders; but her sorrows are only beginning. To know this, we need not the spirit of prophecy. They are blind who cannot see it. It is impossible to look at the present condition of Europe, and at the prevailing temper of the despots who occupy the thrones of controlling power, and not be convinced that they must be jealous of every government which is pervaded with the spirit of Christian liberty. So that even on this ground the idea that the slaying of the Witnesses is still prospective, and the locality of that slaughter in the Broadway of the nations—in England—the great commercial thoroughfare of the world, the home of God's Witnesses in Europe, becomes probable apart from any other considerations. The prophecy of God, however, establishes the truth that there shall be such a slaughter; and we have already given the reasons for regarding England as the theatre upon which the final drama of cruelty shall be enacted, we say the final drama and we bless God that with this sanguinary scene, the story of the wrongs of the church of Christ shall be ended, and the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

"For three and a half years the persecuting power symbolized by the wild beast, that comes out of the bottomless pit, shall

enjoy its short-lived season of triumph. The name and memory of these martyrs of Jesus shall be the sport of the people. Rome shall enjoy her triumph for three and a half years, and after this period great Babylon comes into remembrance before God to give unto her the cup of the wine of the fierceness of his wrath.

"Beyond a doubt England belongs to the ten kingdoms symbolized by the ten horns of the wild beast. . . . . If we enquire what power among the ten kingdoms is at this day the chief supporter of the Papacy there can be no doubt or hesitation in regard to the answer. France is that power. France is the despotic kingdom or empire which controls the destiny of the ten kingdoms. France is the scarlet-coloured wild beast on which the woman sits. And it seems to me, there is special allusion to its reigning dynasty in those enigmatic words: 'They that dwell upon the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the wild beast that was, and is not, and yet is.' I am disposed to regard this as indicating the Napoleonic dynasty. 'It was'—it existed under the imperial sway of the first Napoleon, but the empire fell and so completely was it obliterated, that one who lived ten years later could say with truth 'it is not'—but now again "it is," for it has been restored by the present ruler of France. This wild beast ascends out of the bottomless pit. Now the Napoleonic dynasty was the offspring of the French Revolution, originating in the atheism of that age, and consequently an emanation from the bottomless pit. The same wild beast makes war upon the Two Witnesses, whose dead bodies lie in the Broadway of the nations. . . . . In the permanence of the present alliance (between England and France) I have no faith. A French alliance with Russia might render Louis Napoleon, or his successor, master of Europe, and restore the Roman empire over the ten kingdoms for a short space. The prophecy seems to indicate that restoration.

"Let us keep in view the great design and use of prophecy. It constitutes one of the great credentials of the Bible.' It seats the truth of the sacred Scriptures. It shows the guilt of unbelief. It leaves infidelity without excuse, for it proves by irrefragable testimony the verity of God's word, and it presses upon the conscience of every man who hears the gospel

and rings in his ear the loud alarm 'What meanest thou, O sleeper, arise and call upon thy God.' As the truths of prophecy are reflected in the mirror of passing events, the light which gleams from the pages of this neglected Bible, and the voice of God sounding in his providence are so many warnings sent in mercy to careless men and women to arouse them from the dream of impenitence and sloth. 'Blessed is he that watcheth and keepeth his garments, for behold I come as a thief.' The scenes of life, like the images of a passing picture, are flitting before you, and the voice of the angel of God is heard above all the tumult of this busy dying world, calling to men everywhere to repent and seek salvation in the blood of Jesus Christ. The storm-clouds are gathering, and the tempest is nursing its wrath in the thick dark volumes that hang brooding like the outspread wings of the death-angel over this trembling earth, and yet men sleep on. Alas! iniquity abounds: the world is full of it: men's hearts are glued to it: they care only for its pleasures, its riches, and its glory. And the church which Jesus loved, yea, even the church of Christ is slumbering, and his own disciples by solemn profession hear him not, though he calls to them 'Behold, I come as a thief.' What if he come and find you sleeping, and you flee when the gates of the city of refuge are turning upon their hinges, and time almost spent is lost in looking with dying energy for the garments, in which alone the sinner may appear in the court of heaven. Oh, blessed is he that watcheth and keepeth his garments. God help you, heedless man. Christ have mercy upon you, when in that hour of agony you tremble, and there is no other that can help or show you mercy. The cry of the perishing sinner for mercy, what is it? It is like the shriek of the desparing wretch, who looks out from a burning house that is tottering to its fall. What perils beset that adventurous leap from amid the flaming timbers, and the crumbling walls. But they are light, if weighed against the tremendous hazard of seeking safety, and first thinking of safety when the walls of this earthly house are dissolving, and heaven or hell is trembling on the issue."

W. CUNINGHAME, an able and voluminous expositor, equally expected from other reasons that great calamities would befall England. In his treatise "On the Apocalypse," published

about the year 1817, he maintained the second coming of Christ to begin before the final Great Tribulation of 3½ years. Among his remarks he said:—

"Although the righteous are to be saved, I know not that we are warranted in expecting that any of the nations which have enjoyed and abused the full light of the gospel will be spared from the destruction which is to overwhelm the Papal Roman Empire. The wicked in Protestant countries, and particularly in our own highly favoured nation, are much more inexcusable than those who live amidst Popish darkness and superstition; I can, therefore, see no scriptural ground for believing that they will be more favourably treated. But as this country is now unquestionably the focus of Evangelical light for the whole world, and as there is also reason to conjecture that we are probably the people marked out by prophecy for commencing the conversion and restoration of Judah, many persons may probably think that, for the sake of all this good, we as a nation shall be spared. But it ought to be considered that, in like manner, the Divine light of the gospel first emanated from the Jewish nation to the whole Gentile world, and yet the main body of the Jewish people which believed not were given up to destruction. The denunciations of those awful calamities, which are to visit the world before the establishment of our Lord's kingdom, are without any limitation, particularly as it respects the nations of the fourth monarchy. The whirlwind of the Lord is everywhere 'to fall with pain on the head of the wicked' (Jer. xxx. 23.) The righteous only, including first the 144,000 sealed ones, and afterwards the great multitude whom no man could number, are brought out of the great tribulation, as the Christian Jews were saved from the destruction of Jerusalem. The great progress of real religion in this country affords indeed much cause for consolation and thankfulness; and without doubt it has been already instrumental in averting from us the cup of desolation, which has passed from nation to nation on the Continent; but unless it be followed by general repentance, it can afford no well-founded expectation that we shall ultimately escape the judgments which are about to overwhelm an unbelieving and apostate world. I have observed in a former passage that there are at present very far from being any indications of such national repentance; and that, on the contrary, there is melancholy and growing evidence of the

rapid increase of wickedness and profligacy in this kingdom. Unless, then, we avert our eyes from the plainest declarations of Scripture, we cannot fail to perceive that our prospects are of a very alarming nature. These considerations ought surely to awaken the Christian to pray more earnestly for his country, and to quicken his diligence, that he may individually be accounted worthy to escape the approaching wrath, and to stand before the Son of Man. These views will also lead us to look with some degree of suspicion upon those interpretations of prophecy, so flattering to our national vanity, whereby we are taught to identify the British nation with those that are to be preserved from the calamities of the third woe, and with the harpers standing on the sea of glass, who sing the song of Moses and the Lamb. To say the least of these interpretations, it is neither easy to reconcile them with the present moral and religious state of this country, nor with the emphatical declaration of God to the children of Israel contained in the prophecies of Jeremiah, "I am with thee, saith the Lord, to save thee: though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." (Jer. xxx. 11.)

"If, indeed, we saw any appearances of that deep humiliation and repentance which are the genuine and blessed fruits of national affliction, when duly improved, we might gladly listen to the tale of peace, and even amidst the appalling prospects which surround us, we might take down our harps from the willows, and tune them to one of the songs of our Zion. But until such fruits are discernible, it is a rash and dangerous perversion of the Scriptures to take to ourselves promises to which our national character does not correspond."

MAJOR TREVILIAN, in his diffusive treatise on "Therion," foresees grievous trials to be coming on England, in connection with the advancing resurrection of the Napoleonic Empire. He says:—

"It is only after grievous spiritual trials, as well as the extensive discomfiture of her arms, that England will be raised to pre-eminency among the nations, when the *sound* of the triumphant seventh trumpet asserts the victory of the saints. Afflicted patriotism, shuddering at the interminable prospect—above all, at its most malignant feature, which testifies that

'*post amicitias*,' the 'Man of Sin,' shall overthrow our Church and Government (Dan. xi. 23, 31)—must seek her consolation in the thought that the cleansing judgments thus foreshown (for it is of the nature of 'thunder' to cleanse) are represented in a peculiar manner under the control of the Lord Jesus. It is He who, when He would award victory, bids the 'thunders speak;' and when He would purify, 'scatters the power' of his people. It is ever Christ dealing with his own.

"The period of the last forty years has been peculiar in prophecy: it is ever Napoleonic: mankind has lived in the jaws of the great cut, or 'deadly wound,' by which the imperial power has been divided, and which is scarcely yet healed. On the healing of the wound, when Napoleon shall assume the imperial crown of Rome, then will arise the ten last horns, in spiritual as well as secular independence—the toes of the great image sustaining the tread of the imperial wild beast, and giving to him their power until the words of God shall be fulfilled, *i.e.*, in the rise of the kingdom of the stone (Rev. xiii. 3; xvii. 10—17; Dan. ii.

"As to the great event of the revivification of the wild beast (though not yet fully accomplished,) the case is this—that, contrary to all calculation or precedent from history, the power wrenched from the grasp of the wild beast in 1814-15, began suddenly to be restored to the *same* wild beast, after many years and two intervening dynasties, in A.D. 1848. As the figure is of a 'head' restored to life, the identity consists, not in the resurrection of the bodily frame, but of the name and spirit (the numen) of the great Napoleon. We must look for something here to certify the *spiritual presence* in which, more than in bodily presence, identity consists—something, too, in which is made *manifest* the suppressed power of him who is departed Personal identity may be predicated (says Bishop Butler) 'when the material part is in a state of flux, provided the immaterial part remain unchanged; and of such a being only is a resurrection from the dead possible.' Upon this ground we infer that, when prophecy speaks in figure of a resurrection from the dead ('his deadly wound was healed'), it is to be understood that the *very same spirit*—sanguinary, merciless, and calculating—is restored; and that a quasi-identity, such as consanguinity amounts to, may be expected even of the external form. But, further, the revival of the

name on such an account as the present, may be viewed (as Coleridge expresses it) as the revival of the 'nomen substantivum' of the great emperor, Napoleon I., and he who is recognized as bearing it (the better, if so recognized on account of no *foreknown* merit of his own) becomes the *visible* earnest of his existence, until to the *name* of 'Napoleon' (whereby 'he that is dead yet speaketh') the relifted throne is restored. And what may be the complete measure of the expression 'the deadly wound was healed?' Does it denote that the lost dominion will be restored in its fulness to the resuscitated beast? What scenes of foul aggression and sanguinary resistance does the thought present? This resurrection of the beast, or restoration of the age of violence and desolation after its temporary suppression, is the great feat, while also it is the final struggle of Satan."

ANGLO-SAXON AMERICA cannot escape from falling under the despotic dominion of the final great Democratic-despotic Papal-Mahommedan-Infidel, Spiritualistic Napoleonic Antichrist, seeing that "power is to be given him over *all kindreds, and tongues, and nations*" a comprehensive expression, which must surely include so important a part of the world as the western hemisphere. (Rev. xiii. 7.)

And, again, in the same part of the thirteenth chapter of Revelation it is stated that that revived Napoleonic head of the Roman Empire is also to "make war with the saints"—that is, Christians—and to overcome them for forty-two months, or three and a half years. Nor are these saints defined to be merely such as shall be found within the ten kingdoms, although the ten kingdoms are to be the chief persecuting powers, but they will be saints generally throughout all Christendom; and probably Anglo-Saxon America contains nearly half of the entire number of true saints upon the earth at the present time.

And as the Romanists, who are principally to compose the persecuting body of which the Napoleonic Antichrist is to be the Head, are very numerous in Canada and the United States —some of the Southern States consisting largely of French Romanists—such a fact is of itself a sufficient indication of the prospect, apart from other grounds, of matters being in such a train as to render a persecution of American Protestants no improbability. The destiny of a country in times of revolution

usually depends upon the issue of the popular disturbances in its central towns, and it is particularly in the leading cities of the United States and Canada that the Irish and other Romanists are proportionately very numerous, and constitute a compact and systematically organized body, so as to render their influence extremely formidable. Their aspirations and increasing encroachments have long aimed at the ultimate goal of dominating over the United States; and of this the following anecdote may serve as a slight illustration:—

Forty years ago a Roman Catholic priest and a judge of one of the courts were walking down the streets of Cincinnati together, when the priest said to the judge that the time would come when the Roman Catholic Church would be the ruling power in this country and be the established religion.

"But," said the judge, "your religion can never be the established religion."—"Why not?" said the priest.

"Because our laws and our institutions of government, State and National, are against it."—The priest replied—

"We will change your laws and your constitutions. The time will come when Roman Catholics will have a majority in your Legislature and your Congress, and they will make the laws to suit themselves, and make such amendments to State and National Constitutions as they please; and what shall prevent the Roman Catholic from being the established religion, when they who govern in the Church rule the State?"

"That time can never come," said the judge, "the genius of our popular institutions is against it."

"The genius of the Church is in its favour, and the time may come, and must come, *and shall come*," said the priest, with great determination written in his countenance, as if he could and would bring all that he desired and predicted upon the nation. It was thought at the time to be an idle boast of a bigoted priest, when he added, "The Church shall govern."

But as an American has said in 1865, in New York, "Look at the state of things now. How happens it that so many men who are bigoted Romanists have crept into power in all branches of our general and state governments? Who can tell what our dangers are, when men begin, as in this city, to vote away the money of the citizens—raised by taxation to pay the indebtedness of the city—to Roman Catholic institutions, and to build monuments to Roman Catholic prelates? We ought to pray for the overthrow of this power, that curses and

denounces every step of progress which has been made since the dark ages. I am glad to hear some men pray for the overthrow of this delusion and the destruction of this power, as unfriendly to the spread of the gospel and the evangelization of the world. Our eyes should not be shut. We must know what our danger is, and guard against it. We must resist all abuse of power at the outset, or we may be lost."

THE REV. HOLLIS READ, in his prophetic treatise, "The Coming Crisis," published at Columbus, Ohio, United States, in 1860-61, maintains that an unparalleled religious persecution of Christians, for three and a half years, is foreshown to occur soon, throughout all Christendom, including the United States. He arrives at this conclusion from the prophecy of the slaughter of the Witnesses in the eleventh of Revelation, which he understands in much the same way as Drs. Berg, Macleod, Hales, D. N. Lord, Nangle, the commentator, Thomas Scott, and others; he explained it on the year-day principle of interpretation to mean that, about the end of 1260 years, from the full establishment of Popery,* there will be a general slaughter of Christian Witnesses during *three and a half years*, signified prophetically by the *three and a half days* of the exposure of their dead bodies. He also is of opinion that the great revival of religion in the United States since 1857 will eventually increase the hatred and opposition of Satan and the ungodly against the people of God in that country, and tend to accelerate the coming persecution, in America as well as in Europe. He says:—

"As light increases, as Divine influences are more active, and the ranks of Satan grow thinner, he will have great wrath, knowing that his time is short. He will stir up wicked men to *do more wickedly*. '*The wise shall*

* [Note added in 1899.] The End of this Age is suggested by the Rev. Dr. Grattan Guinness in his book "Light for the Last Days" to be about 1931–2, as being the end of the 2,520 years or "seven times" from Nebuchadnezzar's final overthrow of Jerusalem and its last King Zedekiah, about 589 B.C. and also the end of the *chronos* of 360 years in Revelation x. 6. "There shall be a time (*chronos*) no longer" from the culmination of the Reformation in the massacre on St. Bartholomew's eve in 1572. If so, the 3½ years' Slaying of Witnesses would be between 1926 and 1931–2. Some former expositors thought the Papal 1260 years began about 666, Rev. xiii. 18, and would end in 1926.

understand,' but *the incorrigibly wicked shall not understand*, but be allowed to go on to their own eternal undoing. The enemy of all good will not succumb without a struggle to the new order of things which the Lord, by the effusion of his Spirit, is now inaugurating in our land.

"*What is meant by the slaying of the Witnesses* in the eleventh chapter of Revelation, and *when* shall this event take place, and by whom? Their death is the violent and complete suppression of their testimony. If by the Witnesses be meant the succession of those who profess and contend for the faith once delivered to the saints, then the suppression of their testimony must be their death. The people of God will then be prohibited from bearing witness to the truth. Ministers may not preach, Churches may not be opened, Christians may not assemble for worship, Bibles may not be published, circulated, or knowingly read, all benevolent societies will be suppressed, the Christian press prohibited, Christian schools abandoned, and all religious instruction interdicted. Righteousness will be sent away into the waste howling wilderness, to sit solitary and to mourn. Wickedness will sit in high places, and triumph over downcast piety.

"A query here naturally arises as to the *time* of this disaster. Is it already past, or is it yet to come? I have no doubt it is *yet to come*. Several past eras have been fixed on as the time when the Witnesses were slain—as the period when the saints of the valley of Piedmont, the Vaudois, the Waldenses, the Albigenses, etc., so severely suffered. These were days of cruel persecution. Few could then openly profess the Lord that bought them, without sealing their testimony with their blood. There have been times of *triumph of the persecutions* of the Church in France, Germany, Bohemia, and Italy. But there was in none of these instances that *general* suppression of the testimony of the people of God, nor that complete and vociferous and public triumph of all the enemies of godliness which is here described. But what is more in point, none of the mighty conflicts of iniquity against the Church of the living God occurred at *the right time* to make them coincide with the event spoken of in Rev. xi. 7—11.

"This dread overthrow is to take place as the *result* of the dying struggle of the Papal wild beast. He is then to arise in his last wrath, and to rage and lay desolate more then ever, *because* 'his time is short' (Rev. xii. 12). This, of consequence.

must fall near the close of the twelve hundred and sixty years of the Protestant Witnesses prophesying in sackcloth.

"And, further, the slaying of the Witnesses shall be attended by an *open avowal and general rejection of Christianity*, and a jubilee of triumph over its supposed final suppression, as if the demons of the pit had broken loose to keep jubilee on earth over the final overthrow of the hated cause. Such a time seems yet to come.

"In other words, *the infidel power shall triumph*, Christianity be prostrate: no one may safely raise his voice in her defence; the Bible shall be proscribed, the pulpit closed, the press muzzled, missionaries recalled, religious instruction prohibited, the fires of persecution lighted, and almost every vestige of religion destroyed. Yet the good seed shall remain.

"If it be asked, then, if this shall be a conflict with carnal weapons, a conflict of flesh and blood, I can only answer that I see not why, in one of its aspects, it will not be. There is in the different descriptions we have of the great battle every appearance of it. There seems good reason to suppose it will be a mighty and bloody conflict between Christian and Anti-christian nations. But not solely nor principally this; it will be a mighty moral conflict. The united powers of darkness will be roused against the children of light, 'and shall overcome and kill them.' A religious profession may yet cost as much as it ever did in the darkest, cruelest days of the Inquisition. And there may be *those that now read this who shall not taste of death till all these things shall be fulfilled.*

"Do you ask why I suppose the wild beast here spoken of, who shall overcome and kill the Witnesses, to be *an infidel confederacy*, made up of all the haters of godliness, rather than *simply the Papal wild beast?* I reply, that this better agrees with the character given of this power by the Apostle Paul in his Second Epistle to the Thessalonians, than the Papacy does, for he describes it as an "*apostacy*" or "falling away"—a general *abandonment* and not a mere *adulteration* of Christian faith (2 Thess. ii. 3).

"Is it asked again, why preach the gospel to the nations of the earth, if there is soon to be so complete an overthrow, and all seemingly to be cast to the four winds? I answer, the gospel is the very thing which shall bring about the mighty, and, to the enemies of God, the awful revolution of which I am speaking. It is the diffusion of the truth which shall rouse

the latent energies of the opponents of all righteousness, and bring on the last great day of conflict.

"After this short suspension (three and a half years, according to prophetic language) and this overthrow of the Witnesses, God will avenge the cause of his elect; He will vindicate his own cause, and exalt it far above all that it has ever yet known. It shall be as life from the dead. And in so extraordinary manner shall it be effected, as to confound and to fill with consternation all those mighty, vaunting hosts that were so recently congratulating themselves and one the other over the final overthrow of a hated religion. What a contrast! One day they were indulging in excessive and open mirth over a prostrate foe; the next day they are in their turn laid low and overwhelmed beyond the hope of recovery, and those they hated are again alive—their strength renewed, and they shielded by the arm of Omnipotence.

"The slaying of the Witnesses, as I have explained it, means the suppression of all efforts for the instruction and extension of the Church. Their resurrection denotes the re-establishment of all such efforts under far more favourable auspices than ever. Before, they had been clothed in sackcloth, dwelt in the wilderness, been forsaken, cast down, afflicted, and tormented. They had eaten the bread of affliction and drunk the waters of affliction. But now their Beloved will appear and lift up their heads, and put a crown upon them, and set them in a high place, and make them kings and priests, and put their enemies under their feet, and put a new song in their mouths, even praise to Him that sitteth on the throne.

"The saints of the Most High now have the kingdom. Antichrist is put down, and it is proclaimed, 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever.' This is the millennial morn; this is the day when God shall lift up the heads of his people—when the New Jerusalem, come down from heaven as a bride prepared for the bridegroom, shall shine forth in her beautiful attire as the glory of this lower world."

From the opinions above quoted, it will be seen that a considerable agreement exists among both year-day and literal-day expositors as to there being a great persecution for three and a half years near at hand. And the increasing activity of

the three unclean spirits of infidelity, democratic-despotic revolution, and Jesuitism in America during the last few years shows what progress is there being made in gathering people to the war of the great day of God Almighty, which is predicted under the sixth vial to be effected by those three unclean frog-like spirits of demons going forth and working miracles. Truly spiritualism, which is chiefly revived demonology, or witchcraft, is a manifestation of the unclean spirits working miracles, for no person who has fairly examined its operations can deny that it is characterized by phenomena altogether miraculous and supernatural. It is a reappearance of the dark arts of sorcery, such as were practised by the Egyptian magicians, Jannes and Jambres, and by the heathen soothsayers and Delphic oracles. The firm hold which it has so quickly gained upon the minds of tens of thousands furnishes no slight indication that the great Antichrist, the man of sin, is about to be fully developed, "whose coming is after the working of Satan, with all power, and signs, and lying wonders." The very fact that the United States became in 1848 the birthplace and cradle of spiritualism, and is now leavened and pervaded with its influence, far more than any other country, points significantly to its eventually becoming included within the sphere of the power and authority of the Imperial Antichrist.

The operations of *revolutionary democracy*, another of the three wonder-working spirits, have also been initiated with marked energy in the United States. There has been an incipient preparation for the future "gathering to the war of the great day of God Almighty" (Rev. xvi. 14), by the war between the Northern and Southern States in 1861-64. A hitherto peaceable and unwarlike nation has become skilled in the manufacture of the most destructive military weapons; and martial ardour and a combative spirit have been infused into the hearts of thousands who have been engaged in the recent internal conflicts. *Fenianism* has originated in America as an outgrowth of this newly-aroused warlike, pugnacious spirit. Moreover, every succeeding year brings more and more German and other foreign immigrants to the United States, many of whom are infidel Communists and Socialists.

It should not be forgotten that a small, yet compactly united faction has been shown by the great French revolution of 1793 to be capable of thoroughly revolutionizing

a country. The historian Alison, remarking upon the astonishing ease with which the small Jacobin faction tyrannised over France in the Reign of Terror, says, in 1794, in chap. xv. p. 87 :—

"The facility with which a faction, composed of a few of the most audacious and reckless of the nation, triumphed over the immense majority of all the holders of property in the kingdom, and led them forth like victims to the sacrifice, is not the least extraordinary or memorable fact of that eventful period. The active part of the faction at Paris never exceeded a few thousand men; their talents were by no means of the highest order, nor their weight in society considerable; yet they trampled under foot all the influential classes, ruled mighty armies with absolute sway, kept two hundred thousand of their fellow-citizens in captivity, and daily led out several hundred, and at last perhaps, taking the whole country together, some thousand persons of the best blood in France, to execution. Such is the effect of the unity of action which atrocious wickedness produces—such the consequence of rousing the cupidity of the lower orders—such the ascendancy which, in periods of anarchy, is acquired by the most savage and lawless of the people. The peaceable and inoffensive citizens lived and wept in silence; terror crushed every attempt at combination; the extremity of grief subdued even the firmest hearts. In despair at effecting any alleviation of the general sufferings, apathy universally prevailed, the people sought to forget their sorrows in the delirium of present enjoyments, and the theatres were never fuller than during the whole duration of the Reign of Terror. Ignorance of human nature can alone lead us to ascribe this to any peculiarity in the French character; the same effects have been observed in all parts and ages of the world, as invariably attending a state of extreme and long-continued distress.

"How, then, did a faction, whose leaders were so extremely contemptible in point of numbers, obtain the power to rule France with such absolute sway? The answer is simple. It was by an expedient of the plainest kind, and by steadily following out one principle, so obvious, that few have sought for the cause of such terrible phenomena in its application. This was by promoting, and to a great extent actually giving, to the working-classes the influence and the possessions of all the other orders in the State. *Egestas cupida novarum rerum*

(Indigence covetous of a change) was the maxim on which they acted; it was to this point, the cupidity and ambition of those to whom fortune had proved adverse, that all their measures were directed. Their principle was to keep the revolutionary passions of the people constantly awake by the display of fresh objects of desire—to represent all the present misery which the system of innovation had occasioned, as the consequence of the resistance which the holders of property had opposed to its progress—and to dazzle the populace by the prospect of boundless felicity, when the revolutionary equality and spoliation for which they contended was fully established. By this means they effectually secured, over the greater part of France, the co-operation of the multitude; and it was by their physical strength, guided and called forth by the revolutionary clubs and committees universally established, and everywhere composed of the most ardent of the Jacobin faction, that the extraordinary power of the Terrorists was upheld."

HENCE, just as the Jacobin faction gained supremacy over France, so may Communists acquire predominance over the United States, notwithstanding their only being numerically a small part of its inhabitants; and it is easy to see how, in such a case, Protestant freedom and toleration would at once be overthrown. To this result also the ceaseless encroachments of Roman propagandism and Jesuitism—the third of the three spirits—are materially tending.

The impossibility of Protestant America escaping the predicted persecution is further shown by the fact that "that hour of temptation is to come upon ALL the world to try them that dwell upon the earth;"[1] and the great tribulation is to be so universal, that except it were shortened, "no flesh (not a single human being) should be saved"[2]—plainly implying, as Daniel has foretold,[3] a time of trouble such as never was since there was a nation, even to that same time.

[1] Rev. iii. 10. [2] Matt. xxiv. 21. [3] Dan. xii. 1.

SIXTEENTH WONDER.

(Beginning about March, 1925 or 1927, about 35 months after the making of the Seven Years' Covenant, on April 13, 1922, or April 19, 1924. These Ten Red Republics will be changed 5 months later into Ten Monarchies under Napoleon's Emperorship for 42 months.)

SECOND FORMATION AND DEVELOPMENT OF THE TEN-KINGDOMED CONFEDERACY, AS A RED REPUBLIC CONFEDERACY OF THE BEFORE-MENTIONED TEN NATIONS OF CÆSAR'S ROMAN EMPIRE, VIZ., BRITAIN FRANCE, SPAIN, ITALY, AUSTRIA, GREECE, EGYPT, SYRIA, THRACIAN TURKEY, AND BULGARIA, WHICH WILL ALL BECOME RED REPUBLICS, GOVERNED BY TEN UNCROWNED PRESIDENTS OR RULERS FEDERALLY ALLIED UNDER THE LATTER-DAY NAPOLEON AS A PRESIDENT OF PRESIDENTS. AND THE CHURCH OF ROME HAVING BY THAT TIME EXPANDED INTO A UNIVERSALLY SUPREME COMMUNISTIC PAPAL-MAHOMEDAN CHURCH AMALGAMATING WITH ITSELF THE GREEK, MAHOMEDAN, JEWISH, BUDDHIST, SPIRITUALIST CHURCHES, ETC., AND THUS BECOMING "BABYLON THE GREAT, THE MOTHER OF FALSE CHURCHES," WILL BE FIRMLY SEATED IN TEMPOFAL POWER AND SUPREMACY UPON THOSE TEN NATIONS AS THEIR STATE CHURCH AND ECCLESIASTICAL QUEEN AND MISTRESS, AND ALSO UPON ROME AS ITS METROPOLIS. THIS WILL RESULT FROM THE GOING FORTH OF THE RED HORSE OF RED-REPUBLICAN WAR 3 MONTHS PREVIOUSLY DURING THE SECOND SEAL, AND IS PREFIGURED IN THE 17TH CHAPTER OF REVELATION BY THE SCARLET WOMAN SEATED TRIUMPHANTLY UPON THE SCARLET UNCROWNED TEN-HORNED WILDBEAST, AND ALSO ON THE SEVEN HILLS, EXCLAIMING, "I SIT A QUEEN," AND INTOXICATING THE NATIONS WITH THE WINE OF HER COMMUNISTIC DOCTRINES, DURING 5 OR 6 MONTHS BEFORE THE TEN HORN RULERS DISMOUNT AND DISENDOW AND DESOLATE HER, AND GIVE THEIR POWER AND STRENGTH TO THE NAPOLEONIC CÆSAR FOR HIS PREDICTED TERM OF $3\frac{1}{2}$ CHALDEAN YEARS' UNIVERSAL DOMINION.

REVELATION XVII.

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great harlot that sitteth upon many waters: 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3 So he carried me

away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great admiration. 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8 The beast that thou sawest was, and is not: and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. 12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 13 These have one mind, and shall give their power and strength unto the beast. 14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. 16 And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. 18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The key to a correct comprehension of the above-quoted seventeenth chapter of Revelation is found in its first verse, —"Come hither, and I will show thee the *judgment* of the great harlot that sitteth above many waters." It is a picture of the state of things that is found to exist, not in the *past* or *present*, but entirely in the *future*, at the *final judgment* and

overthrow of the Church of Rome, which will then have expanded into marvellous dimensions.

Daniel, in his seventh chapter, exhibits the Ten-kingdomed Confederacy in its *first form* and *earliest phase* simply as a *Ten-horned Wildbeast without* any Scarlet Woman on it as in Rev. xvii., and *without* any attendant ecclesiastical wildbeast as in Rev. xiii., all of which shows that the Romish Ecclesiastical element will not be so predominant in the *first* Ten-kingdomed Confederacy nor prominently concerned in its formation, as in the second and third forms of that Confederacy, at least not to anything like the same extent.

Daniel's Ten-horned Wildbeast is also not described as having *any heads* whatever. Its having seven heads is only mentioned in Revelation. The omission of this in Daniel signifies that the ten horns or kings *will not at first be subject to any Federal Head*, or Emperor, as will be the case ultimately.

Daniel's confederated ten kings will all be reigning *before and during* the first rise of the Napoleonic Chieftain, as a little sovereign or horn, to whom the ten horns are ultimately to give their power and strength: for Daniel says "The ten horns are ten kings that shall arise, and another little horn shall rise *after* them, and he shall subdue three horns" (Dan. vii. 24). It is evident, therefore, that Daniel's ten kings are an *earlier set* of individuals who will be reigning before the Napoleonic "Prince that shall come," arises as a *little horn*, and *before* he makes his seven years' covenant with the Jews; and they are entirely different individuals from the ten kings, of whom it is said at a much later period in this seventeenth chapter of Revelation in verse 12,—"The ten horns which thou sawest upon the scarlet-coloured wildbeast carrying the scarlet woman are ten kings which have received no kingdom as yet, but receive power as kings one hour with the wildbeast," *i.e.*, with its seventh-eighth Imperial Head during the final three and a half years. This *ultimate set* of ten kings are the *ten clay-iron toes* of Daniel's prophetic Image, of whom it is said, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. ii. 44).

Although these final ten kings are only to have royal power as crowned kings for three and a half years along with the Napoleonic Emperor during his imperial reign for that semi-septennial term (as depicted in Rev. xiii. 1—5) yet they evidently must be wielding governmental power of some sort

at the time when the angel points to them here in Rev. xvii. as *ten uncrowned horns* upon the scarlet-coloured wildbeast. And it is manifestly as crownless Republican Presidents, or Governors, or Military Dictators chosen by the people that they will at that time be ruling the ten kingdoms under the supreme headship of the Napoleonic Chieftain, as their Federal President. They will doubtless be adherents of Napoleon, and may be members of the Bonaparte family.

The seventeenth chapter of Revelation presents a picture of the Ten-kingdomed Confederacy in its *second* and *penultimate form*, as a *scarlet ten-horned wildbeast*, with *no crowns* on its horns (like there are in Rev. xiii. 1), and with its whole body *scarlet-coloured*, and *full of blasphemous titles*, indicating the sovereign power, of which scarlet * is the acknowledged emblem, to be now lodged completely in the masses of the populace throughout the ten nations, and that, in fact, they will have all become *red republican* and *atheistic*, the same as France was formerly during the French Revolution and Reign of Terror in 1793. Still further, the Ten-horned Wildbeast is stated by the angel to be, while in this scarlet-coloured form, *about to ascend out of the abyss*, and therefore, for the time being, *in the abyss*, which denotes in one of its significations the *yawning gulf of revolutionary agitation and demoniacal lawlessness*.†

Six Marks of Identification

demonstrate this Scarlet Woman to be the Church of Rome (although in a future more fully-developed state than now).

In the *first* place, the apostle was carried away in the prophetic spirit to a WILDERNESS to see her, and the *Campagna of Rome*, surrounding that so-called Eternal City, where the Church of Rome has its metropolitan seat, is notably a deserted *wilderness* now, although in the apostle's day it was a most fertile and beautiful tract of country.

Secondly, the woman is arrayed in PURPLE and SCARLET colours, which are notoriously the distinctive colours in the ecclesiastical robes of the Romish Church dignitaries; and

* The Greek adjective, κοκκινος, *scarlet*, is the same here, which designates the *scarlet* robe placed upon Christ in mockery of his claim to be *King* of the Jews (Matt. xxvii. 28).

† It is noticeable that of late years on the Continent the phrase, *the abyss*, has come to be currently used in this sense by political writers.

she is also decked with gold and precious stones and pearls, which have been lavished in such profusion upon many of the Romish chapels and churches in Italy and elsewhere, that the value of the jewels, precious stones, and gold expended upon their decoration, is almost beyond human computation. Her Scarlet colour also indicates that the Woman, like the Wildbeast, will become violently *Red Republican and Communistic* in her teachings, and will preach the gospel of Socialism. The Church of Rome, instead of relying on the favour of sovereigns and rulers, will make common cause with their subjects, and profess zealous sympathy with the so-called *sovereign people* and their alleged wrongs. Catholicism will ally itself with Communism, Ultramontanism will make a league with Internationalism, the Papacy will co-operate with the Proletariat, and Romanism will join hand and glove with Radicalism and Red Republicanism.

Thirdly, she sits upon the wildbeast or Roman world, HOLDING A GOLDEN CUP in her hand, which is exactly the attitude in which the Church of Rome was pictured on a medal, struck at the last jubilee at Rome in 1825, by order of Pope Leo XII., bearing his likeness on one side, and on the other side the picture of a woman holding a cup in her hand and seated on a globe, with the accompanying inscription, *Sedet super universum*, that is, "She sits upon the world." Thus does the Church of Rome represent herself on her own medals, by the very same pre-figurative pictures as she was represented by in prophecy eighteen hundred years ago.

Fourthly, the scarlet woman is called "Babylon the Great," and "THAT GREAT CITY, which reigneth over the kings of the earth," and is said to "sit upon seven mountains." Now Rome is well known to be built upon seven mountains or hills, and is proverbially referred to by ancient and modern writers as a seven-hilled city.* It might appear strange, that an ecclesiastical system should be here represented both as a woman, and also as a city; but yet this is exactly the case with the Church of Rome, which is not only commonly called "Our Mother the Church," but also is frequently spoken of by the single expression of the city itself—Rome. Thus, if a pervert has joined the Church of Rome, he is spoken

* Sed quæ de *septem* totum circumspicit orbem
Montibus imperii Roma Deûmque locus.—OVID
Dis quibus *septem* placuere *colles*.—HORACE.

of as having "gone over to Rome;" or such a phrase may be heard, as, "Rome is unchangeable," by which every one understands the unchangeableness of the Church of Rome, and not of the actual city, to be signified. And no other church can be named which is thus interchangeably designated by the name of a city, as its synonym. The Church of Rome is, however, *Babylon the Great* only in the bud, and not yet in the full flower. She is destined to amalgamate a *confused intermixture*, as *Babylon* implies, of all false faiths and religions, so as to comprehend them all in her ample bosom.

Fifthly, the scarlet woman is called in this prophecy a MOTHER, "the mother of harlots," and it is remarkable that the Church of Rome in its own Tridentine Council styled itself "*Romana ecclesia aliarum omnium Mater et Magistra*," (in English) "the Roman Church, Mother and Mistress of all others." An old expositor, Witherby, argued some fifty years ago, on the ground of this very phrase, that she must eventually combine and comprehend all false religions and harlot churches within the pale of her own.

Sixthly, the symbolic woman is depicted as being "drunken with the blood of the saints, and the blood of the martyrs of Jesus." History abounds with numerous proofs of the Romish Church having plentifully shed the blood of Christians. As an instance of this, it is testified by Llorente, a Romanist, in his published memoirs of the Inquisition, of which he was himself a secretary, that in Spain alone it immolated "on its flaming shambles more than three hundred thousand victims," and public holidays were celebrated by the burning alive of so-called heretics. Millions of persons have been slain by the persecutions of the Romish Church, and she is yet again, to drink deeply of their blood just before her final overthrow, as represented by this picture of her in a state of delirious intoxication, wildly waving aloft a goblet brimful of their blood.

THE PRECISE EPOCH OR POINT OF TIME

of this prefiguration in Rev. xvii., of the Scarlet Wild-beast carrying the Scarlet Woman, will apparently be between three and three and a-half years after the date of the Napoleonic-Judaic Covenant—that is, during several months preceding the midst of Covenant Week of seven years, for the following reasons:—

Such violent convulsion and terrible revolutions must necessarily take place throughout Britain and the rest of the ten nations before they can all reach the predicted state of being Infidel Red-republics, under the ecclesiastical supremacy of the Church of

Rome, drinking copiously of the blood of Protestants, that such a condition of things cannot come to pass until the 144,000 watchful Christians have been removed from the earth at the first stage of Christ's Second Advent, in February (probably 1924 or 1926), and therefore about five years before the End of this Age. For the most distinct promises of removal beforehand and exemption from the latter-day tribulation and persecution are given to expectant Christians, who shall be watching for the Advent of Christ.

In Luke xxi. 36, Christ, after describing these final days of vengeance and distress of nations, said, "*Watch ye, therefore, and pray always, that ye may be accounted worthy to ESCAPE all these things that shall come to pass, and to stand before the Son of Man.*" Their removal at the *beginning* of these events is understood to be also implied by His previous words, "*When the things BEGIN to come to pass, then look up and lift up your heads, for your redemption draweth nigh.*" Again in Revelation iii. 10, it is promised to Christians who shall be "*keeping the word of Christ's patience*"—that is, patiently watching for His Second Advent, that they shall be "*KEPT OUT OF the season of temptation that shall come on all the world to try them that dwell upon the earth.*"

Still further, in Revelation vii., the four angels standing on the four corners of the earth are commanded not to let the four winds of desolating tumult blow on the earth until the 144,000 watchful Christians (spiritual Israelites) are sealed and translated to heaven. And this agrees with the predictions that just before Christ's Second Advent, people will be eating and drinking, buying and selling, planting and building, and crying Peace and safety—all of which implies it to be a period of general plenty and prosperity, widely different from a period of widespread revolutionary Red-republican Reign of Terror, like that in 1793.

The dreadful state of affairs, foreshown by the Scarlet Woman riding triumphantly upon the Red-republicanised Ten-kingdomed Confederacy, will not only be postponed until *after* the Translation of the 144,000 watchful Christians in February or March, but will even be delayed for nearly another year after that Translation until February or March next, because the First Seal and First Angel Message will be fulfilled during nine months from March to December by an unparalleled preaching of the Gospel throughout the whole world (Rev. vi. 2, xiv. 6). The casting down of Satan also, which will cause the Infidel Red-republicanising of the ten nations, will not begin earlier than the midst of December, and then the Red Horse of Universal War goes forth and changes the Confederacy of *Ten Monarchies* which will have been organised earlier into a Confederacy of Ten Red-Republics, lasting from March to August, and then in August this will again be changed into a Confederacy of Ten new Kings under Napoleon as their Emperor for 1260 days (probably from Sept. 5, 1925, to Feb. 16, 1929, or from Aug. 13, 1927, to Jan. 24, 1931).

The Rev. Alfred Jenour, in his full and able commentary upon Revelation, entitled "Rationale Apocalypticum," in 1854, says, upon Rev. xvii. :—

"This scarlet-coloured wildbeast, *without crowns*, from the abyss, signifies the Papal kingdoms of Europe finally republicanized and become democratic and infidel. Democracy joined with infidelity, or in other words, impatience of all human control, coupled with contempt for the authority of God, involve in them the very essence of hellish rebellion; and an empire or communities constructed and governed on such principles may well be said to *ascend out of the abyss or bottomless pit*. It is fearful to contemplate the scarlet colour of the wildbeast in connection with RED-REPUBLICANISM. This colour can portend nothing else than bloodshed and slaughter. And who will venture to affirm that a persecuting democratic infidel power, secretly instigated and guided by the Papal Church, is an impossibility? That the spirit of democracy in its most unbridled form is abroad among the nations of Europe, is an indisputable fact. That it will one day gain a general ascendency, and overturn all existing governments amongst these nations, may seem highly improbable, and yet I fear this is a result to which we must look forward.

"But the scarlet-coloured wildbeast is here represented as *upholding the scarlet woman*, and *being ridden upon by her*. Now, will a democratic-infidel empire ever suffer itself to be thus overridden by the Papal Church, and promote its exaltation and support? Have we not seen in past history an almost equally strange and improbable combination of antagonistic principles and agencies? It was the French Imperial-democratic Republic (for such it afterwards became) which in 1849 sent its soldiers to Rome to restore the Pope to his city and his pontifical throne. In the French Revolution of 1848 did not the Priests take part with the Republicans when they saw them the stronger party? Where was there a tree of liberty planted that there was not a priest to bless it? Popery can unite itself with Democracy as easily as it can with Monarchism or Despotism. There is no essential antagonism between Romish supremacy and Republican liberty. Its rapid strides in the American Republic is an illustration of this.

"Let us not, then, imagine that Democracy and Popery, or even Infidelity and Popery, are elements of so uncongenial

a nature that they cannot mingle. Democracy and Infidelity may think it to be for the furtherance of their objects to offer the right hand of fellowship to the Papacy: and the Papacy may think it expedient to accept the proffered alliance; and the ultimate result may be the *suppression of Evangelical truth* through this triple coalition. There is, therefore, no moral impossibility in our view that the scarlet-coloured wild-beast symbolizes the European kingdoms which once supported the Romish Church, when they were *Monarchies*, now at last supporting it for a season when they shall become *Democracies*, although the final result of so unnatural an alliance must be the Papacy's destruction."

The late Rev. Alexander Hislop, in his able book, "The Scarlet-Coloured Beast of the Apocalypse, or Red Republic," published in 1849, said:—

"That it is near the *end* of the Roman Empire's existence when that empire appears as 'the scarlet-coloured beast from the abyss' or bottomless pit, in Rev. xvii., may be inferred from several distinct considerations. It will make its appearance only a little time before the Scarlet Woman's *judgment*, for the angel introduces this vision to St. John with the words, 'Come hither and I will show thee the *judgment* of the Great Harlot.' The Beast itself is also evidently near its end, for it is described as *about to ascend* from the abyss, and *about to go into perdition*, Rev. xvii. 8 (as the force of the Greek implies). The *entire absence of crowns* from the beast in this form represents *the Roman empire as being under the form of* TEN CONFEDERATED REPUBLICS. It is also represented as *full of names of blasphemy*. This agrees with the testimony of St. Paul, in 1 Tim. iv. 1—3, and 2 Tim. iii. 1—8, as to the perilous times and apostacy of the last days, that *the features of apostacy will be aggravated and fearfully increased in malignity at the time of the end*. This scarlet Republican power ascends from the bottomless pit as its origin, for it will be the offspring of those blasphemous principles of Socialism and Communism with which the masses of Europe are infected, and blasphemy and bloodshed are the inseparable characteristics of Red Republicanism. The spirit that it breathes bears distinct testimony to the source whence it has sprung. The great Wittemberg Assembly of German Protestant Ministers, in 1848, deploring the spread of Pantheistic Ra-

tionalism and infidel Red Republican doctrines among the German people, said, 'It is as if the spirits of the abyss had ascended to seduce and betray us.'

"To those who saw the masses of the people in the Red Republican revolutions of 1848-9 expel the Jesuits from one quarter of continental Europe after another, it might seem a thing incredible that the Romish Church should ever again acquire the ascendant over the same masses, *as is plainly predicted* in this vision in Rev. xvii., where the Scarlet Woman is seen riding on the scarlet-coloured beast, or Roman empire in its last form. Some might say, 'How shall the reckless infidelity of Democrats and Red Republicans ever harmonize with the abject superstition of Papists?' But those who have deeply scrutinized the workings of the Papacy will never venture to affirm beforehand what seeming invincible obstacles the power of Jesuitical Popery may not overcome. The mystery of iniquity, like the mystery of godliness, is unfathomable. 'There is a power in Popery,' says Adolphe Monod, 'which God knows, and which the devil knows, but which I do not know.' That power is one which the most sharp-witted statesmen cannot cope with. It is making large and rapid strides in Republican America. The power of Romanism can tame even Democratic and Red Republican infidels, and render them obedient to her will. She can pander to every passion. She can suit herself to every taste. She can lead democrats and aristocrats alike in triumph at her chariot wheels. The union, therefore, between the Papacy and Infidel Democracy may easily be effected: and then shall the grand crisis come. Then shall persecution against Protestant Christians be waged in the name of Liberty and Equality: then shall the Scarlet Woman be seen drunken with the blood of saints and of martyrs *as she never yet has been*. Popery in its first phase was 'baptized Paganism;' in its last it seems destined to appear as 'baptized Atheism.' It will be by Papists united with Infidels that the slaughter of Protestant Witnesses for three years and a half will be finally accomplished.

The late Rev. E. Bickersteth repeatedly referred in his prophetic books to the future and final persecution of Christians for three and a half years; and as one proof of it, he emphasized the fact that the Scarlet Woman is predicted to be especially drunk with the blood of the saints *just before* her future destruction. In his Lent Lecture, in 1848, on the

Destruction of Babylon, and in his "Signs of the Times," p. 35, he said :—

"It is remarkable that the Wildbeast which represents the ten kingdoms of the secular Roman Empire, and which *has* crowns on its ten horns in Rev. xiii., has *no crowns upon its ten horns* in Rev. xvii., as if to describe *the revolutionary changes* which seem about to commence. The Babylonish Harlot, the Papacy, is trying again to mount and command the Wildbeast, and, just before her destruction, is foreshown to ride in triumph upon the ten kingdoms of the Wildbeast, which shall ultimately assist in her destruction. It may, then, in conjunction with Infidelity, have a brief season of triumph, with a bitter persecution of Christians.

"We must not look at the future glory of the Church of Christ without looking at its previous sufferings. In the intervening space of time that has yet to elapse before the accomplishment of the First Resurrection of the Saints (Rev. xx. 5, 6) we have many reasons from the general testimony of the Scripture to believe that there will be a short period of great trial and temptation. Various intimations of Prophecy show us that the enemies of Christ will have a temporary triumph before their final fall : and the servants of Christ will have to endure a short but bitter persecution. Babylon the Great, the Mother of Harlots, is described as *drunk with the blood of the saints* JUST BEFORE her burning. The ten kings of the kingdoms of the Roman Empire are to *make war with the Lamb*, and with His called and chosen and faithful people, JUST BEFORE those ten kings are finally overcome (Rev. xvii. 6, 16, 12, 14). The Elect are to *cry day and night unto God just before* they are avenged by the Coming of the Son of Man (Luke xviii. 1—8)."

The REV. T. R. BIRKS, Professor of Divinity at Cambridge, in his book, "The Later Visions of Daniel," and in his Lent Lecture of 1847, expressed the view that *Infidelity*, *Heathenism*, and *Mahommedanism* will become united with the *Papacy* in a compound system of apostasy, as follows :—

"The Papacy, as directed by the Wilful King in Dan. xi., the future Infidel Antichrist, will in its last days fill up the measure of its apostasy, and gather to itself those partial features of the Antichrist which are now to be seen in Mahommedanism, and its open rejection of the Son of God. A Leader will arise, the last Personal Head of this *compound*

system of evil; and Heathenism, Popery, and Mahommedanism will contribute to supply the features of this system of iniquity. The Wilful King in this last stage of his power, and represented by this Leader, will come down like a whirlwind upon the land of Israel. Success for a time will attend his banners, so that, in the words of Habakkuk, 'he will gather to himself all nations, and heap to himself all peoples.'

"Previous to this time the Jewish Restoration to Palestine will have commenced; and their Temple will have been built in Jerusalem. There this fierce and mighty King will seat himself as a sovereign, and claim to be the object of divine adoration. This King of pride will take Jerusalem, the holy city, for his seat, and there plant his standard, and claim divine honours from the subject nations, as a worship to be paid in his person to the (so-called) dignity of regenerate and glorified humanity, freed from the long delusion of past ages. The faithful Witnesses, who protest against his idolatry and blasphemy, will be persecuted with great wrath, and hunted out for destruction.

"Thus this last enemy of the Church of Christ will be neither Popery nor Infidelity alone, but a *strange union* of both. It will be Infidelity, not as it was seen at its birth, naked and hideous, but now full-grown in Satanic wisdom, and clothing itself with all the robes of superstition. It may, perhaps, adopt everything belonging to Christianity, except Christ himself and his salvation. It may boast its forms and ceremonies, its creed and miracles, its temples and altars, its priesthood and costly offerings, its high antiquity, and the *Catholic consent* of admiring nations. All that is beautiful and mysterious may be pressed into its service, and do homage at its shrine.

"Then when art and taste shall have lent all the beauty of their decorations, and architecture all its grandeur, and antiquity all its mystery, and talent all the sorcery of its eloquence—then amidst the sound of harp and psaltery of all pleasant music, the *gigantic delusion* may move on to its short triumph, and heat seven-fold the furnace of the last persecution for the Church of God. Now, what power can raise us above this temptation, and break the spell of this last enchainment? Nothing but the Gospel of Christ in all its depth and fulness, and in the power of the Holy Ghost, and above all, *the gospel of the coming kingdom* of the Son of Man."

SEVENTEENTH WONDER.

(Probably from *January* 19 *to May* 10, 1925, *i.e.*, the 365th to 476th days of the 1929 days which end on May 2, 1929, if the Covenant Seven Years are from April 13, 1922, to May 2, 1929; or else from *Dec.* 25, 1926, *to April* 15, 1927, *i.e.*, the 365th to 476th days of the 1931 days which end on April 9, 1931, if the Covenant Seven Years are from April 19, 1924, to April 9, 1931.)

THE SECOND TRUMPET CAUSING A GREAT FIERY MOUNTAIN TO BE CAST INTO THE SEA, AND THE THIRD PART OF THE SEA TO BECOME BLOOD, AND THE THIRD PART OF FISH TO DIE, AND THE THIRD PART OF SHIPS TO BE DESTROYED DURING THE 34TH, 35TH, AND 36TH MONTHS AFTER THE COVENANT.*

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."—Rev. viii. 8, 9.

The FIRST TRUMPET is principally a severe blow upon those who follow the inland pursuits of husbandry and agriculture, such as farmers, graziers, proprietors of landed estates, and cultivators of the soil; but the Second Trumpet chiefly afflicts the fishing population, and those "that go down to the sea in ships, that do business in great waters, that see the works of the Lord, and his wonders in the deep." While the inhabitants of the seacoast are congratulating themselves that however much the fruits of the earth may be destroyed, at any rate the fish, which constitute their chief source of support, remain untouched, they will suddenly find themselves bereft of this, their accustomed means of subsistence.

There seems every reason to believe that the sea, one-third of which is here to be sanguinified, is the entire aggregate mass of salt water in general, including the Atlantic, Pacific, Arctic, Antarctic, Indian Ocean, as well as the Mediterranean, although the latter, being in the very heart of the Roman Empire, and being called in Scripture "The Great Sea," has been thought to be more especially intended as the scene of this calamity. But as the preternatural eclipse and subsequent scorching of the sun at the fourth trumpet and vial must necessarily affect the whole of the earth, and not merely the Roman Empire, therefore it is fair to infer that the other trumpets and vials will similarly afflict the whole globe, although Christendom and the Roman Empire may suffer more

* The future date of each of the seven trumpets is deduced from their past year-day fulfilment, as explained in footnote to Eleventh Wonder, Trumpet 1, on page 181.

severely than other regions. This second trumpet plague is similar to one of the Egyptian plagues.

"'And the Lord spake unto Moses, say unto Aaron, take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt. . . . And Moses and Aaron did so, as the Lord commanded, and he lifted up the rod, and smote the waters that were in the river in the sight of Pharaoh and in the sight of his servants, and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt' (Ex. vii. 19—21). The only difference between the plague thus recited and that before us, is in regard to the department of creation affected and the instrumentality employed. In Egypt they were the inland waters that underwent this appalling change. Here it is the sea. The rod of Moses was then used; now it is the injection of a burning mountain.

J. Kelly remarks:—"As to the great mountain burning with fire, marvellous though it be, what forbids but that we should suppose it to be some combustible material body condensed in the laboratory of the atmosphere by Divine power, or some real local mountain dislocated from its place and precipitated into the ocean. To favour this latter conjecture we have a remarkable allusion in the book of the Psalms—'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, *though the earth be removed, and though the mountains be carried into the midst of the sea;* Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof' (Ps. xlvi. 1—3). This whole Psalm is evidently the prepared utterance of a remnant of the faithful in the latter day, triumphing in Jehovah as their refuge, amidst the most terrifying phenomena going on around them. May we not then identify them with that proportion of true witnesses to God who, by and bye, will stand unharmed and unintimidated by the Divine demonstrations against the guilty. Sympathizing with the two illustrious witnesses for God, who will then be occupied in Jerusalem with their miraculous testimony, may not these faithful ones participate in the administration of this very judgment, thus fulfilling the strik-

ing intimation of our Lord, when on the occasion of his performing himself a significant miracle of judgment directed against the unbelieving nation, he said to his disciples, 'Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also, if ye shall say unto this mountain, "Be thou removed, and be thou cast into the sea, it shall be done." And all things whatsoever ye shall ask in prayer, believing, ye shall receive' (Matt. xxi. 21, 22).

"It may here occur to some readers, concerning what is said of a proportion of the sea becoming blood, that, perhaps this may be the natural result of the miraculous agency just rehearsed. And, indeed, such a combination of convulsion by sea and land, accompanied by conflagration, in the maritime regions, may easily be conceived to produce extensive loss of life, in which, also, blood may be shed, so as to ensanguine the surrounding ocean, like to what has been recorded as the result of some naval engagements. Still, with the precedent referred to, of what occurred in Egypt, wherein the similar plague of blood was certainly not the issue of any sanguinary destruction of life, we ought to be slow to speculate upon the operation of such cause here; especially as there is no mention made of it in the vision, beyond what occurs in the next clause, which merely speaks of mortality ensuing amongst all the marine tribes.

"*And the third part of the creatures which were in the sea, and had life, died.* This may be regarded as a natural consequence of the shock and derangement, which shall have been sustained by their native element. Thus, the judgment ascends nearer and nearer as from the extremities of nature, according to the order of its creation, towards man, the guilty head. Vegetable life had suffered first, now it is the sea and its tribes of occupants. The same thing is recorded to have happened among the plagues of Egypt, when the waters that were in the river were turned to blood, it is added—'and the fish that was in the river died' (Ex. vii. 21).

"*And the third part of the ships were destroyed.* That is, the shipping, we may conceive, in and about the harbours in the part of the sea alluded to. No doubt, with the general revival of the East, its commerce will receive a mighty impulse, and reoccupied Palestine—its resources now developing under the energy of its Antichristian rulers—will not be unvisited

by the spirit of commercial enterprise. Accordingly, we read of '*the ships of Tarshish*' amongst other objects of proud complacency, upon which the coming day of the Lord shall empty its 'burden of woe' (Isa. ii. 16); and it may be by means of this very judgment, under the second trumpet, when these ships, with others, shall be waiting to discharge their merchandise into various ports."

FOURTH YEAR OF THE COVENANT SEVEN YEARS.

EIGHTEENTH WONDER.*

(Probably from *March* 26 *to August* 8, 1925, *i.e.*, the 431st to 566th days of the 1929 days ending on May 2, 1929, if the Covenant is made on April 13, 1922; or else from *March* 1 *to July* 14, 1927, *i.e.*, the 431st to 566th days of the 1931 days ending on April 9, 1931, if the Covenant is made on April 19, 1924.)

THE THIRD TRUMPET CAUSING A BURNING METEORIC STAR, CALLED WORMWOOD, TO FALL FROM HEAVEN UPON THE THIRD PART OF THE RIVERS AND FOUNTAINS OF WATERS, EMBITTERING THEM, AND FATALLY POISONING MANY MEN DURING THE 36TH AND THREE NEXT MONTHS AFTER THE COVENANT.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."—Rev. viii. 10, 11.

An immense aërolite is here brought into view, rapidly winging its way in all directions through the unnavigated ether of earth's atmosphere, and at the same time explosively shooting forth splinters and showers of its burning particles, which fall upon the lakes, rivers, streams, and fountains, and instantaneously impart to them a nauseous, bitter, and poisonous flavour, through which many persons are killed. Similar meteors throwing off, in their flaming passage through the skies, numerous blazing particles, are thus described in "Clarke's Wonders": –

"On the 24th of July, 1790, between nine and ten at night, a shower of stones fell near Agen, in Guienne, near the south-west angle of France. First a luminous ball of fire was seen traversing the atmosphere with great rapidity, and leaving

* In the yearday fulfilment Trumpet 2 was from 365 to 476 A.D.: Trumpet 3 from 431 to 566: Trumpet 4 from 566 to 622. Hence in their future literalday fulfilment Trumpet 2 will be from the 365th to the 476th day: Trumpet 3 from the 431st to 566th day: Trumpet 4 from 566th to 622nd day of the 1929 days ending on May 2, 1929, or of the 1931 days ending on April 9, 1931.

behind it a train of light which lasted about fifty seconds; soon after this a loud explosion was heard, and sparks were seen to fly off in all directions. This was soon after followed by the fall of stones over a considerable extent of ground, and at various distances from each other. These were all alike in appearance, but of many different sizes, the greater number weighing about two ounces, but many a vast deal more. Some fell with a hissing noise, and entered the ground, but the smaller ones remained on the surface. They broke the tiles of several houses, in falling on which they had not the sound of compact and hardened substances, but of matter in a soft half-melted state. Such as fell on straws adhered to them, and could not be readily separated; a manifest proof that they were in a state of fusion."

"On the 17th of March, 1798, a body burning with an intense light passed over the vicinity of Ville Franche, on the Saone, near Lyons, accompanied by a hissing sound, and leaving behind a luminous track. This phenomenon exploded with a great noise about 1200 feet from the ground, and one of the splinters, still luminous, having been observed to fall in a neighbouring vineyard, was traced. It was about a foot in diameter, and had penetrated twenty inches into the ground."

"The latest remarkable fall of aërolites in Europe, of which there is a distinct account, was in the vicinity of Laigle, in Normandy, early in the afternoon of the 26th of April, 1812. A fiery globe of a very brilliant splendour, which moved in the air with very great rapidity, was followed in a few seconds by a violent explosion, which lasted five or six minutes, and was heard to the extent of more than thirty leagues in every direction. Three or four reports like those of a cannon were followed by a discharge resembling a fire of musketry, after which a dreadful rumbling was heard, like the beating of a drum. The air was calm and the sky serene, with the exception of a few clouds such as are commonly observed. The noise proceeded from a small cloud of a rectangular form, the largest size being in a direction from east to west. It appeared motionless all the time the phenomenon lasted, but the vapour of which it was composed was projected momentarily from the different sides by the effect of the successive explosions. This cloud was about half a league to the N.N.E. of the town of Laigle, and was at so great an elevation, that the inhabitants of two hamlets, a league distant from each other, saw it at the

same time over their heads. In the whole canton over which this cloud hovered, a hissing noise, like that of a stone discharged from a sling, was heard, and a multitude of meteoric stones were seen to fall at the same time. The district in which they fell forms an elliptical extent of about two leagues and a half in length, and nearly one in breadth; the greatest dimension being in a direction from S.E. to N.W. The number of these stones was reckoned to exceed 3000, and the largest of them weighed nearly twenty pounds."

The following extracts are from "Kelly's Apocalypse Interpreted," vol. ii.:—

"The Greek word rendered *lamp*, to which the great star is compared, was commonly employed by the ancients to denote a meteor, and the shooting of such body through the air, with a long horn of light, is matter of not uncommon observation among ourselves. Let us imagine, then, a great star of this kind falling from the heavens, and bursting in fiery fragments over the Jewish land, and we have the scene here presented to us.

"*And it fell upon the third part of the rivers, and upon the fountains of waters.* The vegetation of the earth was affected under the first trumpet; then the sea, under the second; and now, under the third, the inland waters. Upon the salubrity of these we know how much depends, at all times, the refreshment of both man and beast. Still, the like moderation obtains, as in the preceding visitations. It is only the *third* part of the waters upon which the baleful influence descends.

"*And the name of the star is called Wormwood.* The design of this name seems to be, to mark the more emphatically the connection of the star with the disastrous event recited in the next clause:—

"*And the third part of the waters became wormwood.* A complete privation, so far, of the healthful fluid would be more bearable than this, so that here is an aggravation of the calamity of drought. Just as it was an aggravation of their trial to Israel of old in the wilderness, when, in their extremity of thirst, they came to water, but found it bitter, that they could not drink it. (Exod. xv. 23.)

"*And many men died of the waters, because they were made bitter.* Such will be the consequence of partaking of the nauseous draught. So essential to life is the element of water, that men will not refrain from even this forbidding supply;

and, yet, when they do, there will be death in the indulgence, attended, it may be, with the revolting symptoms which accompanied the drinking of the waters of jealousy by the adulteress, for *they* also were called '*bitter waters*' (Num. v. 18). Many, we can conceive, will be the exploring searches for the pure stream which shall be made in that day, like as when Ahab, in the drought of old, divided the land between him and Obadiah, 'to pass throughout it unto all fountains of water, and all brooks, if peradventure they might save even the horses and mules alive.' (1 Kings xviii. 5.) But how tantalizing the result here, when, in many places, the water found shall be corrupted in its very source. Still, in the merciful reserve in the midst of all this of *two-thirds* of the waters, we see that a supply will be accessible to some."

NINETEENTH WONDER.*

(Probably from *August* 8 *to Oct.* 3, 1925, *i.e.*, the 566th to 622nd day of the 1929 days ending on May 2, 1929; or else from *July* 14 *to Sept.* 8, 1927 *i.e.*, the 566th to 622nd day of the 1931 days ending on April 9, 1931.)

THE FOURTH TRUMPET, CAUSING THE THIRD PART OF THE SUN, MOON, AND STARS TO BE ECLIPSED, AND THE THIRD PART OF THE DAY AND NIGHT TO BE UNUSUALLY DARKENED DURING 39TH, 40TH, AND 41ST COVENANT MONTHS.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."—Rev. viii. 12.

THE judicial chastisement of the guilty nations is now manifested in the solar, lunar, and stellar departments of creation; but still with the same restriction to a third part; and the total eclipse of those constellations under the literal sixth seal and fifth vial will not supervene, until the earth's transgressors have filled up the cup of iniquity at the close of their three and a half years' ripened apostasy.

The darkening of the third part of the superficial disc, or

* The Sixth of these Forty Wonders is the Seven Years' Covenant, which, according to Daniel ix. 26—7, is to be made between a Napoleon and the Jews. This Covenant is the starting point from which the relative distance of most of the subsequent Wonders is reckoned in this book.

orb of the sun, moon, and stars, will only diminish the power and intensity of light, and is not at all necessarily productive of the superadded phenomenon announced in the words "The day shone not for a third part of it, and the night likewise." For by this additional feature in the judgment there will be an abridgment in the *duration* of the diurnal, or nocturnal shining of those luminaries, as well as a diminution in the strength and lustre emanating from them. The unprecedented singularity of this marvellous visitation will be strikingly adapted to summon the attention of the most hardened sceptics to the portentous character of the crisis, upon which they are then entering.

In regard to the length of time during which each of these first four trumpets will continue its action, it is reasonable to suppose that as the fifth trumpet is defined to continue for five months, therefore at least a month or so would not be a disproportionate length for the rise, climax, and decline of each of the less severe plagues of the preceding trumpets, and they need not necessarily occupy all the interval elapsing before the rise of their respective successors.

The Rev. Dr. De Burgh, in his literal-day "Exposition of Revelation," equally with the Revs. Dr. Todd, J. Kelly, R. Govett, and J. Tyso, in their expositions, maintains the future literal fulfilment of these trumpets. He says—

"And if it be asked what warrant have we for interpreting literally as judgments such effects wrought on creation? I answer, we have a warrant which we have not for their figurative interpretation—we have a precedent in Scripture. We have the precedent of the plagues of Egypt; and very remarkable it is that every one event here prophesied did actually and literally occur in Egypt: the plague of 'hail, and fire mingled with the hail' there, Exod. ix. 24, corresponding to 'the hail and fire mingled with blood' of the first trumpet here: the turning the waters into blood there, Exod. vii. 19, to the same result of the second trumpet here, and embittering of the waters by the third: and 'the darkness over all the land of Egypt,' Exod. x. 21, to the darkening of the sun, moon, and stars, by the fourth trumpet. And with this precedent, whether, I ask, is it more rational to say that these things shall literally be done again, or that persons are represented figuratively by 'grass,' 'trees,' 'rivers,' 'stars,' etc.

"Still, however, many will be found incredulous as to this

interpretation, simple though it be, and supported also by Scripture warrant, and will still endeavour to explain away such predictions, and for a reason which they will not allow, or of the influence of which, perhaps, they are not conscious, but which is very perceptible in all their reasoning, namely, an idea which prevails that no divine or miraculous interposition is again to be expected on earth. For, in order that such effects as are described in this passage should be literally realized, there must be a renewal of miraculous agency: and this is deemed a sufficient presumption that the whole is figurative. That indeed there has been a long cessation of that divine interposition which marked former dispensations, and which characterized also the first introduction of Christianity, is true: and this cessation of divine interposition has, it is also certain, contributed to strengthen the hands of the infidel and scoffer; and has emboldened them, and will yet more as the end draws nigh, to open their mouths in blasphemy, as saith the apostle, 'There shall come in the last days scoffers, saying, where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation' (2 Pet. iii. 3—5); the argument of the sceptic from the course of nature against miraculous interposition, '*willingly* ignorant' of the interruptions of it on record by such interposition and divine agency. I believe, however, that this agency will be renewed, and will be first manifested in judgment; and that then, not only these trumpets, but all the other judgments predicted in this book, will be fulfilled in all their awful reality: a prospect of which we shall have increasing corroboration as we proceed; but which, apart from this book, is placed beyond doubt by other unquestionable testimony of Scripture in Joel."

AT THE CLOSE of this fourth trumpet we read—

"And I beheld and heard an angel (or eagle, in some versions) flying through the midst of heaven, saying, with a loud voice, Woe, Woe, Woe to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound."

This three-fold repetition of the doleful note of Woe refers to the three remaining trumpets, which are, therefore, usually termed the three woe-trumpets; and the woes are denounced specially against the inhabitants of the earth, because whereas

the first four trumpets had primarily affected inanimate nature, the last three will be directed specially against animate creation —not merely the subordinate elements, but against mankind themselves. J. Kelly remarks upon this warning cry—

"Let us pause here, for a moment, to admire the mercy of God, in thus interrupting the course of his judgments by an announcement of the further and aggravated woes that are at hand. For, surely, this is an admonition to the guilty to pause, in their career of apostacy, and retrace their steps, if, paradventure, they may find admission amongst the accepted remnant. Thus we know God dealt with Pharoah, in inflicting a similar series of visitations, an interval between each being allowed for the haughty monarch to improve by submission. Before the flood, also, not only was there the preaching of Noah for one hundred and twenty years, but there was a lingering process in the execution of the judgment; for the destruction came not as it might have done, in one fell swoop, but there first occurred a respite of seven days; and then a period of forty days and forty nights, during which the avenging element was reaching its appointed height. For some portion of this time there must have been opportunity for repentance; and that it was not given altogether in vain, we have a hint furnished to us in the First Epistle of Peter, when—speaking of certain spirits in prison, to whom the Lord Jesus went, in Spirit, whilst his body lay in the grave, and preached, *i. e.*, proclaimed the great work of redemption which he had accomplished—the apostle characterizes them as those 'which some time were disobedient when once the long suffering of God waited in the days of Noah.' This language certainly encourages the thought that some of the antediluvians, after it was too late for their temporal preservation, underwent the '*destruction of the flesh that the spirit might be saved in the day of the Lord.*' (1 Cor. v. 5.)

"Thus, in the midst of the trumpet plagues here, and before they reach their intensity, there may be a turning to God on the part of some humbled ones, who are moved by the ominous utterance of the proclaiming angel, and so mercy may rejoice in the midst of judgment."

TWENTIETH WONDER.

(The 3½ times or 42 months or 1260 days of the Coming Napoleon's reign as Cæsar or Roman Emperor over the Ten Kingdoms is foretold in Daniel xii. 7—12 to begin 1335 days before the End of this Age, and therefore on *September* 5, 1925, 1335 days before May 2, 1929, or else to begin on *August* 13, 1927, 1335 days before April 9, 1931.)

FULL RESURRECTION OF THE NAPOLEONIC EMPIRE FROM ITS POLITICAL DEATH CAUSED BY A DEADLY WOUND BY THE SWORD OF WAR AT THE BATTLES OF WATERLOO IN 1815, AND OF SEDAN IN 1870,[1] AND ITS ASCENT AND EMERGENCE FROM THE POLITICAL ABYSS OF REVOLUTIONARY AGITATION, AND COMPLETE HEALING OF ITS WATERLOO-SEDAN DEADLY-WOUND BY THE NAPOLEON (WHO WILL HAVE MADE THE JEWISH COVENANT 3½ YEARS PREVIOUSLY) BEING CROWNED (LIKE NAPOLEON I. WAS IN 1806), AS EMPEBOR OF THE ROMAN EMPIRE FOR 1260 DAYS, WITH ROME AS ITS CAPITAL. THIS EVENT WILL BE WITHIN A FEW DAYS OR WEEKS OF THIS LATTER-DAY NAPOLEON'S BODILY RESURRECTION FROM PERSONAL DEATH THROUGH A DEADLY WOUND BY A LITERAL SWORD, AND THE ASCENT OF HIS DISEMBODIED SPIRIT FROM THE LITERAL ABYSS OR BOTTOMLESS PIT, AND CONSEQUENT RESTORATION OF HIS BODY TO LIFE, AND HEALING OF ITS MORTAL WOUND, SO THAT HE WILL BE A RESURRECTION MAN. AND THEN THE PONTIFF AND ROMISH PRIESTHOOD ARE TO CAUSE MANKIND TO WORSHIP HIM BECAUSE HE "HAD THE DEADLY WOUND BY A SWORD AND DID LIVE," AND BECAUSE HE "WAS AND IS NOT AND YET IS."—Rev. xii. 3, 12, 14; xvii. 8, 11.

"And I saw a wildbeast rise up out of the sea (tumultuous agitation), having seven heads and ten horns (the revived Roman Empire) and on its heads the name of blasphemy . . . And I saw one of its heads, as it were, wounded to death: and the deadly wound was healed and all the world wondered . . . And power was given unto him to continue forty and two months . . . And it was given unto him to make war with the saints and to overcome them: and power was given him over all kindreds and tongues and nations. And all that dwell upon the earth shall worship him (except the elect)."—Rev. xiii. 1—8.

"And I beheld another wildbeast (the Romish Pontiff and Ecclesi-

[1] [Note to Edition in 1880]. The words "and of Sedan in 1870" have been added at this point since the first edition in 1866 of these Forty "Future Wonders." For the Napoleon empire after being partially revived over France from 1852 to 1870 by the Emperor Louis Napoleon III., was again "wounded to death by the sword of war" at the battle of Sedan in Sept. 1870, and subsequently the Emperor died in March, 1873, in exile at Chislehurst in England. The *twofold* "wounding to death" both at Waterloo and Sedan makes the fulfilment of this prophecy *doubly sure*

astics) coming up out of the earth (a settled state of affairs) . . . And he causeth the earth and them that dwell therein to worship the first wildbeast, whose deadly wound was healed . . . saying to them that dwell on the earth that they should make an image to the wildbeast which had the wound by a sword and did live."—Rev. xiii., 11—14.

"I saw a woman sit upon a scarlet-coloured wildbeast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour. . . I will tell thee the mystery of the woman and of the wildbeast that carrieth her. . . . The wildbeast that thou sawest was and is not, and shall ascend out of the bottomless pit (in Greek, *out of the abyss*) and go into perdition: and they that dwell on the earth shall wonder, when they behold the wildbeast that was and is not and yet is. . . The seven heads are seven kingships (forms of government) : five are fallen and one is and the other is not yet come : and when he cometh, he must continue a short space. And the wildbeast, that was and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns are ten kings which have received no kingdom as yet, but receive power as kings one hour with the wildbeast," &c.—Rev. xvii. 3—12.

More than SIXTY expositors of Prophecy have maintained in their prophetic treatises that the *Napoleon empire* is the final *seventh-eighth head* of the sevenheaded and tenhorned wildbeast which represents Cæsar's Roman empire in Rev. xiii. and xvii., and that therefore it must be revived and restored to as great, or greater dominion than it exercised at the height of Napoleon Bonaparte's power in 1809–12.

Napoleon Bonaparte, at the head of the French army, invaded Italy, Egypt, Syria, Portugal, Spain, Switzerland, Austria, Germany, and in 1809 was practically supreme over the Rulers of those countries. In 1812, when he held his court at Dresden for a few days on his way to attack Russia at the head of an invading army of half-a-million soldiers, he assembled in that city all the sovereigns of Germany, including the Emperor of Austria and King of Prussia. The power and grandeur of Napoleon I. were never more strongly displayed than on this occasion, when, according to Alison the historian, "Four kings were frequently waiting in his anteroom, and queens were his Empress Maria Louisa's maids of honour. A countless crowd of ministers, princes, dukes, and courtiers thronged with Oriental servility round his steps; and everything announced the presence of a king of kings now elevated to the highest pinnacle of earthly grandeur." Scripture pro-

phecy positively foretells that another Napoleon is yet to attain a height of earthly grandeur far surpassing this.

Under the head of the Fourth Wonder we have already given at considerable length the reasons upon which the expectation of the revival of the Napoleonic empire is grounded by the expositors referred to, and also quotations from some of their prophetic treatises. It may therefore here suffice to state briefly that the first six heads, or forms of government, out of the seven heads of the tenhorned and sevenheaded wildbeast representing Cæsar's Roman empire, were, as history informs us, *kings, consuls, tribunes, decemvirs, dictators, and the Roman Emperorship*, which latter governmental headship continued from St. John's time until 1806, when the Emperor of Austria renounced the title of *Roman Emperor*, after his defeat at Austerlitz by Napoleon I., who forthwith made ROME the capital of his Franco-Italian empire, and called his son the *King of Rome*. Thus the Napoleon dynasty became the *seventh governmental headship* of Cæsar's Roman empire.

The interpreting angel, in predicting this to St. John, said, in Rev. xvii., of the seven heads, "*Five are fallen, and one* (the Roman emperorship) *is and the other* (the Napoleon dynasty) *is not yet come, and when he cometh he must continue a short space. And the wildbeast that was and is not, even he is the eighth, and is of the seven, and goeth unto perdition.*" The eminent expositors, J. H. Frere and Rev. G. S. Faber, showed, in their expositions in 1818, that this clearly predicted that the seventh headship was to pass through the stages of life, death, and resurrection represented by these words, "*was and is not, and yet is*," and to reappear as an *eighth* headship, although only "*one of the seven.*" Therefore they affirmed that the Napoleon empire, which had been wounded to death at Waterloo in 1815, was, within about half a century, to be healed of its deadly wound and restored to supremacy over Europe.

This prediction of the re-establishment of the Napoleonic Empire over Europe was considered by politicians very improbable, because the four allied Powers, Britain, Prussia, Austria, Russia, decreed at the Vienna Congress in 1815 after the battle of Waterloo that *no Napoleon should ever again sit upon the throne of France.* Thus a writer named Hutchison in about the year 1840, said: "Napoleon Bonaparte was, in the Rev. G. S. Faber's view, the personification of the infidel king, or Antichrist in the eleventh chapter of Daniel; and though he

has departed this life without accomplishing the prophecy to its full extent, yet this does not discourage Mr. Faber, for he holds that Bonaparte is to have a successor who will continue to the time of the end. His son was supposed to be this successor; but as he also is dead, those who hold this view must necessarily trust to the chapter of accidents. *They will trust, however, in vain.*"

It was therefore a great wonder when in 1848 a revolution broke out in Paris, and Louis Napoleon, the nephew of Napoleon Bonaparte, took the opportunity of returning to France from England where he had been exiled, and offered himself to the French people as President of the Republic. He was elected *President*, and after effecting a *coup d'état* in December, 1851, he was made *Emperor* in December, 1852, and is continuing his reign in the present year, 1866. It must however be carefully observed that the Emperor Louis Napoleon has not yet effected the *full* resurrection of the Napoleon empire, for *this cannot be deemed to be fully accomplished until its dominion shall be as great and even greater than at the summit of the first Napoleon's power.* This will be the case when just before the final three and a half years, the Roman empire, having been divided into exactly ten kingdoms—five in the *West*, Britain, France, Spain, Italy, Austria, and five in the *East*, Greece, Egypt, Syria, Thrace, and Bulgaria—shall have its ten democratic-despotic kings give their power and strength formally in a Congress to its Napoleonic Imperial Head.

Moreover, the resurrection of the Napoleon empire will not be fully achieved until it exercises *sovereign power over Rome* as its capital. And this power has never been obtained by the Emperor Louis Napoleon, but he has only supported the Pope as temporal sovereign of Rome with French soldiers. This is well pointed out by the Rev. C. J. Goodhart (Sec. of the Society for Evangelising the Jews) in a lecture in 1853, who said:—"No politician ventured to anticipate such a thing: for circumstances were so much against the fact that any descendant of Napoleon I. would step into his place. Yet that tremendously astounding fact has taken place, and there sits at this moment the Emperor Louis Napoleon on the throne of France, thus reviving the '*eighth head, which is of the seven*' (Rev. xvii. 11). Although that head is revived, you must remember that *he is not yet the head of the Roman Empire, and therefore not in precisely the same position that his uncle occupied.* The French Emperorship is revived, and all that we are waiting for now is that circumstances should bring about the further addition of its being distinctly *the head of the Roman Empire.* I cannot shut my eyes to this strong probability that we have seen the eighth head, as spoken of in Scripture, and therefore it behoves us to look forward and mark the events of the times. The further fulfilment of the fearful events that are prophesied to occur when the eighth head of Rome comes, may occur very speedily."

As Napoleon Bonaparte made his four brothers and son-in-law

KINGS respectively of Spain, Holland, Westphalia, Naples, and Lombardy, so it is likely that the final Napoleonic Cæsar may cause the Ten Kings of the *third* Tenkingdomed Confederacy (who will be quite different individuals from the Ten Kings of the *first* Tenkingdomed Confederacy) to be, as well as the Roman Pontiff, all Napoleons or Bonapartes. Russia and North Germany, although not part of the Roman Empire, will nevertheless be subordinate and tributary to it in its last tenkingdomed form, as it is to have "power over all nations" during the final three and a half years. They will ere long be preparatorily revolutionized by the Democratic spirit which is to go forth to the nations of *the whole world* (Rev. xvi. 14).

Then will the name of NAPOLEON overshadow every other earthly name. It will be in everyone's mouth, and its sound heard in every language and every clime. It will be the name of a marvellous personage whose words and actions will be daily telegraphed to all quarters of the globe, whose decisions will make and unmake kings, and determine the boundaries of nations, whose history for several years will be nothing less than the history of Europe itself, and upon whom, as a central figure, the wondering gaze of two hemispheres will with strange fascination be riveted.

THE PERSONAL RESURRECTION OF THE COMING GREAT NAPOLEON FROM THE BOTTOMLESS PIT AFTER BEING KILLED BY A SWORD.

The *Ascent from the Abyss of the Wildbeast, "that was, and is not, and yet shall be"* (Rev. xvii. 8-13) not only signifies the future *political ascent* of the Napoleonic Empire, the defunct Seventh Head, *that was and is not*, from the Abyss of revolutionary disorganization and political non-existence, when it shall completely recover from its Waterloo and Sedan deadly wounds inflicted by the sword of war: but also signifies the future *personal ascent* of the coming Napoleon from the literal Abyss, or Bottomless Pit, after he shall be *literally wounded to death by a sword*, just before the final 3½ years, and his body shall lie dead for a few days, and then his spirit will re-ascend from the Bottomless Pit, the place of departed lost spirits, and re-enter his dead body, which will live again, and will become completely healed of its deadly wound, so that Roman Pontiff and Priesthood will then command all the unregenerate world to worship him as *the Monarch whose deadly wound was healed* (Rev. xiii. 12).

Many ancient and modern expositors have held this plain and literal interpretation that the Personal Antichrist will be killed, and descend into hell, and rise again from the dead, before the final 3½ years, and thus be the Devil's Resurrection Man, so that all the unregenerate world in worshipping him will actually be worshipping a damned spirit from hell—in fact, A RESURRECTED DEMON. To so low a depth of degraded impiety will the world then have sunk. His re-ascension from the bottomless pit accounts for his hardened impenitence and daring blasphemy in setting himself up as the only God, and for his malignant hatred and ferocious persecution

of all Christians and of all who refuse to worship him or his image, or to receive his mark. He is called *the Wildbeast from the bottomless pit*, and *the Angel of the bottomless pit*, whose name is in Greek *Apollyon*, or Napoleon, and who then becomes King over the Demon Spirits, which will reascend with him under the disguised appearance of locusts from the bottomless pit (Rev. ix. 2-11, xi. 7). The flattery uttered to Napoleon I. in reply to his question, "Whom do men say that I am?" will be truly applicable to the final Napoleon, "Some say that you are an angel and some that you are a devil, but all agree that you are more than a man."

This Wilful King's fatal "*wound by the sword*" is also apparently predicted in Zechariah xi. 17, where he is described as the *Idol Shepherd* in contradistinction to Christ the Good Shepherd. "*Woe to the Idol Shepherd. The sword shall be upon his arm and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.*" And Isaiah, in his fourteenth chapter, verses 9 to 20, gives a vivid description of this Wilful King's descent into the bottomless pit under the prophetic designation of the *King of Babylon* and *Lucifer, son of the morning;* and this must be fulfilled previous to his final destruction at the battle of Armageddon, for he is, together with the False Prophet, then to be *cast alive without dying into the lake of fire*, actually a thousand years sooner than Satan or any other of the wicked will be cast into that lake (see Rev. xix. 19, 20; xx. 3, 10).

The bottomless pit or *abyss* is the place of the souls of unsaved people until the general judgment after the Millennial 1000 years.

The expressions, "his deadly wound was healed and all the world wondered," and "all the world shall wonder when they behold the wildbeast that was and is not and yet is" (Rev. xiii. 3, xvii. 8): evidently have a far deeper and further meaning than the resurrection of the Napoleon *empire* or *dynasty*, although they undoubtedly include that fulfilment. They imply the resurrection of the final Napoleon *himself*. And eventually the wildbeast or *empire* becomes practically identical with the *man*, for Revelation xiii. 18, states "the number of the *wildbeast* is the number of a *man*." It will be a case of "*L'Empire, c'est moi.*" The worship of him will be enjoined on the ground of his being a *supernatural* and divine being raised from the dead. Thus, as expositors have often remarked, the Dragon, Wildbeast, and False Prophet (*i.e.* Satan, Antichrist, and the Pontiff) will be the Trinity of hell in opposition to the Trinity of heaven.

[Note added in 1899.] Warrand Houghton predicted in the monthly magazine "*Prophetic News*" for March, 1887, that Prince Louis Napoleon, who was born on July 16, 1864 (the Hegira day of the commencement of the Mahomedan Calendar on July 16, 622) may become the future Last Revived Head of the Napoleonic Empire and the Great Cæsar of the last days. Whether he or his brother Prince Victor Napoleon or some other Napoleon will become this Cæsar remains to be seen.

TWENTY-FIRST WONDER.

(Napoleon's reign as Imperial Cæsar for 1260 days probably begins on Sept. 5, 1925, or August 13, 1927.)

THIRD FORMATION AND DEVELOPMENT OF THE TEN-KINGDOMED CONFEDERACY AS A DEMOCRATIC-MONARCHIC-IMPERIAL CONFEDERACY, BY THE TEN RED-REPUBLICAN UNCROWNED PRESIDENTS BECOMING CHANGED INTO TEN CROWNED KINGS (PERHAPS ALL BONAPARTES) ELECTED BY UNIVERSAL SUFFRAGE FOR A TERM OF 1260 DAYS (BEGINNING 1335 DAYS BEFORE THE END), AND GIVING THEIR POWER AND STRENGTH FOR THOSE 1260 DAYS TO THE NAPOLEONIC CÆSAR AS THEIR ROMAN EMPEROR AND THEIR GOD, WITH ROME AS HIS CAPITAL INSTEAD OF ITS BEING THE SEAT OF THE SCARLET WOMAN'S TEMPORAL SOVEREIGNTY. THIS ELEVATION OF NAPOLEON TO THE HEIGHT OF SUPREMACY ACCOMPANIES AND RESULTS FROM THE DOWNFALL OF BABYLON THE GREAT, THE ROMISH ECCLESIASTICAL SYSTEM, OF WHICH HE WILL HAVE BEEN THE SUSTAINER AND SERVANT. FOR NOW CÆSAR AND HIS TEN KINGS WILL CAST DOWN THE SCARLET WOMAN, BABYLON THE GREAT, FROM HER SEAT OF SUPREMACY OVER THEM, AND CONFISCATE ALL ROMISH CHURCH PROPERTY. THIS IS PREFIGURED BY THE SCARLET UNCROWNED TENHORNED WILDBEAST WITH PROFANE TITLES ON ITS BODY WHICH CARRIES THE SCARLET WOMAN IN REV. XVII., BECOMING CHANGED IN REV. XIII. INTO A LEOPARD-COLOURED WILDBEAST WITH CROWNS ON ALL ITS TEN HORNS AND PROFANE TITLES ON ITS HEAD, WHILE THE SCARLET WOMAN IS CHANGED INTO A TWOHORNED DRAGON-MOUTHED WILDBEAST, WHICH WILL COMMAND MANKIND TO WORSHIP THE NAPOLEONIC CÆSAR AND HIS IMAGE, AND TO RECEIVE HIS MARK, 666, THE NUMBER OF HIS NAME, IN THEIR FOREHEADS OR HANDS. THESE TEN KINGS WITH THEIR EMPEROR WILL REIGN FOR 1260 DAYS, AND AFTERWARDS PERISH AT CHRIST'S DESCENT AT THE BATTLE OF ARMAGEDDON. THEY ARE FORESHOWN IN DANIEL'S PROPHETIC HUMAN IMAGE AS TEN CLAY-IRON TOES, OF WHICH HE SAID, "IN THE DAYS OF THESE KINGS SHALL THE GOD OF HEAVEN SET UP A KINGDOM WHICH SHALL NEVER BE DESTROYED." DAN. II. 44. DANIEL'S PROPHETIC HUMAN IMAGE WILL THUS BECOME AT LAST COMPLETELY CONSTRUCTED AND STAND UPON ITS CLAY-IRON FEET, READY TO BE SHATTERED BY THE SECOND ADVENT OF CHRIST, THE STONE CUT OUT OF THE MOUNTAIN WITHOUT HANDS.

1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. 3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him? 5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months. 6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9. If any man have an ear, let him hear. 10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14. And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. 15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. 18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six. Rev. xiii.

The above quoted thirteenth chapter of Revelation gives a description of the career of the Ten-kingdomed Confederacy in its *third* and *ultimate form*, with its ten horns or kings fully *crowned* (verse 1), regarding whom it was said, when they

were *uncrowned* Red Republican Presidents during its previous *second form* in Revelation xvii. 12, "The ten horns, which thou sawest, are ten kings which have received no kingdom as yet, but receive power as kings one hour (a short season) with the wild beast (*i.e.* the seventh-eighth or last head of the wildbeast—the Napoleonic head healed of its deadly wound). In this third form the tenkingdomed confederacy and its Head are predicted in verses 5–7 to "*continue for forty and two months* and to make war against and overcome God's people and to possess POWER OVER ALL KINDREDS AND TONGUES AND NATIONS AND ALL THAT DWELL ON THE EARTH SHALL WORSHIP HIM, *i.e.* the Imperial Head of the tenkingdomed or decemregal confederacy, the Napoleonic Cæsar who will embody in himself all its power and authority. Only those however whose names are not written in the Book of Life are predicted to worship him.

If language can convey any meaning, the foregoing words plainly foretell the Coming Napoleon's *universal worldwide dominion* over the entire globe, with its five continents, Europe, Asia, Africa, America and Australia. Moreover, Satan is declared in Scripture to be the prince and god of the whole world, and he is predicted in the foregoing verses, 2, 3, to "give his power and throne and great authority" to this Napoleonic Cæsar as soon as the deadly wound of the latter is healed, that is to say, when his *personal mortal* wound by a sword and the *dynastic* Waterloo wound shall be completely healed. The declaration "All that dwell *upon the earth* shall worship him" must include the *entire globe*, for the Greek words επι της γης are precisely the same as are translated *on earth* in the Lord's prayer in Matthew vi. 10, Luke xi. 2, "Thy will be done *on earth*."

This *crowned* leopard-coloured ten-horned wildbeast in Rev. xiii. has not the Scarlet Woman, the Church of Rome, seated upon it, as was the case in its *uncrowned* stage in Rev. xvii., where it was said, "The ten horns shall hate the woman and make her desolate and eat her flesh and burn her with fire, and give their power and strength to the wildbeast" (*i.e.* to the final Napoleonic head of the wildbeast, instead of as previously to the Scarlet Woman when submissively carrying her). The ten horns are to dismount the Woman from her position of temporal power and ecclesiastical supremacy over them, and to strip her of her costly raiment and gold and precious stones

and pearls, and "eat her flesh" by secularizing and confiscating the revenues and immense wealth of the Church of Rome, which as "Babylon the Great" will shortly before the final three-and-a-half years have attained an incredible height of splendour, opulence, and dominion by an alliance with the Red Republicans and Communists.

The skeleton framework of Rome's ecclesiastical organization, consisting of her numerous priests and clerical officials, will however still remain and becomes then prefigured as *a secona wildbeast having two horns like a lamb and a mouth like a dragon*, which arises and exercises all the power of the ten-horned wildbeast before him (*enopion* in his presence), and works great miracles and makes fire come down from heaven, and even gives life to an image of the Napoleonic Cæsar. This miracle working ecclesiastical personage is called in Rev. xvi. 13, xix. 20, "the false prophet," and will evidently be the *last Pope*, whose two lamblike horns represent his future conjoined ecclesiastical kingdoms of Popery and Mahomedanism. He will be a mighty sorcerer and spiritualistic medium, and will "command mankind to make an image of the wildbeast that had the deadly wound by the sword and did live," that is to say, to worship the Napoleonic Cæsar as a resurrection man entitled to divine homage on the ground of his being raised from the dead (see Rev. xiii. 11 to 18).

Truly will it then be said "*Babylon is fallen, is fallen* that great city," for (1) the Pope and Romish hierarchy will not only be cast down from sitting, as a Scarlet Woman, on the back of the ten-horned wildbeast, with supreme ascendency over it, and degraded into becoming its attendant satellite and plundered of all their riches, but (2) they will become a *pagan heathenish* hierarchy, discarding all profession of Christian or Biblical faith, and therefore symbolised as two-horned *wildbeast*, and not any longer as a Scarlet *Woman*, the pretended Bride of Christ, and the counterfeit of the Sun-clothed Woman, the true Bride (Rev. xii. 1). The Romish Pontiff and Priesthood will not retain even the outward form of Christianity, but will openly abjure all its doctrines, and "command the earth and them that dwell therein to worship the Napoleonic false Messiah" as a supernatural personage raised from the dead. Paramount ascendency will be transferred from the Scarlet Woman to the wildbeast that carried her. The downfall of *Babylon the Great* will result in the highest elevation of the latterday *Napoleon*

the Great, as *a Roman Emperor* with *Rome* as his metropolis, instead of its being any longer the metropolitan seat of the Scarlet Woman's temporal power (Rev. xvii. 9.)

In Revelation xiv. 8–12, after an angel has proclaimed "Babylon is fallen, is fallen," another angel announces that if anyone shall worship the wildbeast or his image, or receive his mark in their forehead or hand, they shall be punished with eternal torment. And then it is said, "*Here is the patience of the saints,*" implying that this will be the great testing time of the patient endurance of persecution by the saints. This same phrase occurs in the middle of the thirteenth chapter of Revelation, where a fuller description is given of the worship of the wildbeast's image, and the implanting of his mark on people's foreheads and hands, and the identical phrase in each place shows the period of time to be the same, viz., the final 3½ years of the Napoleonic Cæsar's worldwide persecution.

The Romish Pontiff and ecclesiastics are predicted in this thirteenth chapter of Revelation not only to make people everywhere worship images or actual statues of the Napoleonic Cæsar, but also to "cause all both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads: and that no man might buy or sell, save he that had the mark[1]—or the name of the wildbeast or the number of his name, which is 666." What an appalling spectacle will this earth present during the Coming Napoleon's universal reign for three-and-a-half years, when nearly all mankind will have the name of *Napoleon,* or else 666, the number of his name, stamped and imprinted on their foreheads or right hands in acknowledgment of him as their god. And swords and guillotines will be incessantly at work cutting off the heads of myriads of persons who shall "refuse to worship the wildbeast and his image or to receive his mark on their foreheads or hands:" but they shall afterwards be raised from the dead and reign with Christ in His millennial kingdom (Rev. xv. 2, xx. 4).

The "*number of a man's name*" denoted among the Hebrews, Greeks and Romans the *sum total of the numerical values of the letters of his name.* In the languages of those ancient nations the letters of the alphabet were used as numerals, just as if in

[1] The word *or* in the ordinary version, "the mark *or* the name," is not in the original Greek, which evidently means that the mark is the name of the wildbeast *Napoleon,* or the number of his name 666.

the English language a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, denoted respectively 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 20, 30, 40, 50, 60, etc. So that on this principle the English name *John* would represent J 10, o 60, h 8, n 50, and the sum total of these figures added together, amounting to 128, would be the number of the name *John*. The Revelation is written in Greek, and so the number of the name *Napoleon* must be in the Greek language, and also in the dative case, as an inscription imprinted on his worshippers' hands or foreheads denoting their dedication to *Napoleon*, just as the dedicatory inscription on an altar in Acts xvii. 23, was in the dative case, *To the unknown God*. Now the name *Napoleon* in Greek in the dative case is *Napoleonti*—Ναπολεοντι, and the numerical values of its letters added together amount exactly to 666, which therefore is the *number of that name* as follows :—

ν 50, α 1, π 80, ο 70, λ 30, ε 5, ο 70, ν 50, τ 300, ι 10=666.

The plain statement in Revelation ix. 11, that the personal, proper name of this Great King, who is to ascend from the abyss, shall be in the Greek tongue *Apollyon*, the Greek aorist form of which is APOLEON (as stated in the lexicon to Bohn's Greek Testament), manifestly indicates *Napoleon* to be the fateful and portentous name. The first letter *N* is an affirmative prefix, the abbreviation of Ναι,—*verily, truly*,—or *N* may be accounted for by the fact that Greek names imported into Italy frequently had the letter *N* prefixed to them, thus *abussos* in Greek signifying *an abyss*, becomes in Italian *nabussos*. The Buonaparte (*good part*) family was originally the Royal Greek family *Calomeros* (*good part*) *Comnene*, which emigrated in 1676 from the Peloponnesus to Genoa, and thence to Corsica.

The Church of Rome, when seated as the Scarlet Woman in temporal power on the wildbeast of Rev. xvii. which will be zealously Ultramontanist at that time, will also be seated on the seven hills of Rome as her metropolis. But when the Napoleonic Cæsar casts her off his shoulders just before his 3½ years of universal dominion, he will make *Rome the metropolis of his universal empire*. He will be animated with the determination to revive the Roman empire in more than its pristine splendour and greatness, and to become invested with the titles and dignities of the Cæsars. In causing himself to be deified, he will follow the example of Romulus, Julius Cæsar, and Augustus Cæsar who were worshipped as gods. His Congressional Confederation of Ten Kings will somewhat resemble the Confede-

ration of the Rhine, in which sixteen German Princes were united under the protectorship of Napoleon I.; and it will very likely be his policy to establish, not only one and the same religion of Napoleonism everywhere, but also the same Napoleonic code of laws and a uniform system of currency throughout all the ten kingdoms. The aspiring ambition which will impel him to stamp his name or mark upon the foreheads or hands of every man, woman, and child, will doubtless lead him to have his name and likeness imprinted upon that which seems more imperishable, namely, all the gold, silver, and other coinage that is current. As a second Mahomet, he may also issue a Napoleonic Koran for his worshippers.

The *image* spoken of in this thirteenth chapter of Revelation, is justly understood by many modern and ancient expositors to be a literal image of the Imperial Antichrist, and also to be the *abomination of desolation* described in the closing chapters of Daniel, and the twenty-fourth of Matthew, which is to stand in the holy place of the rebuilt Jewish temple, where the Napoleonic Man of Sin also himself will sit, showing himself that he is God.[2] The marking of Napoleon's name, or the number 666, upon his worshippers' right hands or foreheads, will merely be a revival of the usual custom of the ancient Romans of stamping the name or the hieroglyphic mark of their deity or emperor upon their hands or foreheads. Even at the present time, Mohammedans in Asia constantly wear the name of their sect in this manner. In an ancient book called "The Ascension of Isaiah," it is said, "Then shall the whole world believe in him (Antichrist); they shall serve him saying, He is God, and besides him there is no other God. And the power of his prodigies shall be displayed in every city and country. In every city also shall his image be erected."

Roman Catholic writers, as quoted by Dr. Manning, Papal Archbishop of London, in his treatise, "Present crisis of the Holy See," hold that Antichrist is yet to come and destroy the Christian faith, and make Rome the seat of infidel idolatry. Dr. Manning says that Malvenda states it as the view of Ribera, Gaspar Melus, Viegas, Suarez, Bellarmine, and Bosius that Rome itself, in the last times of the world, will return to its ancient idolatry, power, and imperial greatness. It will cast out its pontiff, altogether apostatize from the Christian faith, terribly persecute the Church, shed the blood of the

[2] Dan. xi. 31 xii. 11; Matt. xxiv. 15; 2 Thess. ii. 4.

martyrs more cruelly than ever, and will recover its former state of abundant wealth, or even greater than it had under its first rulers.

IT IS SIGNIFICANT that whereas this thirteenth chapter of Revelation plainly predicts that the Romish Church will command men "to make an image to the emperor which had the wound by a sword (dynastically at Waterloo as well as personally in the future) and did live, and whose deadly wound was healed," that is, to worship him as a resurrection man raised to life after receiving a mortal wound,—already a noted Romish ecclesiastic, Padre Ventura, has publicly set forth this idea in a sermon delivered before Louis Napoleon, in the chapel of the Tuileries, on Easter Monday, 1857. The title of his published sermon was "The resurrection of the French Empire," and its argument was to the effect, that the resurrection of the Napoleonic French Empire in the person of Napoleon III., was somewhat similar to the resurrection of Jesus Christ: that England, Russia, and Germany, like modern Scribes and Pharisees, having killed the Napoleon Empire at Waterloo, and buried it in the tomb of St. Helena, and having decreed by the Vienna treaties of 1815, that no Napoleon should ever sit on a throne, could not after all prevent its resurrection in the person of Napoleon III. The following were some of Father Ventura's remarks:—

"In vain then do minds which have not enough of Christianity, of philosophy, and of seriousness to consider the great events of the earth, except apart from the agency of heaven: in vain I say, such minds did not wish to confess that it was not less evident that the re-establishment of the French Empire of our days has been a resurrection—a resurrection in which men have been but instruments—not even giving a complete account of that which they did: a resurrection, of which the true and great agent has been that King invisible, by whom alone that which is dead revives.

"All the circumstances which accompanied the typical resurrection of the Saviour teach us, that one of the conditions of every resurrection, which is not a mere figure, but which is the work of God, is that it should be accomplished without the power, the calculation, or the forethought of man. That condition is not wanted in the event which engages our attention.

"One would say that the modern Scribes and Pharisees neglected nothing to hinder the ancient empire which they had killed a second time with their blows, from going forth from the tomb which they selected, upon a rock, lost in the midst of the waves of the ocean. They had scattered over the two hemispheres everything which bore

the name of the exile of St. Helena. They did more. They usurped the place of providence, and pretended to subject that providence to their policy. They arranged for the future: they decreed that never should any member of the family of their prisoner occupy a throne, and, believing themselves absolute masters of the world, they thought that their desire might well be regarded as the purpose of God.

"But as the measures taken by the blind hatred of the synagogue could not hinder the power of God from causing his Son to go forth from the tomb, in like manner, respect being had to the proportion between the two events, these arrangements of modern diplomacy could not hinder the providence of God from raising up the French Empire from its ruins. So that when one gave the least attention to it, such an event had not the least semblance of probability, much more, when that fact was regarded as so little possible, even in this country, *where nothing is impossible*, that he who should have ventured to foretell it ten years before it took place would have passed for an idiot—the new empire, contrary to all human foresight, reappeared in due time at the head of Europe saying, 'Behold, here I am.'"

IT IS EVIDENT from the thirteenth chapter of Revelation, that the Roman Pontiff is very frequently to be in the company and presence of the latterday Napoleonic emperor, and is to "exercise all the power of the emperor *before* him," that is, *in his presence*, as the Greek ενωπιον implies; and is to deceive people by "miracles which he has power to do in the sight of the emperor." Hence it appears, there will be some magical mesmeric influence attaching to the emperor, which spiritualists would call *mediumship*, so that the pontiff will be unable to perform the great miracles, such as bringing fire down from heaven, except *in his presence*. Now it is remarkable among the first Napoleon's plans, which in many respects foreshadowed the final Napoleon's schemes, there was one plan of causing the Pope to have his residence always near the imperial presence; and this is the very measure, which these prophecies foreshow —whether their joint residences be at Paris or Rome.

"By keeping the Pope at Paris," said Napoleon I. to Las Cases, "and annexing the Roman States to my dominions, I would have obtained the important object of separating his temporal from his spiritual authority; and having done so, I would have elevated him beyond measure; I would have surrounded him with pomp and homage; I would have made him cease to regret his temporal authority; I would have rendered him an idol: *he should have had his residence near my person;* Paris would have become the capital of the Christian world; I would have directed the religious world, as well as the political. It would be an additional means of uniting all the

parts of the empire, and keeping in peace whatever was beyond it. *My council* would have been the assembly of the representatives of Christendom : the popes would have been nothing but its presidents. I would have opened and closed these assemblies, approved and published their decisions, as Constantine and Charlemagne did. That union of the spiritual and temporal powers in the hands of one sovereign, had been long the object of my meditations and wishes." (Alison's " Europe," chapter lx.)

And thus we may expect that the abolition of the temporal power of the Pope will not diminish his spiritual authority. And while he will act in strict subordination to the Napoleonic Cæsar, who will be the embodiment of all temporal authority, yet he shall have such influence with him, as to exercise all the delegated power of that Imperial Potentate in his presence, and to wield all the strength of the secular arm in an exterminating crusade against those who refuse obedience to the Napoleonic-Catholic religion that will be universally established.

The transfer of the Impious titles or names of blasphemy from the *Body* of the Red-Republican Confederacy in Rev. xvii. to the *Head* of the Monarchial Confederacy of the Personal Antichrist for $3\frac{1}{2}$ years in Rev. xiii., shows that the holy and divine titles and the claim to be the Saviour and Regenerator of the world, etc., which the Napoleonic Cæsar will assume after he is elected and crowned as Emperor, will previously have been appropriated by the Republics in their corporate capacity —probably titles such as *Almighty* and *Eternal* Republics, *Most Holy* and *Divine* Republics, the sacred handiwork of the Deity, the kingdom of Heaven established on earth, Divine Regenerators of mankind, etc. The French Republic of 1792 was deified by somewhat similar titles, and instituted a religion of Republicanism with new forms of worship; it called the Guillotine the *Holy Guillotine;* and decreed the worship of its assassinated leader Murat. Antichrist will delude the nations into the belief that in worshipping him as their Elected Head, they are rendering honour and adoration to themselves.

The eminent and voluminous expositor, *R. Govett*, in his "Apocalypse Expounded," justly observes, "The Ten Kings will be contemporaneous, and Military Kings, like some of the Generals of Napoleon I., who rose through war to be kings. That Emperor had in his camp, Five Kings, Four Princes, and Twenty-one Dukes. The Personal Antichrist and his Ten Kings will be persons, somewhat like Napoleon I. and his Twelve Marshals. All or most of these Ten Kings will probably be Generals. They are seen in the 17th chapter

of Revelation, when they are not yet crowned. But they are crowned in the 13th chapter, which discloses a scene later in point of time than the 17th chapter. The Wild-beast is supporting the Scarlet Woman as an object of attraction to the nations in Rev. xvii.; but the Wild-beast becomes supreme and is himself worshipped in Rev. xiii. The Ten Kings are to *reign one hour with the Wild-beast, i.e.*, with its last Imperial Eighth Head. This *one hour* is a brief definite time, the 3½ years of the Wild-beast; his 'hour' is 1260 days, or 42 months, after which they will openly 'make war with the Lamb,' and perish in the wine-press of divine wrath. (Rev. xvii. 14.)"

THE COMPLETE CONSTRUCTION of Daniel's prophetic human image will necessarily result from the consolidation of the whole Roman Empire in a decem-regal ten-kingdomed form under a revived Roman Emperor—the Imperial Napoleon. That prophetic image, in the second chapter of Daniel, prefigured in its four parts—its golden head, silver breast, brass thighs, and iron legs—the four empires respectively of Babylon, Medo-Persia, Greece, and Rome, which have consecutively succeeded and displaced one another, so that the complete Roman Empire contains all of the Grecian and Medo-Persian empires, and nearly all of the Babylonian empire. The image is at present (in 1866) only developed as far as *the instep of the feet.* But when the ten clay-iron toes (ten democratic monarchic kings) shall come distinctly into existence, then the symbolic metal image will at last stand *completely constructed* in compact and unbroken unity ready for the final crisis when the Stone (Christ) will descend and smite it on its feet and shiver it utterly into fragments. This shows, too, that then *all the territory* embraced within those four empires will be found consolidated in compact unity under the headship of the Last Universal King, the latter-day Nebuchadnezzar. The ancient Nebuchadnezzar was virtually monarch of all the civilized known world in his day; and so will Napoleon be at the summit of his predicted sway.

The ten clay-iron toes will be the *last set* or confederacy of ten horn kings who are mentioned in Rev. xiii. 1, xvii. 12, and not the *first set* or confederacy of ten horn kings who are mentioned in Daniel vii. 24, and who in fact may not be clay-iron or *democratic* monarchs at all. For these *first* ten confederate kings in Daniel will be reigning *before* and *during* the Napoleonic Antichrist's earliest rise as a *little horn or sovereign* in or near Greece, and will be gradually displaced and succeeded by ten democratic kings wholly devoted to him and who may probably all be Bonapartes.

THE OATH OF THE ANGEL standing on the river Hiddekel, in the twelfth chapter of Daniel, solemnly limits the length of the persecuting reign of the Napoleonic Antichrist—Daniel's Wilful King, whose career is described from Daniel xi. 21, to the end of Daniel xii. —to 3½ years. For the Angel swears that it shall be only for *a time, times and half a time, i.e.* one year, two years and half a year.

TWENTY-SECOND WONDER.

(Set up on Saturday, Sept. 5, 1925, as being 1335 days before May 2, 1929, or on Saturday, *August* 13, 1927, as being 1335 days before April 9, 1931. This will be nearly the midst of the Seven Years.)

THE SETTING-UP OF THE IDOL OF DESOLATION, NAPOLEON'S IMAGE, IN THE REBUILT TEMPLE AT JERUSALEM ABOUT 3 P.M.—THE HOUR OF THE JEWISH EVENING SACRIFICE—ON THE 1335TH DAY BEFORE THE END OF THE PASSOVER WEEK, WHICH WILL TERMINATE THE 7 YEARS OF NAPOLEON'S JEWISH COVENANT. THE 1260 DAYS, OR 42 MONTHS, OR $3\frac{1}{2}$ "TIMES," *i.e.*, CHALDEAN YEARS, OF NAPOLEON'S REIGN AS CÆSAR OVER THE TEN KINGS OF THE TEN KINGDOMS, COMMENCE SIMULTANEOUSLY WITH THOSE 1335 DAYS, AS ALSO DO THE 1290 DAYS DURING WHICH THE DAILY SACRIFICE IS CAUSED TO CEASE, WHILE HIS IMAGE OF DESOLATION STANDS IN THE TEMPLE. DURING THE 1260 DAYS HE WILL "MAKE WAR WITH," AND "OVERCOME," AND "WEAR OUT" CHRISTIANS. (Daniel xii. 7, 11, 12; vii. 25. Revelation xii. 6, 14; xiii. 5.)

"And he shall confirm a covenant with many for one week (seven years); and IN THE MIDST OF THE WEEK he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolater."—(Dan. ix. 27; see also Dan. xi. 31, xii. 11.)

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains. . . . For these be the days of vengeance, that all things which are written may be fulfilled. . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles (here the three and a half years—the latter half week—intervenes, Rev. xi. 2), until the times of the Gentiles be fulfilled. . . . And then shall they see the Son of man coming in a cloud with power and great glory."—(Luke xxi. 20; Matthew xxiv. 15.)

"But the court which is without the temple leave out and measure it not; for it is given unto the Gentiles: and the holy city shall they tread underfoot forty and two months."—(Rev. xi. 2; see also Rev. xi. 3, xii. 6, 14, xiii. 5.)

"Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle: and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. (Here apparently the three and a half years of tribulation intervene.) Then shall the Lord go forth and fight against the nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives."—Zechariah xiv. 1–4.

THE CAPTURE OF JERUSALEM by the Gentile armies, is distinctly foretold in the last chapter of Zechariah, to occur shortly before the descent of Christ on Mount Olivet to destroy his foes. And the statement that half of the city shall then *go forth into captivity*, agrees with the parallel narrative in the twenty-first chapter of Luke, that when Jerusalem's desolation shall thus take place after armies have encompassed it, then the Jews shall be *led away captive* into all nations, and *Jerusalem shall be trodden down of the Gentiles*, until the times of the Gentiles be fulfilled. And the duration of these events is plainly revealed in the 11th chapter of Revelation, where it is declared that *the Gentiles shall tread underfoot the holy city* 42 months, *i.e.*, 1260 days—usually called $3\frac{1}{2}$ years, although 19 days shorter.

This conclusion, as to three and a half years being the duration of the final oppression of the Jews, and of the treading down of Jerusalem by the Gentiles, coincides with Daniel's prophecy of the seventieth week, "the Roman Prince, after confirming a covenant with many Jews for one week of seven years, shall in the MIDST OF THE WEEK cause the sacrifice and oblation to cease, and for the overspreading of abominations shall make it desolate even until the consummation." Here the cessation of the Jewish daily sacrifices, and the setting up of the abomination of desolation is foreshown to be very near the beginning of the latter half of the seven years, which are nearly the same as the above-mentioned forty-two months of the treading down of the holy city Jerusalem.*

Another description of these occurrences is given in the twenty-fourth chapter of Matthew, and the thirteenth of Mark, which contains the very same prophetic discourse, as the twenty-first of Luke, in the following words :—

"When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand). Then let them which be in Judea flee into the mountains. . . . . For then shall be great tribulation, such as was not since the beginning of the

* The dates of each of the Forty Future Wonders in this book are shown in diagrams on pages lxiv. and 1, 2. Thus, if the Seven *Years* of the Jewish Covenant are from April 13, 1922, to April 25, 1929, then the Seven *Days* of a second Jewish Covenant will be for the Passover Week from April 25 to May 2, 1929, or else the Seven *Years*' Covenant, followed by the Seven *Days*' Covenant, may be from April 19, 1924, to April 9, 1931.

world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved. . . Immediately after the tribulation of those days . . . they shall see the Son of man coming in the clouds of heaven."[1]

Here our Lord particularly refers to the setting up of the ABOMINATION OF DESOLATION spoken of by Daniel the prophet, as constituting an extraordinary signal of the great tribulation; and when we consequently turn to Daniel, we find the abomination of desolation mentioned only in three passages—the prophecy of the seventieth week already quoted, and also the two followiug passages in the eleventh and twelfth of Daniel, both of which distinctly refer to the actions of the great wilful king at the final crisis :—

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the *abomination that maketh desolate*. . . And at that time shall Michael stand up, the great prince, which standeth for the children of the people: and there shall be a TIME OF TROUBLE such as never was since there was a nation even to that same time. . . And from the time that the daily sacrifice shall be taken away, and the *abomination that maketh desolate* set up, there shall be a thousand two hundred and ninety days."—Dan. xi. 31, xii. 1, 11.

These passages are part of one continuous narrative of the history of the final imperial head of the Roman Empire, who is often called the wilful king, because he is termed in that narrative, "the king who shall do according to his own will."[2]

[1] The siege and destruction of Jeruslem in A.D. 70, by Titus, was undoubtedly a remarkable type and representation of the coming siege and desolation of Jerusalem by Napoleon, but was evidently not the real and complete accomplishment of this prediction in Matt. xxiv. 15; Mark xiii. 14; Luke xxi. 20; because at Titus' destruction of Jerusalem the idol or abomination of desolation, foretold in Daniel xii. was certainly not set up for three and a half *times*, *i.e.*, three and a half years in the temple, for in fact that temple was burnt down at the end of the siege, as the Romans were entering Jerusalem; also there was then no tribulation such as was not from the beginning of the world, and worse therefore than the Flood, so that scarcely any flesh—any man, woman, or child—was saved; for indeed the destruction of Jerusalem by Titus brought no tribulation whatever upon the world at large, and was quite local and not universal. Moreover, Christ is to come in the clouds with his angels *immediately* after this predicted tribulation (Matt. xxiv. 29), and as He did not come then, the tribulation certainly cannot have taken place at that time.

[2] From the twenty-first verse of the eleventh chapter to the end of the twelfth chapter of Daniel is one continuous description of the wilful

He is described as taking away the daily sacrifice and setting up THE ABOMINATION OF DESOLATION, and it is afterwards added that from the setting up of that abomination there shall be 1290 days, which is about three and a half years: and it is said "At that time there shall be a TIME OF TROUBLE such as never was since there was a nation even unto that same time."

This is manifestly the very prophecy of Daniel referred to in our Lord's prediction above quoted: "When ye therefore shall see THE ABOMINATION OF DESOLATION spoken of by Daniel the prophet . . . then shall be GREAT TRIBULATION such as was not since the beginning of the world to this time, no, nor ever shall be." There is but one and the same abomination of desolation, and one and the same great tribulation or time of trouble, here mentioned in Daniel's and our Lord's prophecies; and the period of them is declared to be at the time of the end, during the final three and a half years (very nearly 1290 days).

THUS THE WILFUL KING Napoleon having first made a seven years' covenant with the Jews, will subsequently break that covenant in the midst of the seven years, encompass Jerusalem with his armies, take away the Jewish daily sacrifices, set up in the temple the abomination of desolation, which according to the thirteenth of Revelation, will be a seemingly living and speaking image of himself, and then there will be for three and a half years great tribulation and a time of trouble such as never was, or ever shall be; and after its termination, the Lord shall go forth and fight against the Gentile nations, which during the forty-two months will have been treading down Jerusalem, and he will visibly descend on Mount Olivet, and destroy the Imperial Antichrist and his armies at the battle of Armageddon.

The three and a half years of great tribulation are not only mentioned as the latter half of Daniel's seventieth week, but also in the seven following prophecies.

"He shall wear out the saints of the Most High, and shall think to change times and laws: and they shall be given into his hand until *a time, and times, and the dividing of time.*"—Dan. vii. 25.

king's exploits. He is depicted arising as a *vile person*, coming in peaceably, attacking the king of the south, setting up the abomination of desolation, exalting himself above every god, overthrowing many countries, and at last going forth with great fury and coming to his end. This chapter is more fully explained under the head of the Sixth Wonder.

"It shall be for *a time, times, and a half*; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."—Dan. xii. 7.

"The holy city shall they (the Gentiles) tread under foot forty and two months."—Rev. xi. 2.

"And I will give power unto my Two Witnesses, and they shall prophesy *a thousand two hundred and threescore days*."—Rev. xi. 3.

"And the woman fled into the wilderness, where she hath a place prepared of God that they should feed her there *a thousand two hundred and threescore days*."—Rev. xii. 6.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into the place where she is nourished for *a time and times and half a time*[1] from the face of the serpent."—Rev. xii. 14.

"And power was given unto him to continue (or make war) forty and two months. . . And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. xiii. 5—8.

In these seven passages of Scripture, the three and a half years of tribulation are distinctly mentioned under the varied expressions of three and a half times, 1260 days, and forty-two months; and Napoleon, as the last head of the Roman Empire is predicted, in the thirteenth of Revelation, during those forty-two months, TO MAKE WAR WITH THE SAINTS AND OVERCOME THEM, and to have power over all kindreds and tongues and nations; and all that dwell upon the earth shall worship him, except the righteous. This language unmistakably denotes a universal persecution unto death of true Christians, and world-wide idolatry consisting in the general worship of Napoleon, which in the latter part of the thirteenth of Revelation, is particularised as being carried on by the

[1] The word *time* signifies a *year*, as in Dan. iv. 16, *seven times* is generally understood to signify *seven years*, so a time, times, and half a time signifies *one year, two years and half a year, or three and a half years*, but each year only contains 360 days, and not 365 days, because in Rev. xii. 6, 14, 3½ *times* are stated to be 1260 days. The Antichrist will probably institute a new Calendar, reckoning 360 days to a year, just as Mahomet framed a new Calendar.—Daniel vii. 25.

worship of Napoleon, which in the latter part of the thirteenth of Revelation, is particularised as being carried on by the worship of Napoleon's image, and the marking of his name on peoples' foreheads and hands. Such multitudes of Christians will be slain in Britain, America, and elsewhere throughout Christendom and the ten kingdoms, for refusing to be guilty of this idolatry, that on three different occasions in Revelation, the Apostle sees vast companies of those who are thus "beheaded, because they will not worship the Emperor nor his image, nor receive his mark in their forehead or hand."

The guillotine is indicated to be the principal means by which the persecuted Christians will be put to death, for they are spoken of in Revelation xx., as having been BEHEADED.

There is every reason to expect that as Napoleon is predicted in Daniel vii. "to think to change times and laws," that therefore he will re-establish the institutions of the French Revolution of 1793, of which the Napoleons claim to be the testamentary executors, that thus the Napoleon Code may be made the Universal Code of Laws: and one universal decimal coinage instituted with Napoleon's effigy stamped on it, and the divisions of the year and names of the months and days changed, the Christian era and Sundays abolished, and time reckoned by decades or divisions of ten days, with three decades, or thirty days to a month, and twelve such months to a year, so that the semi-septennate or $3\frac{1}{2}$ years for which Napoleon and his ten kings will be elected to reign by a plebiscite, will be the apocalyptic 1260 days or $3\frac{1}{2}$ *times*. This Napoleonic Calendar may then be dated from the birthday of Napoleon I. instead of from the birth of Christ; that is to say, from August 15, or from some notable day in the Coming Napoleon's history. He will re-establish the Chaldean Calendar which gives 360 days to a year instead of 365 days like the ordinary Julian or Christian Calendar, or 354 or 355 days like the Mahomedan Calendar of the Turks.

A MOST DISTINCT ACCOUNT of the latter-day emigration of many Jews to Palestine, and the succeeding attack upon them by the combined Gentile nations, is given in the thirty-eighth and thirty-ninth

[1] It is most important to observe the distinction between the Antichristian king's two separate expeditions against Jerusalem, the one just *before*, and the other just *after* his three and a half years of universal power and persecution—the first expedition for *plunder and depredation*, "to take a great spoil" (Ezek. xxxviii. 1—16; Luke xxi. 20—24; Dan. xi. 40—43), while the people are living in prosperity, peace, and plenty, just previous to the three and a half years of great tribulation, in which they are afterwards to be led into captivity and made desolate and the abomination set up in their temple (Dan. xii. 7—11; Rev. xi. 2; Matt. xxiv. 15—21)—the second expedition for *revenge and murderous extermination* "to destroy and utterly to make away many" (Dan. xi. 44, 45; Psalm lxxxiii. 4;

chapters of Ezekiel: where the leader of the attacking armies is called "Gog, the chief prince of Meshech and Tubal." This title has been considered by some persons to signify the Emperor of Russia; but whether it denotes him or Napoleon, it seems that both of them will be leagued together against the Jews at the period of that attack upon Palestine, and their united forces appear to be denoted by the expression there used, "Gomer and all his bands, the house of Togarmah of the north quarters and all his bands, and many people with thee." The merchants of Tarshish, who are understood to represent the mercantile nations of Britain, or the United States, are there depicted as ineffectually remonstrating against that invasion of Judea; and at last the invading armies perish at the personal descent of the Lord Jesus. The following is a part of the narrative in Ezekiel xxxviii.:—

"Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal. . . . thou shalt say I will go up to the land of unwalled villages: I will go to them that are at rest, that dwell safely. . . . to take a spoil and to take a prey: to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods. . . . And thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army; and thou shalt come up against my people Israel as a cloud to cover the land; it shall be in the latter days. . . . (*here intervene the three and a half years of great tribulation*). Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee."

The Reign of Terror in France in the Revolution of 1793 was in every respect a remarkable specimen on a small scale of the much more violent and universal REIGN OF TERROR that is to overspread America and Britain and the rest of Christendom, during the three and a half years' great tribulation. And this coming reign of terror will be not only a *political* crusade of democratic revolutionists against the aristocratic and wealthy classes, as in 1793, but also an *irreligious* crusade of combined Romanists, infidels, and Mahomedans against true Christians.

The preparation for this in Britain and North America is to be seen in the fact that the Irish Romanists, who are to be

Ezek. xxxviii. 18—23), when he is smarting under the six literal vial plagues at the end of his three and a half years, and, therefore, gathers all his armies to Armageddon (Rev. xvi. 14—16). There is an implied, though not expressed, interval of three and a half years between verses 16 and 18 of Ezek. xxxviii. (just like the eighteen centuries between verses 9 and 10 in Zech. ix.).

found in considerable numbers in most of the leading towns of those countries, are largely enrolled in the revolutionary organisation of Fenianism:[1] and about ONE THIRD of the British standing army consists of Romanists, while so startling has been their increase in the artillery force, that they now constitute nearly four-fifths of the artillerymen. The great majority of the lower classes, although nominally Protestant, are yet shown from statistics, scarcely ever to attend any place of religious worship, and are in fact quite indifferent to religion. A revolutionary spirit is also being developed among them, by the frequent strikes for higher wages on the part of the employed against their employers: and by the agitation for political reform.

But the passions of mankind will be unchained and inflamed to an unparalleled degree of fury at the time of the great tribulation; for then will the words be accomplished, "Woe to the inhabiters of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The ungodly will become like raging fiends, and the horrors of the great French Revolution will be enacted over again, on a much wider scale throughout Christendom. The guillotine will again be erected, as formerly in 1793, to decapitate all who refuse implicit obedience to the Revolutionary democratic-despotic Government, that shall everywhere be established. And there will be a new and more rigid test required from every one of allegiance to the governing powers, for people will be sentenced to death unless they consent to render public homage to the image of Napoleon, or to receive his mark in their forehead or hand. (Rev. xiii.)

The following extracts from Alison's "History of Europe," regarding the bloodshed in the French Revolution in 1794, may help to give some idea of the similar scenes that will soon occur in Britain, America, and other parts of Christendom during the approaching three and a half years' persecutions. The

[1] The objects of the Fenian organization in Ireland have been disclosed to be "to make war against the British Government, to establish a republic in Ireland, to seize on all property, and kill every person who opposed them or would not join them, to rise on a certain night in certain places where arms were to be distributed among the Fenian Brotherhood, to seize every one who would not go with them, and hang or shoot them until they succeeded in overthrowing the government of the country, and establishing a republic in its place by force of arms. The soldiers and officers who were greatly opposed to the movement were to be shot."

historian relates that when the revolutionary government had determined to execute all who were suspected of enmity or opposition to it:—

"The mandates of death issued from the capital, and a thousand guillotines were instantly raised throughout the towns and villages of France. Amidst the roar of cannon, the rolling of drums, and the sound of the tocsin, the suspected were every where arrested, while the young and active were marched off to the defence of the country; fifteen hundred bastiles, spread through the departments, soon groaned with the multitude of captives; and these being insufficient to contain their numbers, the monasteries, the palaces, the chateaux, were generally employed as temporary places of confinement. The abodes of festivity, the palaces of kings, the temples of religion, were filled with victims; fast as the guillotine did its work, it could not reap the harvest of death which every where presented itself; and the crowded state of the prisons soon produced contagious fevers, which swept off thousands of their unhappy inmates. . . .

"The prodigious crowds which were thrust into the prisons, far exceeding all possible accommodation, produced the most frightful filth in some places, the most insupportable crowding in all. Amidst the scanty fare, deep depression, accumulated filth, and universal crowding of those gloomy abodes, contagion made rapid progress, and mercifully relieved many from their sufferings. But this only aggravated the sufferings of the survivors; the bodies were overlooked or forgotten, and often not removed for days together. Not content with the real terrors which they presented, the ingenuity of the jailers was exerted to produce imaginary anxiety; the long nights were frequently interrupted by visits from the executioners, solely intended to excite alarm; the few hours of sleep allowed to the victims were broken by the rattling of chains, and unbarring of doors, to induce the belief that their fellow-prisoners were about to be led to the scaffold; and the warrants for death against eighty persons in one place of confinement were made the means of keeping six hundred in agony.

"Despair of life, recklessness of the future, produced their usual effects on the unhappy crowd of captives. Some sank into sullen indifference; others indulged in immoderate gaiety, and sought to amuse life even at the foot of the scaffold. The

greater part walked about unable to bear the torture of thought when sitting still; few remained at rest. . . .

"Night and day the cars incessantly discharged victims into the prisons: weeping mothers and trembling orphans, gray-haired sires and youthful innocents, were thrust in without mercy with the brave and the powerful; the young, the beautiful, the unfortunate, seemed in a peculiar manner the prey of the assassins. An immense aqueduct, had been dug from the Seine as far as the Place St. Antoine, where latterly the executions took place; and four men were daily employed in emptying the blood of the victims into that reservoir.

"The female prisoners, on entering the jails, and frequently during the course of their detention, were subject to indignities so shocking, that they were often worse than death itself. . .

"A bed of straw alone awaited them when they arrived in their wretched cells; the heat was such, from the multitudes thrust into them, that they were to be seen crowding to the windows, with pale and cadaverous countenances, striving through the bars to inhale the fresh air. Fathers and mothers, surrounded by their weeping children, were locked in each other's arms, in agonies of grief, when the fatal hour of separation arrived. The parents were in general absorbed in the solemn reflections which the near approach of death seldom fails to awaken; but the children, with frantic grief, clung with their little hands round their necks, and loudly implored to be placed, still embraced in each other's arms, under the guillotine. . . .

"The pity of the spectators was in a peculiar manner excited by the bands of females led out together to execution; fourteen young women of Verdun, of the most attractive form, were cut off together. On another occasion, twenty women of Poitou, chiefly the wives of peasants, were placed together on the chariot; some died on the way, and the wretches guillotined their lifeless remains; one kept her infant in her bosom till she reached the foot of the scaffold; the executioners tore the innocent from her breast, and the screams of maternal agony were only stifled with her life. . . .

"The career of Carrier at Nantes, where the popular vengeance was to be inflicted on the Royalists of the western provinces, was still more relentless. Five hundred children of both sexes, the eldest of whom was not fourteen years old, were led out to the same spot to be shot. Never was so deplor-

able a spectacle witnessed. The littleness of their stature caused most of the bullets, at the first discharge, to fly over their heads; they broke their bonds, rushed into the ranks of the executioners, clung round their knees, and with supplicating hands and agonised looks, sought for mercy. Nothing could soften these assassins; they put them to death even when lying at their feet. A large party of women, most of whom were with child, and many with babes at the breast, were put on board the boats in the Loire. The innocent caresses, the unconscious smiles of these little innocents, filled their mothers' breasts with inexpressible anguish; they fondly pressed them to their bosoms, weeping over them for the last time. One of them was delivered of an infant on the quay; she was pushed, with the new-born innocent, into the galley. After being stripped, their hands were tied behind their backs; their shrieks and lamentations were answered by strokes of the sabre; and while struggling betwixt terror and shame, the signal was given, the planks cut, and the shrieking victims for ever buried in the waves. . . .

"One of the most extraordinary features of these terrible times was the apathy which the better classes both in Paris and the provinces evinced, and the universal disposition to bury anxiety in the delirium of present enjoyment. The people who had escaped death went to the operas daily, with equal unconcern whether thirty or a hundred heads had fallen during the day. The class of proprietors at Bordeaux, Marseilles, and all the principal towns, timid and vacillating, could not be prevailed on to quit their hearths; while the Jacobins, ardent, reckless, and indefatigable, inured to crime, plunged a merciless sword into the bosom of the country, the soldiers everywhere supporting their tyranny; the prospect of ransacking cellars, assaulting women, and plundering coffers, made them universally faithful to the government. . . .

"In the midst of these unparalleled atrocities, the Republican Convention were occupied with the establishment of the civic virtues. Robespierre pronounced a discourse on the qualities suited to a Republic. He dedicated a certain number of the decennial fêtes to the Supreme Being, to Truth, to Justice, to Modesty, to Friendship, to Frugality, to Good Faith, to Glory, to Immortality! . . His eloquent speech is striking, as evincing the fanaticism of that extraordinary period, and the manner in which, during revolutionary convulsions, the most

atrocious actions are made to flow from the purest and most benevolent expressions. If you consider the actions of Robespierre, he appears the most sanguinary tyrant that ever desolated the earth; if you reflect on his words, they seem dictated only by the noblest and most elevated feelings. There is nothing impossible in such a combination; the history of the world exhibits too many examples of its occurrence. It is the nature of fanaticism, whether religious or political, to produce it. The inquisition of Spain, the crusade against the Albigenses, the fires of Smithfield, the *autos-da-fé* of Castile, arose from the same principles as the daily executions of the French tyrant. It is because revolutions lead to such terrible results, by so flowery and seductive a path, that they are chiefly dangerous."

SUCH WILL BE the scenes of constant occurrence throughout Britain and the rest of Christendom, during the three and a half years of great tribulation. And the Revolutionary and Antichristian governments, that will then be every where established, will profess to inaugurate a new era of universal brotherhood of peace, progress and prosperity, and will remorselessly condemn to the guillotine all true Christians as stubborn fanatics and rebels against the newly constituted authorities.

In whatever countries the population are chiefly Roman Catholic, as for instance, IRELAND, SOUTH AMERICA, MEXICO, and UPPER CANADA, the Pope and Priests will cause the people to worship and submit themselves to the Napoleonic Cæsar as the mighty Champion of Romanism; and in addition to this, multitudes will adore him, as their grand Republican Leader. The fact that he is to make war with true Christians and prevail against them all through the earth, necessarily implies his universal dominion, and that his persecution will extend everywhere (Rev. xiii. 5—8).

GERMANY, as well as RUSSIA and Poland, and Norway and Sweden, will before long be the scenes of tremendous revolutionary explosions of the hitherto pent-up forces of Democracy, which will shiver into atoms their present absolutist monarchical governments: and they will be formed into Republics and adopt Universal Suffrage: for the Democratic spirit from the mouth of the Wild-beast or Roman empire is to "go forth to the nations of the earth and of the WHOLE

WORLD" (Rev. xvi. 13). The Coming Napoleon in virtue of his being the Idolised Champion of Democracy will be hailed by the masses of the populace in all countries as a Liberator of the Peoples and Regenerator of Society. The so-called gospel of Democracy, of which Napoleon is to constitute himself the great Apostle to the Nations, will meet with enthusiastic reception and propagation among the Sclavonic races of Russia, not less than among the Teutonic tribes of Germany, and also among the vast masses of China, where he may be regarded as a second Confucius or Buddha, and among the Mahomedan myriads of India, where he will be accounted to be the predicted last Imaum or successor of Mahomet.

As regards the AMERICAN UNITED STATES, the inhabitants of which are an offshoot from the European nation, it is easy to see that the approaching predominance of Romanism, allied with Radical Republicanism over Europe, will sympathetically extend itself to the United States, where French Romanists are numerous in the Southern States, and Irish Romanists in the large cities of the Northern States, and where also there are great numbers of extreme Radicals, Internationalists, and Communists. It is said, moreover, to contain upwards of a million Spiritualists, who will be the most ardent adherents of the Coming Napoleon as the great Champion of Spiritualism, when eventually he is developed as the Last Cæsar, for he, as well as the Pope of those days, will be a great Spiritualist Medium; and his "coming shall be after the working of Satan with all power and signs and lying wonders and deceivableness of unrighteousness." Spiritualism, which is the modern revival of sorcery and witchcraft, will be everywhere rife and rampant during the short time of Satan's great wrath, and the universal reign of the Man of Sin at the Time of the End (2 Thess. ii., Rev. xii. 7—14).[1]

[1] The knotty question and crucial problem as to whether the end of the Age will be Passover week (April 25 to May 2) in 1929, or Passover week (April 2 to April 9) 1931, arises thus. It is predicted in verses 11 and 12 of Daniel's 12th chapter, that "From the time that the daily sacrifice (in Jerusalem) shall be taken away, and the (Mahomedan) abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth and cometh to the 1335 days," *i.e.* from the setting up of the abomination. These 1335 days in the year-day historical fulfilment signify 1335 Mahomedan lunar years, which are equal to 1295 ordinary solar years. Now the Mahomedans date their Religion and Lunar Calendar from *July* 16, 622, the day of the flight or hegira of Mahomet from Mecca to Medina in Arabia. From that year, 622, 1335 Mahomedan years (1295 solar years) end in 1917, which probably,

TWENTY-THIRD WONDER.

(The 1260 days of Napoleon's reign as Cæsar over Ten Kings of the Ten Kingdoms and of the simultaneous prophesying of the Two Witnesses will begin on Sept. 5, 1925, 1335 days before May 2, 1929, if this day is the end of the period of the Jewish Covenant, or will begin on August 13, 1927, 1335 days before April 9, 1931, if this day is the end of the Jewish Covenant.)

THE APPEARANCE AND MINISTRY OF THE TWO SACKCLOTH-CLOTHED WITNESSES—PROBABLY ELIJAH AND EITHER ENOCH OR MOSES OR ST. JOHN—WHO ARE TO PROPHESY DURING THE 1260 DAYS OF THE NAPOLEONIC CÆSAR'S PERSECUTION AND DOMINION AS ROMAN EMPEROR OF THE TEN KINGS OF THE TEN KINGDOMS, AND ARE TO WORK MIRACLES AND SMITE THE EARTH WITH PLAGUES, AND THEN AFTER BEING SLAIN AND LYING DEAD FOR THREE DAYS AND A HALF, ARE TO BE RAISED TO LIFE, AND ASCEND TO HEAVEN IN A CLOUD. (REVELATION XI.)

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 4. These are the two olive trees, and the two candlesticks standing before the God of the earth. 5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them he must in this manner be killed. 6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. 7. And when they shall have finished their testimony the wild beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put

---

therefore, will be a notable year in the decline of the Turkish Mahomedan Empire. But they did not invade and conquer Syria until A.D. 634, and they did not begin their siege of Jerusalem, leading to its capture, until 636. Hence 1335 Mahomedan lunar years (1295 solar years) will end in 1929 if they commenced in 634, or else will end in 1931, if they commenced in 636. The question is, in fact, this: may the treading down of the Holy City Jerusalem for 42 months, *i.e.* 1260 days (1260 Mahomedan years) according to Rev. xi. 2, and the setting up of the Mahomedan abomination be considered to have commenced in **634**, or in **636**, because from one or other of those two years there will only be **1335** Mahomedan years, according to Daniel xii. 7–12 (1295 solar years), to the End of this Age, which may therefore be expected to be in one of the two alternative years **1929** or **1931**.

in graves. 10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another: because these two prophets tormented them that dwelt on the earth. 11. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."—Rev. xi. 3—12.

TWO REMARKABLE PROPHETS will bear testimony throughout this earth during the appointed three and a half years of the Imperial Antichrist's persecution. They are to be attired in the funereal garb of sackcloth, in sympathetic harmony with the scenes of lamentation and mourning and woe, which the world will then present. For defensive purposes to protect themselves against the murderous aggressions of the ungodly, they are to be armed with the superhuman power of breathing fire out of their mouth, wherewith to slay any person, who endeavours to hurt them; and no weapon formed against them shall prosper, nor any attempt upon their life prove successful during their twelve hundred and sixty days of witness-bearing.

They also "have power to shut heaven, that it rain not in the days of their prophecy:" from which circumstance it is to be inferred, that in the exercise of that marvellous power, they will to a great extent, if not entirely, prevent the descent of rain on the earth during all the three and a half years. The additional power granted to them "over waters to turn them to blood, and to smite the earth with all plagues as often as they will," will apparently be exerted at the period of their slaughter and resurrection during the first three vials, by smiting Antichrist's worshippers with grievous and noisome sores, and turning the sea and rivers into blood, and again during the third and fourth seals, by killing many men with famine, and the sword, and hunger, and pestilence, and the wild beasts of the earth.

Following the example of Moses and Aaron, they will, as we may infer, confront the Imperial Pharaoh amid the splendour of his court, and openly bearding him in his very den, administer a withering rebuke to his unhallowed career of impiety. There will be no possibility of silencing their testimony, or excluding them from the most carefully guarded

retreat, for a jet of fire proceeding from their mouth, will mortally pierce, as by a lightning flash, every assailant who would interfere with their movements. Thus are they predicted to "torment them that dwell on the earth," by continually delivering a faithful and irrepressible protest against the idolatrous assumptions of Napoleon; and against the murders, sorceries, and licentiousness, that will everywhere abound.

But at the end of the three and a half years, the destructive malice of the Wilful King will be permitted to prevail against these two illustrious Witnesses, so far, that he shall overcome them and kill them. "And their dead bodies shall lie in the street or broadway of the great city, which spiritually is called Sodom and Egypt," and which apparently will be the most conspicuous locality within the great city,[1] Babylon—the apostate Roman Empire. This public exposure of their unburied corpses to be the gazing stock of mocking crowds, will be in accordance with the oriental custom, in ancient and modern times, of subjecting the bodies of notorious malefactors to such opprobrious treatment. "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves:" they will exult with triumphant complacency and vain glorious pride over the irresistible prowess of the Antichristian king, in having at last effectually vanquished these dreaded prophets. And in conformity with established eastern usages, they will send gifts one to another as an act of mutual congratulation upon their supposed success.

For three days and a half only shall this unhallowed exultation of the ungodly continue unchecked, and then shall their shortlived rejoicings abruptly terminate; for the spirit of life from God shall enter into the bodies of these prophets, and they shall stand upon their feet, and great fear shall fall upon the beholders of their miraculous resurrection, a fear which will inspire the unavoidable conviction that verily there is a God that judgeth in the earth. And a voice from heaven will say unto them, Come up hither; and they shall ascend up to heaven in a cloud, in the full view of their enemies. Although

[1] The phrase "the great city" is distinctly applied seven times in Revelation to Babylon, Rev. xiv. 8, xviii. 10, 16, 19, 21, xvi. 19, xvii. 18; that is, the Antichristian Roman empire in all its ten kingdoms—including therefore Syria, within which is Jerusalem. This city seems signified as "the street," or most public place, "where also our Lord was crucified."

the earth's inhabitants will have cast them forth as unworthy even of burial, yet the gates of heaven will be readily opened for their admission; with gladness and rejoicing shall they be brought; they shall enter triumphantly into the celestial palace of the King of Kings.

At the same hour there will be a great earthquake, and the tenth part of the city fall, and seven thousand men of names, that is, men of eminent rank and title, slain, and the remnant, who are spectators of these marvellous judgments, are affrighted and give glory to the God of heaven; some of them, it may be, becoming in consequence afterwards numbered among the great multitude who shall be translated to heaven two months subsequently in the second ascension. (Rev. vii. 9—17.)

THE DENIAL OF BURIAL to the corpses of detested enemies, has been instanced in many cases in past history. Thus was it at the death of Phocion, who was condemned to drink poison—of Cleomenes who was crucified—of Sejanus' adherents who were slain by Tiberius—of Ananus, who was killed by Idumeans—and of the victims of the zealots at the destruction of Jerusalem.

The historian Eusebius relates concerning the persecutions of Christians by the Roman Emperors, that in Gaul—"Those that were suffocated in the prison they cast to the dogs, carefully watching them night and day, lest any should be buried by us, and then also cast away the remains left by the beasts and the fire, howsoever they had been either mangled or burnt. They also guarded the heads of the others, together with the trunks of their bodies, with military watches, for many days in succession, in order to prevent them from being buried. Some indeed raged and gnashed their teeth against them, anxious to find out some better way of punishment. Others, again, laughed at and insulted them, extolling their idols, and imputing to them the punishment of the martyrs."[1]

The same writer records concerning the Roman Emperor Maximin, "He also went beyond the dictates of nature, being not even ashamed to deny the lifeless bodies of these holy men a burial. Night and day he ordered the dead bodies to be carefully watched, as they lay exposed in the open air, the food of beasts; and there was no small number of men present

[1] Eusebius v. 1.

several days, of such as attended to this savage and barbarous decree, and some indeed were looking out from their posts of observation, as if it were something worthy of their zeal to see that the dead bodies should not be stolen."[1]

In another persecution in the time of Pamphilus. "The sacred and holy bodies of these men, by the order of the cruel and impious governor, were kept and guarded four days and nights to feed the wild beasts. But as, contrary to expectation, nothing would approach them, neither beast, nor bird of prey, nor dogs, by a divine providence they were again taken up uninjured, and obtaining a decent burial, were interred according to the accustomed mode."[2]

Simpson, in his "Traditions of the Covenanters," relates a similar circumstance in Scotland; "Mr. Bell, whom Lagg knew well enough, earnestly desired but a quarter of an hour to prepare for death; but the other peremptorily refused it, cursing and swearing, 'What have you not had time to prepare since Bothwell;' and so immediately shot him with the rest, and would not suffer their bodies to be buried."

Even as recently as 1843, the martyred corpse of a Christian was publicly laid out in the leading thoroughfare of Constantinople for three days. A Turkish law, which has since been repealed, condemned him to execution for changing his religion from Mohammedanism to Christianity. "He received the crown of martyrdom in the midst of one of the most frequented streets of Constantinople. For three days that body dressed in the French costume, and with a French cap, was exposed to the public gaze and the execrations of the fanatic Turks. The moral influence of such an exhibition was to rouse every latent feeling of pride, contempt, and bigotry. After the body was exposed for three days to the insults of a fanatic multitude, it was dragged to the sea shore, and having been fastened to a pole, was cast into one of the currents of the Bosphorus." ("Morning Herald," Sept. 20th, 1843; "Record," Sept. 21st, 1843).

In the early primitive ages of the Christian Church, it was a very general opinion that Elijah and Enoch having escaped death by translation, would eventually be the Two Witnesses.

[1] Eusebius viii. 9. [2] Eusebius xi.

Thus Bishop Hippolytus, in A.D. 220, wrote, "As John the Baptist was the forerunner of our blessed Lord's first coming, so shall Enoch and Elias be of his second coming. Antichrist shall slay these Two Witnesses and ambassadors of Messiah, who preach his coming from heaven."

Tertullian in his treatise "On the Soul," said: "Enoch and Elias were translated and never saw death, but are reserved to the time of the end that they may destroy Antichrist by their blood:" meaning evidently, that their slaughter by Antichrist will be avenged by his speedy destruction.

St. Ambrose expounding 1 Corinthians iv. 9, also says: "This Enoch and Elias that shall be the Apostles of the last times, must suffer many persecutions and afflictions, for they must be sent before to prepare the people of God and to strengthen the churches."

St. Jerome in his epistle to Marcella said: "Concerning Enoch and Elias, St. John in his Revelation witnesseth that they shall come again upon earth and die."

Archbishop Cyprian in his treatise "On Mount Sion and Sinai," wrote: "Enoch was translated alive to a certain place known to God, and shall come from thence to oppose and confound Antichrist."

In the ancient Apocryphal writings, the prevalence of this tradition is testified to in the following passage in the history of Joseph of Nazareth: "It is necessary that these very persons, Enoch and Elijah, should at the end of the times return to the world and die; in the days, that is, of commotion, terror, anguish, and affliction. For the false Christ will pour out their blood like water, because of the reproach to which they will expose him, and the ignominy, which while alive, they will inflict on him by detecting his impiety." Ephraim Syrus also testifies to the same effect.

THE FUTURE PERSONAL COMING OF ELIJAH to herald and proclaim the future descent of Christ upon this earth is understood by nearly all standard expositors to be distinctly foretold by Malachi, in the concluding words of the Old Testament:—

"Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of

the children to their fathers, lest I come and smite the earth with a curse." [1]

The Jews, even at the present day, preserve the expectation of Elijah's reappearance by placing a cup of wine at their annual passover feast in readiness for his anticipated arrival; and it is said, that at their marriage feasts, they leave a chair, and a vacant place similarly awaiting his return; and also if they cannot understand any passage of Scripture, they utter an expression denoting that it will be explained to them by Elijah, when he comes. Ridley Herschell, a Jew, thus describes their passover feast:—

"In the celebration of the Passover, two large cups are filled with wine. One of these is taken by the master of the house, and a blessing pronounced. After this blessing, the head of the family gives the cup to all those sitting around. He then brings forth the hidden cake, and distributes a piece to each. The second cup of wine, called Elijah's cup, is then placed before him; the door is opened, and a solemn pause of expectation ensues. It is at this moment that the Jews expect that the coming of Elijah will take place, to announce the glad tidings that the Messiah is at hand. Well do I remember the interest with which, when a boy, I looked towards the door; hoping that Elijah might really enter; for notwithstanding the disappointment year after year, his arrival is still confidently expected."

There may seem a slight difficulty at first sight in correctly understanding the statements of our Lord regarding this return of Elijah. We read that as Peter and James and John came with him down from the mount of Transfiguration, where they had seen Moses and Elias appearing with him in glory, they inquired, "Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

Here our Lord explicitly asserts that Elias shall come and restore all things, which John the Baptist assuredly never

[1] The Hebraist Kimchi renders the words in this verse, "turn the heart of the fathers *with* the children, and the heart of the children *with* their fathers."

fulfilled, but he adds, "Elias is come already," that is, representatively in John the Baptist who was predicted by the angel in the first chapter of Luke, to go before Christ in the spirit and power of Elias.

Dean Alford in his Greek Testament, commenting upon this passage in Matthew xvii. 11, 12, and xi. 14, says: "Our Lord cannot be understood in either of these passages as meaning that the prophecy of Malachi iv. 5—"Behold I will send you Elijah the prophet,"—received its *full completion* in John. For as in other prophecies, so in this, we have a partial fulfilment both of the coming of the Lord and of His forerunner, while the great and complete fulfilment is yet future, at the great day of the Lord. (Malachi iv. 1.) Our Lord in Matt. xvii. 12, speaks plainly in *the future*, and uses the very words of the prophecy in Malachi iv. 6. The double allusion is only the assertion, that the Elias (in spirit and power) who foreran our Lord's first coming, was a partial fulfilment of the great prophecy, which announces the *real Elias* (the words of Malachi will bear no other than a personal meaning), who is to forerun his greater and second coming."

The Duke of Manchester (recently deceased), agrees, in his "Finished Mystery," with Sir Edward Denny and others, in understanding our Lord's assertion in the eleventh chapter of Matthew concerning John the Baptist, "If ye will receive it, this is Elias, which was for to come,' to imply, that the question, whether John was or was not the predicted Elias depended upon his reception or rejection by the people; and that this would make all the difference as to the effect, as to whether or not he would in the spirit of Elias, prepare a people for the advent of the Lord in glory. The Duke concludes from a careful examination of these Scriptures regarding the coming of John the Baptist and Elijah, in Malachi iii. 1, and iv. 5, 6; Matthew xi. 14, xvii. 12; Mark ix. 12, 13, that our Lord's declaration contains two distinct statements, as follows:—

"1. That Elias, the restorer of all things, *shall come*.

"This was the belief of Chrysostom, Cyril, Theodoret, Euthymius, Tertullian, Hilary, Anselm, Hugo, Lyra, Thomas Aquinas. Meyer says, "As Chrysostom and Hieronymus, so all the rest of the fathers did constantly hold that Elias should come in the body, before the day of judgment, to convert the Jews and oppose Antichrist.

"A belief in the reappearing of Elijah 'before the great and dreadful day of the Lord' has always been so strong among the Jews, that it is a custom unto the present day, when a devout Jew mentions a city or country, for him to add 'May it stand until Elijah,' that is, until the coming of Elijah.

"2. That Elias the sufferer *has come* (typically in the person of John the Baptist); each corresponding as the Lord Jesus seems to intimate, one with his advent in humiliation, the other with his coming in glory.

"Our Lord, after John had been beheaded, said to Peter in the future tense, 'Elias truly shall first come and *restore all things*.' So that apostle when subsequently addressing the Jews, mentions the time of the restitution, or *restoring of all things*, as being immediately connected with Messiah's second advent. Evidently if the time for restoring all things be not until the second coming of Christ, John the Baptist could not have restored all things at the time of the first Advent. (Acts iii. 21. Matt. xvii. 11.)

A PRACTICAL REFLECTION is naturally suggested by this anticipative review of Elijah's faithful testimony. Let all true Christians imitate Elijah's courageous fidelity, and obey their Lord's precept, "Be thou faithful unto death and I will give thee a crown of life." Let them boldly rebuke impiety and inconsistency at whatever cost, and not be conformed to this world, but transformed by the renewing of their mind.

If we are to be animated with the spirit of Elijah, we must first of all become truly born again by the Holy Spirit, and justified by faith in the Lord Jesus. The instant that we thus become justified by the blood of Jesus from all guilt, and have His obedience imputed to us, we then likewise have Jesus made unto us "wisdom, righteousness, sanctification, and redemption."

"The moment in which the guilty and alienated sinner believes in Christ, his countless trangressions pass from him, and the righteous judge remembers them against him no more. The life eternal conveyed by the Holy Spirit from Christ, enters his spirit, renewing the mind, and giving the new heart and the new spirit; the guilt of his sinful estate and conduct is removed, and he stands uncharged and unchargeable in the sight of a holy God; while there rests upon his person the

spotless and ineffably glorious righteousness of his God and Saviour Jesus Christ."

"'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that WHOSOEVER believeth in him should not perish, but have eternal life.' No sooner did the eye of the perishing Israelite turn at the command of God toward the serpent of brass, than the disease fled, healthful blood flowed through the veins, and the dying man stood forth in the vigour of renovated life. "It came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." And no sooner does the guilty, defiled, dying sinner look with the eye of faith to the uplifted Son of man, than the incorruptible and inmutable life penetrates his inmost spirit, and he becomes a new creature, created after the image of his Creator, in righteousness and holiness of truth. In that moment he receives, and thenceforth he has, everlasting life. In that moment he passes from the state of death in sin into the state of life in righteousness.

"How wondrous the change which takes place in a man's position and state when in his heart he rests on the great sacrifice for sins, the crucified Lord of life and glory. Let us for an instant contemplate the mighty transformation. At one moment the sinner stands before God laden with transgressions sufficient to sink him—body, soul, and spirit—to the depths of endless sorrow and night: the next moment those transgressions have disappeared, as a thick cloud from the heavens, and the face of God shines upon him, with beams of everlasting joy and light. At one moment the sinner rests beneath a charge of iniquity, exposing him to the doom of everlasting destruction from the presence of God, and from the glory of His power: the next moment he is presented to the eye of divine justice free from all guilt, and from all ground of accusation, unchargeable as an angel of light; nay, standing before God clothed in all the perfectness of the glorious and wondrous righteousness of the well-pleasing Son of God himself. At one instant covered with defilement, fit only to be excluded from the light of heaven, and to dwell evermore amid the darkness of the pit; the next instant without spot or stain, sanctified and set apart to the holy service of the living and true God. At one instant presenting nothing to the eye of God but a nature full of pollution, and a heart at enmity against himself; the next instant created

anew in Christ Jesus, with a nature pure and heavenly and Christ-like, capable of knowing and loving God, and of delighting evermore in His enjoyment and service. In one moment a 'child of wrath, even as others;' the next moment a child of God, an heir of God, and a joint heir with Christ. The instant in which this mighty change, fraught with all its immeasurable and interminable consequences, transpires, is that in which man first believeth in the heart on the Son of God. And yet, important as is the place of faith, without which it is impossible to be saved and to please God, it is but the hand by which we receive Christ, and all that Christ is made of God unto us. 'Therefore it is of faith, that it might be by grace,' through righteousness, by and in Jesus Christ our Lord, to whom be glory for ever and ever! (Rom. v.)"

"Out of pure love to hell-deserving worms, Jesus who 'was in the form of God, and thought it no robbery to be equal with God, emptied himself, and took upon him the form of a servant, and was made in the likeness of men.' In order to be the Saviour of sinners, he must obey the law, which we had never obeyed—he must live a lifetime of sinless obedience: but how shall the great God who made the law do this? He was made of a woman, made under the law, that he might redeem them that were under the law. Again: if he will save sinners, he must drink their cup of suffering, he must bear their stripes, their sins—on his own body. But how shall the infinitely holy, happy, and unchangeable God, suffer this? Because the children were of flesh, he himself likewise took part of the same. He became united to a weak, frail, human soul and body; so that he could suffer, weep, groan, bleed, die. 'Great is the mystery of godliness, God was manifest in the flesh.' Again: if he will be the Saviour and elder brother of sinners; if he will know their sorrows, and be their tender shepherd; he must have a human heart: a breast filled with all the milk of a mother's tenderness. But how can this be, when he is infinitely holy, wise, just, and true? Ah! he became bone of our bone, and flesh of our flesh. 'When all the tribes of Israel came to David to Hebron, they said, Behold, we are thy bone and thy flesh;' and so can we in going to Christ: 'He is one that can be touched with a feeling of our infirmity.' Ah! to all eternity the incarnation of Jesus will be the theme of our wonder and praise. Brethren, you will all see that face. Some of you will wail when you

see it. When that lovely countenance gleams through the clouds, you will call on rocks and mountains to cover you. It is the Saviour you have rejected and despised.

"If the incarnation of Jesus was wonderful, far more wonderful was his *dying*. This was the highest summit of his obedience; 'Obedient unto death.' It was the lowest depth of his humiliation. He stood silent under our accusations; he lay down under our curse; he bore our hell, and died our death. He was the great Lawgiver—the Judge of all—before whom every creature must stand and be judged; and yet he consented to come and stand at the bar of his wicked creatures, and to be condemned by them! He was adored by every holy creature; their sweetest praises were poured out at his feet; and yet he came to be spit upon and reviled—to be mocked, and nailed, and crucified, by the vilest of men! 'In him was life.' He was the Prince of life—the author of all natural and spiritual life; he gave to all life and breath, and all things; and yet they killed him. He gave up the ghost—he lay in the cold grave. The Father loved him infinitely, eternally—without beginning, or intermission, or end; and yet he was made a curse for us—bore the same wrath that is poured upon damned spirits.

"Oh! herein was infinite love. Infidels scoff at it—fools despise it; but it is the wonder of all heaven. The Lamb that was slain will be the wonder of eternity. To-day Christ is evidently set forth crucified among you. Will you look on with cold unmoved hearts? It is a sight of the Lamb slain that moves the hosts of heaven to praise. When that Lamb, as it had been slain, appears, they fall down before him, having every one of them harps, and golden vials full of odours. Will you not praise him? Rev. v. 8.

"Dear friends, has he reconciled you to God? You were sometime afar off: you have been brought nigh? You were sometime darkness; have you been made light in the Lord? You were sometime alienated and enemies in your mind; has he reconciled you? has he brought you into the light of God's reconciled countenance? Is God's anger turned away from you? Can you sing, 'O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me' (Isa. xii.); or, 'Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth

all thine inquities; who healeth all thy diseases; who redeemeth thy life from destruction?" Ps. ciii. Have you been changed to love God? Do you love his Word, his people, his way of leading you?"

"Christian reader, if you are to be saved, you must be justified without any cause, or ground, or desert, or merit of your own; by grace, and not by the Law. And this justification is something far more than mere forgiveness. It is such as man can never grant to his fellow-man. One man may forgive another for sinning against him, but he cannot justify him. Suppose a man to be accused of the crime of murder of which he is innocent; he is brought into the presence of the Judge, the testimony of various witnesses is borne against him, it is sifted by the Judge, and found to be false testimony; the man is acquitted by the Jury, and the Judge justifies, or declares him just. The accused is not *pardoned* because he has done nothing to require pardon. You would say he was *justified* from the charge of murder laid against him, declared innocent. Justify means simply to make or declare just; now, that is the only justification possible to man; for suppose a man a real murderer, brought into the presence of a Judge, proved to be such, and found guilty by the jury; suppose that the judge having the power to pardon him, says: 'though you are a murderer, I do not, for certain reasons, wish that the sentence of death should be executed against you—you are pardoned.' That would not be justification; the man would go away with the sin on his conscience; he would go forth branded as a murderer, freed from the gallows, it is true, but still guilty of the crime of murder. That man would be *pardoned* not *justified*. Dear friends, it is a blessed truth, that God does not merely pardon, but justify. He not merely delivers a sinner from the penalty of sin, He not merely says to him, 'I will not send you to hell to bear the punishment you deserve;' but He also says 'I justify you—I justify you freely by my grace;' that is, God does not impute sin to the sinner who believes in Jesus. The Apostle Paul says, quoting from the thirty-second Psalm, 'Blessed is the man to whom the Lord imputeth not iniquity.' Elsewhere it is written in the Book of Numbers, 'He hath not seen iniquity in Jacob, nor beheld perverseness in Israel.' Oh, how guilty was Jacob! how perverse was Israel! and yet it is written of the Lord, 'He *seeth* no iniquity in Jacob.' Now that is justification, and if you ask me how can God so justify

the guilty? I say it is by the sovereign act of God's own grace! If you say, further, where is the justice of God's not imputing our guilt, our sins, to us? I say, look to the cross of Jesus, behold it imputed to Him there! God 'hath laid upon Him the *iniquity* of us all,' it is written, 'He hath made him to be *sin* for us,' and elsewhere, Christ is spoken of as made a curse for us. Thus has God lifted our sins from us, and laid them on Jesus! Thus has He imputed them to Christ, that He might bear them on the Cross, in order that we, who are believers in the Lord Jesus, might never more have our sins imputed to us. Now this, dear friends, is an act of God's sovereign grace! It is not that God looks down on a person and says, 'You are not a sinner;' He says rather, 'You have been a sinner, but I have imputed your sin to Jesus; He has borne its penalty, I will not impute it to you, I justify you by grace, henceforth, and for ever!' Justification is God's own act, for it is written, 'It is God that justifieth,' it is not bought by man, it is God's own sovereign act. The sinner prays to Him for salvation, and He says, so to speak, 'I justify you,' from that moment God *has* justified him, and from that moment God, the true and only *Judge* justifies the sinner: no sin can be laid to his charge, as it is written in the eighth chapter of Romans, 'There is, therefore, now, no condemnation to them that are in Christ Jesus;' if a man was not thus justified, he would have to be damned; but because he is thus justified, 'there is no condemnation,' through time or eternity! Perhaps you say to me, 'Well, then, how can we obtain this blessed justification?' My answer is, *only believe.* The Apostle Paul, speaking of Christ, says in the fifth of Romans, 'whom God hath set forth to be a propitiation,' for our sins, 'through faith in his blood;' and he says elsewhere 'therefore we conclude that a man is justified by faith, without works.' Now, beloved, let me say that *faith* is simply *belief.* Saving faith is belief of saving truths, belief in the redemption that is in Christ Jesus; it is belief of the way of salvation, as God sets it forth in his own word; above all it is belief in 'Jesus as the way, the truth, and the life;' for it is written, 'He that believeth shall be saved.' Perhaps you ask, why faith is necessary to salvation? It shows that man is not saved by any merits or deservings of his own! The Apostle Paul says, 'therefore it is of faith, that it might be by grace;' because no man in his senses can say that his merely believing in the Lord

Jesus, has any merit in itself to save his soul; no man can say that there is such a merit in merely believing—that he can be saved on account of it. There is no saving *merit* in faith, or believing, and therefore, when God saves a man on his simply believing his testimony concerning Jesus Christ, God saves him by sovereign grace, *it is of faith, that it might be by grace;*' by pure grace! Dear friends, are you *saved by grace* already? I dare say, nay, I believe, many of you are happily conscious that you are saved by grace; many of you can conscientiously say, 'by the grace of God we do believe in Jesus, and although we feel we are unspeakably sinful, yet that does not hinder our peace, because we are justified, not by works, but by grace, by the precious blood of Jesus.' I dare say many of you can say that. But there are others who, alas, must confess that they *are not saved*, not justified, not pardoned! To such I say, 'are you willing to be saved by *grace alone?*' If so, abandon all your own works and deservings, and just stripping yourself of all these, cast yourself upon the cross of Christ. Cling to it, and on the ground of that one sacrifice for sin, stand before God! Look upon all your own righteousness, all your own good deeds, as well as all your sinful deeds, as 'filthy rags,' and clothe you in the spotless robe of righteousness which the death of Jesus has provided! Fall down before God and confess that death and judgment are all you deserve; but mingle with that confession true and believing thanksgivings for the grace that has laid all your sins on Jesus. The grace that gives you pardon and peace through Jesus. The grace that justifies you freely without a cause, through the redemption that is in Christ Jesus. Oh, believe and live! Believe in Jesus, and 'go in peace, for thy faith hath made thee whole.'

TWENTY-FOURTH WONDER.

(For 17 months beginning about Sept. 5, 1925, the 595th day of the 1929 days which end on May 2, 1929, or else beginning about *August* 12, 1927, the 595th day of the 1931 days which end on April 9, 1931.)

THE THIRD SEAL OF FAMINE ON THE BLACK HORSE, COMMENCING AT NEARLY THE SAME TIME AS THE 42 MONTHS OR 1260 DAYS FOR WHICH NAPOLEON WILL BE ELECTED BY THE VOTES OF THE PEOPLES TO BE EMPEROR OVER THE TEN KINGS AND KINGDOMS AFTER THE WARS OF THE SECOND SEAL SHALL HAVE CEASED. THIS WORLD-WIDE FAMINE, AS WELL AS INCREASED APOSTACY OF MERELY NOMINAL CHRISTIANS, WILL CONTINUE FOR ABOUT SEVENTEEN MONTHS DURING THE 41ST TO NEAR THE END OF THE 57TH MONTH OF THE 7 YEARS OF NAPOLEON'S JEWISH COVENANT—(Rev. vi. 5, 6; Daniel ix. 27).

"And when he had opened the third seal, I heard the third living creature say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."—Rev. vi. 5, 6.

THE PROGRESSIVE DETERIORATION and declension of the visible professing Christian Church left on the earth to undergo Antichrist's three and a half years' persecution is vividly prefigured, under the first four seals, by the representation of that Church as a horse, which successively degenerates in colour from white to red, and black, and pale, in proportion as the persecution advances, and increasing numbers of professing Christians prove faithless to their religious profession, and become persuaded or compelled to worship Antichrist.

Although all truly elect Christians, whose names have been written in the book of life from the foundation of the world,

[1] This chronological duration of the Third Seal is deduced from its typical year-day duration, signifying the spiritual famine and dark superstition of the Church Militant from A.D. 595 to 1095, for about 500 *years*, therefore in the literal-day fulfilment, this Third Seal of famine will be from the 595th *day* to the 1095th *day* of the final 1929 or 1931 *days*, that is, for about 500 days, *i.e.*, nearly seventeen months, as its ultimate literal-day duration. See Prophetic Calendar and Diagrams of 1929 and 1931 days on pages lxiii. and lxiv. of Preface.

will, according to the thirteenth of Revelation, be providentially preserved from adoring Antichrist, yet vast numbers of merely nominal professing Christians, who have never obtained true conversion of heart or forgiveness for their sins by earnest prayer to God in the name of Jesus, will apostatize when persecution arises; and so it will appear to the outward observer as if the visible Christian Church was becoming more and more degenerate and apostate, for whole communities and nations that have called themselves Christians will be induced to fall down and worship Antichrist. Thus, indeed, will the external professing Church, as denoted by the symbol of a horse, gradually assume a deepening colour of declension and decay; while the few faithful elect will either be massacred, or for the most part hidden away in wildernesses or elsewhere.

At the same time, the judgment of WAR having been specially inflicted during the second seal, there now follows the judgment of FAMINE under the third seal; and as there comes the judgment of NOISOME WILD BEASTS and PESTILENCE under the subsequent fourth seal, we here have during these second, third, and fourth seals, God's four sore judgments—the SWORD, and the FAMINE, and the NOISOME BEASTS, and the PESTILENCE—in the very same order as predicted in the fourteenth of Ezekiel. And again, these judgments are mentioned in nearly the same order in our Lord's great prophecy concerning the end of the world in the twenty-fourth of Matthew, where he said, "There shall be WARS and rumours of wars, and FAMINES, and PESTILENCES."

It is generally agreed that the symbols of the third seal denote FAMINE. The black colour of the horse is connected with the idea of famine, for in the fourth and fifth chapters of Lamentations that hue is described as characterizing people while suffering from dearth of food: "Their visage is BLACKER than a coal: they are not known in the streets: their skin cleaveth to their bones, it is withered, it is become like a stick. They that be slain with the sword are better than they that be slain with hunger; for these pine away, stricken through for want of the fruits of the field."—"Our skin was BLACK like an oven because of the terrible famine."

The rider of the black horse appears to personify famine, just as the rider of the subsequent pale horse is the imper-

sonation of pestilence. The poet Cowper thus represents such a personification :—

> "He calls for Famine; and the meagre fiend
> Blows poisonous mildew from his shrivelled lips
> And taints the golden ear."

The balances in the hand of this equestrian upon the black horse also betoken food to have become so scarce as to require to be carefully sold by weight, instead of by measurement of size and quantity, and this delivery of food by weight is specified in the fourth chapter of Ezekiel to be the marked accompaniment of a predicted famine: "Thy meat which thou shalt eat shall be by weight, twenty shekels a day." "Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care."

The voice from the midst of the four living creatures still more distinctly proclaims this to be an unparalleled season of gaunt famine. "A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." This MEASURE of wheat, which in the original Greek is called a CHŒNIX, seems to have contained three or four *cotylæ*, or modern half-pints; and, therefore, to have been equivalent to a pint and a half, or a quart, in our day, although writers on classical antiquities have experienced some difficulty in defining its exact size, owing to there being three different chœnices in use among the Greeks and Romans. It is also generally considered upon the authority of classical writers, that the *chœnix*, or *measure*, as it is here termed, was the usual moderate day's allowance of food to a soldier or slave; though a larger allowance might, without much difficulty, be consumed by one person if they could obtain it.[1]

[1] Herodotus (book vii. 187), in describing the great expedition of Xerxes says, "By calculation I find that *if each man received one chœnix of meal per day*, and no more, 110,000 medimni must have been consumed every day, with an addition of 340 more."

Boeckh (i. 124), observes that a wrestler could consume two and a half chœnices a day; and during an armistice between the Lacedemonians and Athenians, each Lacedemonian was to have every day two Attic chœnices of meal, and two cotylæ of wine, and a piece of flesh.

Greswell, on the Harmony of the Gospel, says, "In the Book of Revelations to express the severity of a dearth, the chœnix, or three half-pint measure

But the market price of each chœnix, or measure of wheat, is here predicted to be a penny, that is, a denarius, which, according to the parable of the vineyard labourers, in the twentieth chapter of Matthew, was the ordinary day's pay of a labourer. Hence, a man would only be able to earn a slender supply of food for himself by his day's toil, without having anything remaining over toward many other expenses, such as those of his household, or wearing apparel, or for the subsistence of relatives dependent upon him.

It is remarked by Dr. Burton, in his "Notes on the New Testament," "A denarius, which was one day's pay (Matt. xx. 2), would procure sixteen chœnices of wheat in the time of Cicero, or twenty in the time of Trajan. There was, therefore, a great scarcity when a denarius could only purchase one chœnix of wheat; and three chœnices of barley were equally dear at the same price."

It may safely be concluded that the price of a denarius for a chœnix of wheat, denotes a price between ten and twenty times higher than usual.[1] The further statement, however, of "three measures or chœnices of barley for a denarius," intimates that the scarcity of barley will not be so great as that of wheat, because both in ancient and modern times, barley was generally only twice, and not three times as plentiful as wheat. Thus in the seventh chapter of Second Kings, Elisha predicted that "To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." And Burckhardt in his "Travels in Syria,"

of corn alone (that is, as much as would maintain one man for a day), is put at a denarius (a penny) in price."

In fact, a chœnix was proverbially a man's daily allowance; so that J. Kelly states that to partake of one's daily bread, was anciently called "a partaking of his chœnix," and the caring only for to-day's bread was called "a caring for one's chœnix."

[1] The price of a denarius for a chœnix of wheat is considered by Greswell to be *ten times* more than usual; by Cunninghame, Woodhouse, Burgh, Zippel, J. Kelly, and others, to be *sixteen or twenty times* higher than usual.

Respecting the barley, B. W. Newton says in his "Thoughts on the Apocalypse," "It is said by an ancient author that four chœnices of barley-meal were sold at Athens for one obolus, and since there were six oboli in a denarius, it follows that a denarius ought to have procured twenty-four chœnices, whereas it would purchase only three during the third seal." Thus the barley is here eight times dearer than usual.

says, "Barley is generally not more than half the price of wheat." The circumstance, therefore, of barley being only one third, instead of one half the price of wheat during this third seal, shows that the crops of barley will not be so vitally injured as those of wheat.

The accompanying proclamation, "See thou hurt not the oil and the wine," indicates that the olive-yards and vineyards will escape the destructive blight or mildew, or whatever other moving cause may have wrought havoc with the harvest of wheat and barley. Hereby the superfluities and luxuries will be spared, while the production of wheaten and barley bread, the staple staff of life, is seriously diminished.

THE TWENTY-FOURTH CHAPTER of Isaiah thus describes the period of famine and tribulation:—

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song: strong drink shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up, that no man may come in. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction."

Bishop Hippolytus in the third century, in his treatise "On the End of the World," spoke thus:—

"These things have we told you before, that you may know the trouble and affliction that shall come in the last days, and the envy, hatred, and strife, that shall be at that time rife among mankind. The children shall lay hands on their parents; the wife shall deliver up the husband to death, and the husband the wife. Masters shall be cruel to their servants, and servants shall be disobedient to their masters. None shall reverence the grey hairs of the ancient, or pity the beauty of youth. Churches shall be as common houses, and in many places shall be destroyed; the Scriptures shall be despised, and profane songs shall be sung everywhere. The rich shall be unmerciful to the poor; great men shall cast off all compassion; magistrates shall be unjust, and for bribes shall pervert the truth. The elements also shall be confounded, and become irregular in their motions. There shall be earthquakes in divers places, and pestilences in every city; thunders, winds, terrible lightnings that shall burn up houses and fields: tempestuous winds which shall do unspeakable mischief both by land and sea. The earth shall be barren; the sea shall roar; and there shall be great trouble for the destruction of so many men. There shall be signs in the sun, and in the moon, and the stars shall be irregular in their courses. There shall be distress of nations; the air shall lose its temperature; grievous hail; insupportable winters; unusual sorts of ice; intolerable heats; sudden lightnings; unexpected fires; and, in a word, unspeakable afflictions over all the earth."

The author of the second book of Esdras describes this period in the following words:—

"Woe to the world and them that dwell therein, a fire is kindled and shall not be put out till it consume the foundations of the earth. Behold famine, and plague, and tribulation, and anguish, are sent as scourges for amendment, but for all this they shall not turn from their wickedness. One people shall stand up against another with swords in their hands. There shall be sedition amongst men, and invading one another; they shall not regard their kings nor their princes, and the course of their actions shall stand in their power. A man shall desire to go into a city, and shall not be able; for because of their pride

the cities shall be troubled, the houses shall be destroyed, and men shall be afraid. A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation. The cities shall be broken down, and the people shall perish with the sword in the field. They that be in the mountains shall die of hunger and thirst."

TWENTY-FIFTH WONDER.

(Smoke from the pit in 1925 about *Sept.* 18, the 607th day, and Locusts' arrival *Oct.* 15, the 634th day of 1929 days which end on May 2, 1929, or else Smoke in 1927, about August 24th, the 607th day, and Locusts' arrival *Sept.* 20, the 634th day of the 1931 days which end on April 9, 1931. See foot-note on next page.)

THE FIFTH TRUMPET OR FIRST WOE, COMMENCING WITH THE OPENING OF THE BOTTOMLESS PIT IN THE INTERIOR OF THIS EARTH, FROM WHICH A GREAT SMOKE ARISES DARKENING THE SUN AND THE AIR, AND THEN NEARLY A MONTH LATER DEMONS IN THE FORM OF SCORPION LOCUSTS COME OUT FROM THE SMOKE AND DREADFULLY TORMENT THE UNGODLY FOR FIVE MONTHS, SO THAT MEN SEEK FOR DEATH AND CANNOT FIND IT: AND THEN IN A LESS DEGREE THESE DEMON LOCUSTS ONLY HURT MEN FOR ANOTHER FIVE MONTHS—ALTOGETHER TEN MONTHS FROM THE MIDST OF THE 42ND TO THE MIDST OF THE 52ND MONTH FROM THE COVENANT—(Rev. ix. 1—12).

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die,

and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter."—Rev. ix. 1—12.

THE THRICE-REPEATED CRY of Woe at the end of the fourth trumpet, gives unmistakable intimation that the remaining three out of the seven trumpets are woe trumpets, far more afflictive and calamitous in their nature than the first four trumpets.[1]

The sounding of the fifth trumpet gives the signal for the opening of the bottomless pit, which is indicated to be in the interior of this earth. The operation of opening it commences about a month before the five months' plague of locusts, and is described as being effected by a star which had fallen from heaven, and which manifestly signifies an angel, in accordance with the use of that term to denote an angel in other passages of Scripture.[2] The orifice or aperture, by which means of egress out of the bottomless pit is provided, seems very much to resemble the crater of some volcano, like Vesuvius or Etna. Dense clouds of smoke, as of a great furnace, thereupon roll upward from the opened pit in such volumes as to darken the atmosphere, and out of the smoke demoniacal scorpion-

[1] Several hundred year-day expositors agree that the Fifth Trumpet or First Woe in its year-day fulfilment describes the Saracen woe, that is, the invasion and *tormenting* (Rev. ix. 5) of the eastern Roman Empire by the Saracens for 5 months or 150 year-days, *i.e.*, 150 years, from about 634 to 784, and then the *hurting* of men (Rev. ix. 10) for another 150 years until 934. Therefore in the literal-day fulfilment, it will correspondingly be from the 634th to the 784th day of the final 1929 or 1931 *days;* and thence 150 days more to the 934th day. The Saracenic Mahomedan smoke from the pit began about 607: therefore the literal-day smoke from the pit will begin on the 607th day—nearly a month before the Woe itself. See Diagram and Calendar on pages 1 and 2.

[2] Job xxxviii. 7; Rev. xii. 4; Isaiah xiv. 12.

locusts come forth, and proceed to torment the ungodly with their scorpion stings for five months.

Similar volcanic eruptions have taken place in past times, in which the sun and air have been darkened, as will be the case in this future instance. Thus the following description of an eruption in the island of Sumbawa, in 1815, is related in Bakewell's Geology:—

"The range of its immediate vicinity embraced a space of three hundred miles round. In Java, at the distance of three hundred miles, it seemed to be awfully present. The sky was overcast at noonday with clouds of ashes; the sun was enveloped in an atmosphere whose palpable density he was unable to penetrate; showers of ashes covered the houses, the streets, and the fields, to the depth of several inches; and, amidst the darkness, explosions were heard, at intervals, like the report of artillery or the noise of distant thunder. The sound was heard in Sumatra, nine hundred and seventy geographical miles distant. The distance to which the cloud of ashes was carried, so thickly as to produce utter darkness, was clearly pointed out to be the island of Celebes, and the district of Grisik in Java; the former two hundred and seventeen nautical miles in a direct line, the latter more than three hundred geographical miles."

A like occurrence in South America, in 1835, is also thus narrated:—

"A reflection of red light occasionally broke through the obscurity of the atmosphere, but so constant and terrible were the explosions, and the thunder, and the lightning, that it appeared as if the Supreme Being, wearied with the iniquities of mankind, had resolved to annihilate his work. The 24th commenced much in the same manner as the 21st at Nicaragua, and in the department of Granada the catastrophe was not perceptibly felt until the dawn of the 25th, when the explosion developed itself to such a degree that from one o'clock the sky was darkened with an opacity which continued to deepen till eleven in the morning, when we were enveloped in the most horrible darkness ever known, whilst terrific reports were heard, and showers of calcined lava were precipitated over all the face of the country. An event which, though natural, was at the same time so dreadful, produced in the minds of all the most terrible impression which could be attributed to the divine anger."

THE SUPERNATURAL CHARACTER of the scorpion-locusts, that are to come out of the smoke of the bottomless pit, is sufficiently evidenced by the fact, that they are sedulously to avoid killing a single individual, or injuring the trees or grass or any green thing, although ordinary locusts voraciously devour every green thing and particle of vegetation within their reach. There seems in fact no doubt, but that these scorpion-locusts are evil spirits permitted to assume such a shape, and to return from hell to earth for these five months, in order to torment the Antichristian apostates. This was the opinion of high authorities in the Primitive church, as is stated by the learned Dr. Todd, who himself maintains this view, in common with Cornelius à Lapide and Andreas, Bishop of Cesarea in A.D. 500, who gave it as the opinion of older commentators. J. Kelly, Zippel, and other modern expositors hold the same view

The errand of tormenting mankind, is perfectly congenial and natural to the malignant, cruel, and merciless character of the lost spirits of hell. There can indeed be no question, but that legions of demon spirits even now invisibly roam about the earth, and injure people, but these will be a particular class of infernal satanic spirits, coming up in visible form from the bottomless pit, and capacitated for torturing their victims with the most painful of all stings—that of the scorpion. Its painful effect is thus described in Dioscorides, Book iii. caput 7. :—

"When the scorpion has stung any one, the place becomes inflamed and hardened, it reddens by tension, and is painful by intervals, being now chilly, now burning. The pain soon rises high and rages sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities become cold; the groin swells; the hair stands on end; the visage becomes pale, and throughout the skin there is the sensation of perpetual pricking, as if by needles."

Paxton says of the scorpion, in his "Illustrations of Scripture," page 123 :—

"In Syria it does not seem to be deadly, but occasions much inconvenience and suffering to the inhabitants. Whole companies are suddenly affected with vomitings, which is supposed to be produced by the poisonous matter which exudes from the skin of the scorpions, as it crawls over their kitchen utensils or provisions. Nor is it possible almost to avoid the danger; it is never at rest during the summer months, and so malicious is its disposition, that it may be seen continually flourishing

its tail in which the sting is lodged, and striking at everything within its reach; so mischievous and hateful is this creature, that the sacred writers use it in a figurative sense for wicked, malicious, crafty men. Such was the house of Israel to the prophet Ezekiel. 'Thou dwellest,' said Jehovah to his servant, 'among scorpions.' No animal in the creation seems endued with a nature so irascible. When taken, they exert their utmost rage against the glass which contains them; will attempt to sting a stick when put near them; will sting animals confined with them, without provocation; are the cruellest enemies to each other. Maupertuis put a hundred together in the same glass: instantly they vented their rage in mutual destruction, universal carnage! in a few days, only fourteen remained, which had killed and devoured all the others."

Laborde in his "Journey through Syria," page 122, relates the following fact about a scorpion:—

"The following morning we were about to take our coffee, when a little black urchin belonging to the governor, who was running about barefooted through the chambers and passages, set up the most inhuman cries. It appeared that on going out of our apartment, he was stung by a scorpion he had trod upon. He must have suffered excessive pain: for although of a race which bears everything with remarkable patience, he rolled on the ground, grinding his teeth, and foaming at the mouth. We knew of no remedy by which we could afford him relief. The people of the fortress put a bandage on the wound, which, like most of their remedies, produced little effect. After three long quarters of an hour of suffering he complained less, but he could make no use of his foot, which was very much inflamed."

It is further predicted that during these five months, people maddened with the agonising pain of the scorpion stings, shall eagerly "seek for death and shall not find it, and shall desire to die and death shall flee from them." It will truly be a most unparalleled and wonderful event in the history of this world, that persons shall be kept alive against their will, and however much bent upon terminating their existence shall be supernaturally prevented carrying their suicidal intentions into execution. An awful foretaste is herein given them of the future pains of hell, and indeed, the earth will at this

time seem like a pandemonium full of weeping and wailing and gnashing of teeth.

The shape of the tormenting spirit locusts is particularly described. Their predominating appearance is like that of a miniature war-horse, to which the locust form is strikingly similar; their head appears as if surmounted with a golden crown, in mock imitation of the real crowns that are worn by the white-robed armies of heaven; their face is like a human face, showing their real character as evil spirits possessed of deep intelligence; "they have hair, like that of women, and teeth resembling those of a lion;"[1] a singular combination, indicating their jealous spitefulness and untameable ferocity; they also have impervious breastplates, as of iron, in accordance with the invulnerability of their nature, and tails, like unto scorpions, armed with stings with which they hurt men for five months. The noise of their wings, like the sound of chariots of many horses running to battle, does not perhaps necessarily imply that they are very much larger than ordinary locusts, for some extremely diminutive creatures such as hornets, beetles, and humming-birds, can produce a buzzing sound that can be heard at a considerable distance. The whole description shows that these diabolical locusts, present the appearance of an unnatural hybrid compound of varied features of six different beings — locusts — horses—men—women—lions—scorpions— a monstrous combination calculated to strike terror into the heart of all whom they attack.

They seem to be the same as the locusts predicted in the second chapter of Joel. "A day of darkness and of gloominess: a day of clouds and of thick darkness. . . The appearance of them is as the appearance of horses: and as horsemen so shall they run. Like the noise of chariots on the tops of mountains, so shall they leap. . . They shall run like mighty men; they shall climb the wall like men of war: and they shall march every one on his ways and they shall not break their ranks, neither shall one thrust another: they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall

[1] The lion's teeth are very peculiar; their front teeth have a single sharp point; and their grinders have three points, the middle one being the highest. The teeth of common locusts being graminivorous creatures are altogether different from those of carnivorous animals like lions.

run upon the wall; they shall climb up upon the houses; they shall enter in at the windows, like a thief."

The concluding statement regarding these demon-locusts of the fifth trumpet, is, that unlike common locusts, which, according to the thirtieth chapter of Proverbs, have no king—these "have a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." This king Apollyon, who is called the angel of the bottomless pit, will evidently be the Latterday Cæsar, who is similarly described in the eleventh and seventeenth of Revelation, as the wild beast that ascends out of the bottomless pit, because his ascent to power is wrought by Satanic agency. Moreover, as the Antichrist is the exact opposite of Christ, so the name APOLLYON, meaning in Greek a *Destroyer*, is the exact opposite of the name Jesus, which signifies in Greek a *Saviour*. The designation of Apollyon as the ANGEL of the bottomless pit is in antithesis to Christ's title as an ANGEL, coming down from heaven in the tenth chapter of Revelation; and agrees with his position as representative and viceregent of Satan, who is to give to him his power and throne and great authority (Rev. xiii.).

In order to furnish an unmistakable clue to the discovery and identification of the Future Great Emperor or Cæsar, the Omniscient Revealer of secrets has here condescended to inform us that the proper name by which that Cæsar will be surnamed and known and spoken of in the world will be in the Greek language APOLLYON, so that no man can be that Cæsar except one whose proper name when translated into Greek, becomes *Apollyon*. Now we find that this essential is fulfilled in the name NAPOLEON, in fact, the radical identity between the two words must be seen at a glance by any sensible person, and is so obvious as to require scarcely any comment. The initial letter N prefixed to *Napoleon*, is apparently an abbreviation for the Greek adverb Ναι *verily, truly*, and thus the two words Ναι Απολλυων (Nai Apollyon), meaning *truly Apollyon*, become conjointly contracted into the one word *Napoleon*. In the original Greek *Apollyon* is Απολλυων, the present participle of the verb απολλυμι *I destroy*, and this verb is sometimes written απολεω, as in the lexicon to Bohn's Greek Testament, and thus its participle becomes απολεων, or in English *Apoleon*, which is exactly the same word as *Napoleon*, with the exception of the first letter *N*.

Hence, we may be sure that the proper name of the Great Emperor of the Ten Kings and Kingdoms will be *Napoleon*, which is the chief dynastic name of the Bonaparte family.[1]

If it be asked, how Napoleon can be said to become king over these locusts, the answer is found in the fact, that they being merely evil spirits assuming the locust shape, like Satan assumed the shape of a serpent in Eden, must naturally be subject to his authority, because in the character of Antichrist, he is to be 'the angel of the bottomless pit,' that is, the human representative or deputy of Satan, who is to "give to him his power and his throne and great authority." (Rev. xiii. 2.) It was distinctly held by some of the ancient writers, that Antichrist would be in league with legions of evil spirits.

Moreover this Coming Napoleon will himself personally (as well as his Napoleonic dynasty by the sword at Waterloo) be "wounded to death by a sword"—in battle, or by an assassin—and after lying dead for some time will be "healed of his deadly wound, and all the world will wonder" (Rev. xiii. 3). During the short period of his mortally wounded body lying dead, his disembodied soul will of course descend into the bottomless pit of hell, where all unsaved Christless lost souls (demons) descend immediately after their death, and then subsequently when the bottomless pit is opened at the fifth trumpet (Rev. ix. 2), and a host of these demons are allowed to come on the earth in the form of scorpion locusts for five months, this Napoleon's soul also will be permitted to ascend up on to the earth and to re-enter his dead body, which will thus become alive again. So that he will then be *a resurrection man* as well as his dynasty *a resurrection dynasty;* and being a demon like them, he will be "king over the scorpion locust demons." Hence he is called "the wild beast that ascends from the bottomless pit," and "which was, and is not, and yet is." (Rev. xvii. 8; xi. 7.)

ZIPPEL speaks convincingly upon the future literal fulfilment of the locust plague of this fifth trumpet; he considers these diabolical locusts to be evil spirits. He says,—

"The pit, having been opened, smoke arises out of it of such density as to darken the sun and the air. Out of this smoke

[1] The words *Apollyon* and *Napoleon* are not spelt so differently as other names in Scripture; thus *Hezekiah*, *Rehoboam*, *Jehoshaphat*, *Elijah*, in the Old Testament, are spelt in the New Testament, *Ezekias*, *Roboam*, *Josaphat*, *Elias*. (Matt. i.)

come forth certain living beings called locusts; but their description forbids us to take them as natural locusts. The first impression they leave upon the mind is, that they ascend with the smoke from the pit, and therefore must be infernal beings. Here, then, the question presents itself: whether this vision, so extraordinary in its nature, and so frightful to man, is to be looked upon as a figure of something else, or whether we are to expect a literal fulfilment, just as it is presented to us in the vision; Let the question be well considered: Is there any sound reason resting on Scripture which authorizes us to reject a literal fulfilment?

"At the time of Christ's first advent, legions of infernal spirits were infesting, not only the land of Israel, but also possessed men—one of them having not less than a legion, or 6000. What was the object of those evil spirits? To torment men, men who never offended them, but who were perhaps in league with them. A most shuddering account of the malicious pleasure they take in tormenting men, we find in the fifth chapter of Mark. What, let us ask, was the cause of their appearing among men? Surely not godliness, but a general apostacy of that generation. Now we know that the apostacy of the latter days will be such as never was before, nor ever shall be again; and if so, does it seem strange that similar fruits of the works of darkness should shew themselves again. Nor can we but expect that, whereas the apostacy is to be of a worse description, and more general than the former, the severity of the judgments will be in proportion. Some objectors, when drawing such a comparison as the above, rest their incredulity upon the invisibility of evil spirits. This striking fact certainly makes a great difference. Though the actual pain caused by their possessing the bodies of men, as in the case of the man recorded in the fifth of Mark, may have been so intolerable as to render death more desirable than life; still there was not that torment connected with it which must be produced by the sight of such hideous monsters as those called locusts. But this is, after all, the only difference in the two cases. There appears, therefore, no sound reason, especially when contrasted with the two epochs just mentioned, for disbelieving a literal fulfilment of the locust judgment.

"Taking, then, the first woe-trumpet literally, and looking calmly at all its various features, fraught with important matters, what do we see? Those myriads of evil spirits—

what were they once? and where was their original and blessed abode? Holy angels, ministering spirits, standing before the glorious throne of their great Creator, endowed with wisdom and excellency, and great strength. What are they now? Where do they come from at the sounding of the first woe-trumpet? Like their chief and leader, they also fell from bliss and from the perfection of holiness unknown to man, into inconceivable misery and endless woe, known only to themselves. They retained their original faculties or spiritual powers. What use do they now make of them? To injure man and to detract from the glory of God.

"These myriads, coming from beneath, do not come as a lawless band of democrats, but as a body, well organized under the discipline of a chief, whose official and characteristic names are King and Destroyer. This officer is Satan's minister, carrying out his plans of usurpation, extension, and extermination."

[1] "Men now not only desire death, as a mode of escape from the torment they suffer, but they *seek* it. That is, they use means to effect their purpose. Life is so weak a thread, that it is easily broken. The cord, the knife, the cup, the stream, the pistol, the fumes of deadly ingredients, offer many modes of exit from life. And ordinarily it is as easily found as sought. As soon as Samson, Abimelech, Saul, Ahithophel, and Judas sought it, they found it.

"But the peculiarity of those woeful five months will be, that they shall not find it. Here is another supernatural feature. How this desire of the tormented shall be defeated, we are not told. Probably the locust-scorpions will prevent it. How terrible the pain, which will make the desire of death universal! How dread the disappointment, that even this disastrous remedy shall not be permitted! A Roman poet says, 'Sweet is death to the wretched, but death wished for recedes. It is worse than any wound, to be desirous to die without the power.' It is related of the Emperor Hadrian, that on his death-bed he said, 'How miserable it is to seek death, and not to find it.'

[1] This and the four next paragraphs are quoted from R. Govett's "Apocalypse Expounded," (at Nisbets, in four volumes at 10s each), which is probably the best literal-day exposition of Revelation extant, specially as to the seals, trumpets and vials, although defective as to Rev. xiv., and devoid of any understanding of the Napoleon's place in prophecy.

"Men are herein still more like lost souls. There is no refuge, no protection from these winged invaders: nor is death itself permitted them.

"These two features of the locust-plague suffice to prove, that this trumpet has never been sounded. 1. Never has the torment of men, and the consequent desire for death, been universal. Never has it been found, save among a very few 2. Never have there been five months during which death would not come, though coveted and sought. Nothing but the bodily torment of mankind can supply an adequate reason for this.

"The apostle addresses himself to depict the appearance of these creatures. So important is this point, that four verses are devoted to the purpose. One reason of this doubtless is to manifest that these are not ordinary locusts. Common locusts were creatures well known to John and the Asiatics. But who, save one inspired and enlightened of God, could describe to us the shapes of beings of the infernal pit? There is in humanity an awe and terror arising from the first encounter with new and noxious creatures of strange forms. This is further heightened in the present case, by their coming from beneath amidst gross darkness. What shrieks of terror, what groans of anguish, what swoons of the fear-stricken and feeble, what curses of impotent fury from the strong, will mount up from earth's cities and vales amidst the sable night that overspreads all, and shuts out day!"

WHAT AN APPALLING picture of the miserable sufferings of doomed sinners in hell is conveyed to us by this glimpse of the infernal regions. These tormenting and inhuman demon-locusts are but specimens of the inhabitants of those abodes of despair where the unsaved will be tortured for an infinitely longer period than five months. Unconverted sinner, unless you obtain pardon for your iniquities and a new heart by earnest prayer to God in the name of Jesus Christ, you will have to dwell hereafter in the society of demons and fiends such as the evil spirits that come out of hell during this fifth trumpet, and to be unceasingly plagued and harrassed by them. Behold in this slight view of the interior of the bottomless pit, you who are lovers of worldly pleasures more than lovers of God, what a dreadful destination is reserved for you, where God will forget to be gracious, where you will be hopelessly

consigned to the company of devils, and where you, also, shall seek for death, and shall not find it. How shall you escape if you neglect the great salvation through Jesus Christ which God has proclaimed to you, not merely by angels or prophets, but by his only-begotten Son who has died for us on the cross, that WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, but have everlasting life. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath done despite unto the Spirit of Grace. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."[1]

You who are theatre-goers, gamesters, lovers of field sports, frequenters of fashionable parties, ballrooms and concerts, revelling in luxury, clothed in purple and fine linen, faring sumptuously every day, novel readers, or, perchance, ardent lovers of the sciences and arts, poetry, painting, and music; but giving little time to reading the Bible or prayerful communion with God. Are you aware that unless you repent, and become converted and devoted to Christ, you will soon be cast into the bottomless pit, in which these cruel demons exist for the purpose of tormenting all persons within their reach. You may refuse to believe this; you may be persuaded by gay friends that it is a cunningly devised fable. You may try to shake off gloomy fears by plunging deep into business engagements or entertaining amusements. But God will not thus be mocked. His eye is upon you; unless you come to Jesus with deep penitence, and live consecrated to his service, you will soon be delivered to the tormentors. With a shriek of surprise you will suddenly sink down from amidst the good things which you now have in this lifetime, into the red hot caverns of the bottomless pit, from which at times there issues a dark smoke as the smoke of a great furnace—awfully indicative of the tremendous heat which the unpardoned will have to suffer. Then what comfort will you derive from looking back at the gay parties you resorted to, the amusing books you were wont to read, the merry friends whose company you delighted in. The recollections will but add greater bitterness to your cup of

[1] Hebrews x. ii. 3, x. 29 · John iii. 16.

sorrow; and writhing in desperate paroxysms of agony, crushed under the iron heel of divine vengeance, and vainly struggling against the inexorable decrees of justice, you will continuously be constrained to re-echo the doleful lamentation of Cain, "My punishment is greater than I can bear!"

But there is yet a ray of hope, if while you read these observations, you will turn to Jesus Christ with sincere penitence and faith, and humbly ask him to pardon and save you. "If any one sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He is even now saying to the worst of sinners, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Let him that is athirst come, and whosoever will, let him take of the water of life freely." "HIM THAT COMETH UNTO ME I WILL IN NO WISE CAST OUT." "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you."[1]

Arise, sinner, like the prodigal son, and go in fervent prayer to your heavenly Father with the confession, "I have sinned against heaven and before thee." Then will your Father behold you with tender love while you are yet a great way off, and will hasten to meet you with the kiss of forgiveness, and you shall receive the ring of marriage union with Jesus, and be clothed in the best robe of Christ's righteousness, and be regaled with the feast of spiritual joys which can alone satiate the weary soul and replenish the sorrowful soul. Then shall you be able to say with truth, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake, Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." (Psalm xxiii., Luke xv.)

[1] Luke xi. 9; John vi. 37; Matt. xi. 28; 1 John i. 9, ii. 1; Rev. xxii. 17.

TWENTY-SIXTH WONDER.

(Beginning probably about *December* 17, 1926, *i.e.*, the 1,062nd day of the 1,929 days which end on May 2, 1929, or about *November* 21, 1928, the 1,062nd day of the 1931 days ending on April 9, 1931.)

THE SIXTH TRUMPET[1] OR SECOND WOE OF TWO HUNDRED MILLION DEMON HORSEMEN AND LION-HEADED HORSES, WHICH BY BREATHING FORTH FIRE AND SMOKE AND BRIMSTONE SLAY THE THIRD PART OF MEN DURING A YEAR AND MONTH AND DAY (391 DAYS) FROM MIDST OF 56TH MONTH TO MIDST OF 69TH MONTH AFTER THE COVENANT, AND THEN ONLY HURT MEN FOR 391 DAYS TILL THE MIDST OF 82ND MONTH.—(Rev. ix. 13.)

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three were the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt, and the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."—Rev. ix. 13—27.

[1] Year-day expositors may be said unanimously to define the year-day fulfilment of this sixth trumpet to have been the incursions of the Turkish armies for 391 years (a year and month and day) from about 1062 to 1453, the capture of Constantinople. Then a second 391 years from 1453 ends in 1844. Hence its future literal-day fulfilment will be from the 1,062nd day to the 1,453rd day of the final 1,929 or 1,931 *days*. And a second 391 days will reach to the 1,844th day (see Diagrams of Final 1,929 or 1,931 days on pages lxiii., lxiv., 1 and 2 of Preface).

THE THREE WOES, which are respectively ushered in by the last three of the seven trumpets, gradually increase in violence and severity. The first woe brings from the bottomless pit armies of demon locusts, who only torment people for five months without killing any of them: the second woe introduces on the scene armies of much larger and more powerful demon-horsemen and horses from the bottomless pit, who kill the third part of mankind during thirteen months, by the fire and smoke and brimstone, breathed out of their mouths: and the third woe, which is described in the nineteenth of Revelation, consists in the descent from heaven of armies of celestial horsemen and horses, who instantaneously overthrow the dragon, the wild beast, and the false prophet, and slay vast numbers of the Antichristian hosts at the battle of Armageddon and elsewhere throughout the earth.

The woe-inflicting agents during each of the three woes are entirely supernatural beings, and no mere ordinary mortal creatures would be capable of executing such tremendous judgments on mankind. All premillenialists agree in understanding quite literally the description of the third woe in the nineteenth chapter of Revelation, as signifying the actual personal descent from heaven of the armies of Christ and his saints in their real bodies; therefore, in common consistency, they ought to understand literally the similar descriptions in the first and second woes of the armies of demon-locusts and demon-horsemen coming up from the bottomless pit. They admit that in the third woe, heaven is literally opened and sends forth its real inhabitants on the earth, and so must they admit that in the two first woes, hell is literally opened and sends forth its actual occupants upon the earth, for the language of Scripture is as plain and definite in the one case as in the other. And just as during the millennial thousand years' reign of Christ, there will be angels visibly ascending and descending between earth and heaven, so, during the three and a half years' reign of Antichrist, there will be devils and demons visibly ascending and descending between earth and hell.

THE DESCRIPTION of these Euphratean horsemen under the sixth trumpet shows them to be preternatural, unearthly monsters. The heads of the horses are like lions' heads, which is not at all the case with ordinary horses; and "out of their mouths issued fire and smoke and brimstone;" a statement

that can only be understood in connection with the explanation that they are infernal animals coming up out of the previously-opened bottomless pit; their tails are also not composed of common horse-hair, but are like a serpent, and terminate in a serpent's head armed with teeth and fangs, with which people are bitten and injured.

This demoniacal cavalry is marshalled and commanded by four evil angels, who are loosed at the river Euphrates, having been kept there in preparation[1] "against the hour (of temptation), and against the day (of judgment), for to slay the third part of men during a month and a year." If this denotes the third part of mankind in general, the slaughter will be prodigious, amounting to about four hundred million during thirteen months, an average of a million persons every day during that period; but if only the Roman Empire, and not the entire globe, is the locality of this woe, then the slaughter will only be one-seventh of that total amount.

R. Govett ably explains the supernatural character of these Euphratean horsemen; he says:—

"The four angels had been, and were still 'bound.' From this we may infer that they were evil angels. 'Binding,' is the appropriate punishment of an evil-doer. 'Wherein I suffer trouble *as* an *evil-doer*, even unto *bonds;* but the word of God is not bound.'[2] Now while man may wrongfully bind the undeserving, these, as God's prisoners, cannot but be worthy of such infliction. We read in other places of this punishment being inflicted on evil or disobedient angels. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved for judgment."[3] Satan, as the Apocalypse assures us, shall be bound when Christ's kingdom comes.[4] But now when Satan's kingdom is come to its height, some of Satan's angels are *unbound* by an angel of God. They were bound in mercy, they are loosed in wrath. They are more intelligent and possessed of more terrible powers than the locusts, while their preternatural figures are more awful than theirs.

[1] Such is the reading in Matthæus' Greek version; but practically the difference is unimportant.

[2] 2 Tim. ii. 9; Acts xxiii. 29.

[3] 2 Pet. ii. 4; Jude 6. See also Tobit viii. 3; and the apochryphal book of Enoch ix. 15—17.

[4] Rev. xx. 2.

"These are fierce beings, who, like the furious mastiff need but to have the chain taken off, in order to do the work of devastation. These rush forth to gratify their bloodthirsty propensities, as soon as the chains are off.

"The place of their restraint is given. '*At* the great river Euphrates.'[1] Why this should be the spot, it may be difficult to point out. But this great river has played, and has yet to play, no inconspicuous part in God's plan. It was one of the four rivers of Eden, a witness of the joy of creation, and of man's bliss and fall. It fed once the beauty of Eden. Now it sends forth enemies to men. (Gen. iii. 14.)

"They 'had been prepared.' From what point of time their binding dates, we are not informed. But they were 'prepared' by their vehement desire, their appropriate elements of destruction, and their proximity to the scene of vengeance.

"Their destination is to slay 'the third of men.' Hence their immense multitudes. Their numbers are two hundred millions.

"The 'third part' re-appears again here. Before, plagues visited the 'third of earth,' of the salt and fresh '*waters*,' and of the heavenly bodies. But now it is a 'third of *men*,' who are directly assailed and cut off. The former plague of locusts was universal; the third does not occur in it.

"The four angels are identified with the four bodies of cavalry which they lead. When the angels are loosed, so are the horsemen whom they command. It is said, 'the armi*es* (not 'army') of the cavalry:' for the four leaders are independent of each other.

"Horses of fire drew Elijah into heaven. Horses and chariots of fire protected Elisha. (2 Kings ii; vi.) Heavenly horses and horsemen introduce the reign of the Christ. (Rev xix.) But these are the infernal cavalry of Antichrist.

"They are supernatural warriors, whose accoutrements marvellously correspond with what issues from the horses' mouths. The riders and horses have breastplates, not of iron as usual, nor is the material specified; but they are of three colours: fire-coloured, dark blue, and yellow. Out of the horses' mouths issue 'fire,' answering to the first colour; 'smoke,' answering to the dark blue or hyacinth colour; and 'brimstone,' corresponding to the sulphur colour of the breast-plates.

"The forms of the horses are terrible. Their heads are not

[1] Ἐπὶ is not "in." In other cases it is rightly translated "at," iii. 20 viii. 3; xxi. 12.

the usual horses' heads: they are of the shape of the devouring lion. The horse's mouth has not a wide opening: the lion's is of a mighty span. But these lion-horses seek not to take flesh into their mouths, but breathe fumes of death from them. This is the main instrument of destruction used.

"'But who can believe in such creatures? Who ever saw anything resembling them?' True it is, that we have no such monsters on earth, no such spirit-riders. They are 'reserved for the day of battle and war.' But they who can believe that all things are possible with the Creator, will give him credit when he tells us of secret stores and creatures of wrath treasured for more matured and open wickedness than the earth has yet displayed.

"The riders are not said to carry any weapons: they have only the defensive armour of breast-plates. It is the *horses* that kill: and they slay, not by any of their members, but by their fiery, sulphurous, breath. In the locust-plague, the tormenting insects had lions' *teeth*: the horses have lions' *heads* now. But they slay, not as the lion, by claws and by fangs; but by stifling and burning their victim: a way unknown to any creature of earth. What creatures of flesh could live, with fire and brimstone abiding in their bodies?

"'Smoke, fire, brimstone,' these are foretastes of the penalties of the damned: prelibations on earth of the '*smoke* of torment,' and of 'the lake which burneth with *fire* and *brimstone*, which is the Second Death.' Twice are these elements mentioned, to imprint a salutary fear of God's wrath. 'The inhabitants of the earth are *burned* and *few men left*.' Isa. xxiv. 6; Rev. xxi. 8.

"At this point we have another opportunity of testing the soundness of our principle of interpretation. The Two Witnesses slay by fire out of their mouths: the Euphratean horses do the same.

"'For the power of the horses is in their mouths, and in their tails: for their tails were like serpents, having heads, and by them they hurt.'

"This verse gives us to understand how fully defended against attack or destruction these spirit-horses are. A horse may be struck from behind with little danger. But these horses are armed with offensive weapons in their rear, as well as in their front. The locusts' power lay in their stinging scorpion tails. But these horses instead of the usual wisp of horse hair, which

is powerless to injure man, carry a coil of serpents. This cluster of serpents is not a cluster of the tails of serpents, but of the forepart of the snake. By their tails they are fixed to the horses' hinder quarters; their heads are free to seize any assailants from behind.

"This power of the tail seems to affect those who are not slain by the horsemen. Their direct object is 'to *slay* the third of men:' say three hundred millions. These they kill outright by their fiery breath. But the other six hundred millions may be *hurt* by the bite of the serpents' tails. Their power of *death* lies in their mouth; their power of *hurt*, in their tails. 'The Lord will make thy plagues *wonderful*.' Deut. xxviii. 5, 9. 'I will do *marvels* which have *not been done in all the earth, nor in any nation*.' Ex. xxxiv. 10.

"The poets and mythologists have figured Medusa and the Furies as having serpents twining above their brows in place of hair. Bulls breathing fire and burning up the grass are described by Ovid. But now the poets' fancy will be fearfully realized in the infernal monsters here foreseen by St. John.

"Serpents stung Israel before in the wilderness for their murmuring, and much people of Israel died. But then a copper serpent was lifted up, with power to heal all that looked. No such remedy is given now. (Num. xvi. 4—6.)

"At the *sixth* trumpet, as at the *sixth* seal, we get a glimpse of the *wickedness* of man; for six is the number devoted to Antichrist. We see that beneath the strokes of God's hand they have but rushed more deeply into sin. God sums up the state of mankind briefly, to give us the moral key to these, his strange acts of wrath. Sin is their cause. The end aimed at by God is the bringing men to repentance by his judgments. But they will not repent. (Rev. ix. 20.)

"Though they are but a remnant, vast multitudes having been cut off by war, famine, pestilence, wild beasts, the destruction of the ships, the bitter waters, and now the horsemen of the Euphrates, they still go on in sin.

"We may, a moment or two, compare the state of men at the time of this sixth trumpet, with those former times, when the long-suffering of God was exhausted, and judgment burst forth.

"This day is worse than the times of the flood. Then the earth was corrupt before God, and filled with violence. Here

corruption of every kind, both between man and man and the Most High, prevails; and murders, the highest of the crimes of violence, are numerous. Besides this, there are idolatry and demon-worship, which are not named as existing before the flood. If then, even in that day, and despite their few advantages, wrath broke out, overturning the usual course of things, how much more at this time.

"The world has heard the Gospel and refused it. Far greater is its responsibility—far stouter and more deeply rooted is its attitude of resistance, than at any former time.

"Things are advancing with no slack pace towards this dismal consummation. Beneath the thin crust of formal Christianity, the germs of these trespasses here and there peep forth. Idolatry is putting forth its feelers; and the giving heed to seducing spirits is already visible in America in spiritualism. On this basis all the other evils will establish themselves."

TWENTY-SEVENTH WONDER.

(For 16 months beginning January 19, 1927, the 1,095th day of the 1,929 days, which end on May 2, 1929: or about 1,095th day—December 24, 1928—of 1,931 days ending on April 9th, 1931, and terminating in either case on 1,572nd day in *May*, 1928, or *April*, 1,930.)

THE FOURTH SEAL PERIOD OF DEATH GOING FORTH UPON THE PALE HORSE, AND HADES FOLLOWING WITH HIM, INTRODUCING A SEASON OF GENERAL PESTILENCE, FAMINE, RAVAGES OF WILD BEASTS, AND FURIOUS MASSACRE OF CHRISTIANS, AND POWER IS GIVEN THEM OVER THE FOURTH PART OF THE EARTH—*i.e.*, APPARENTLY THE TEN KINGDOMS OF THE FOURTH PROPHETIC EMPIRE (DURING SIXTEEN MONTHS—THE 58TH TO END OF 72ND MONTH AFTER THE COVENANT).

"And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see. And I looked, and behold a Pale Horse; and his name that sat on him was Death (pestilence), and Hades followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death (pestilence), and with the beasts of the earth."—Rev. vi. 7, 8.

THE DIVINE JUDGMENTS deepen and are intensified in terribleness in proportion as mankind stubbornly persist in worshipping Antichrist and his image. Professing Christendom

now becomes represented as a pale or green horse—a colour indicative of the worst stage of corruption.[1]

The rider on the pale horse is the personification of death or pestilence, and he is accompanied by a companion who represents Hades, the place of departed spirits, the world of the dead. The prophet Isaiah speaking of this latter-day slaughter says, "Therefore Hades hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." Thus death-dealing pestilence, reaping with his remorseless sickle a vast harvest of victims, is impersonated as going forth in conjunction with Hades, the receptacle for the disembodied spirits of the dead; and unrestrained "power will be given them over the fourth part of the earth," apparently the Roman Empire, so that it will be desolated by the simultaneous action of God's four sore judgments of war, famine, wild beasts, and pestilence. (Isaiah v.; Ezekiel xiv.)

The rider of the red and blood-stained war-horse will have previously mounted his fiery steed, and swiftly gone forth with a great sword to take peace from the earth; the black horse bestridden by famine will also have sped upon his errand of destruction; and now the twin destroyers death and hell—pestilence and hades—on the pale horse, compel a guilty world to drink to its dregs the cup of wrath. In those days, instead of the smooth and siren voice, as at present, crying "Peace and safety," people will be startled by the hoarse yells of merciless persecutors, and the terrifying shout of riotous assailants. Instead of songs and music, there will be heard the shrieks of outraged innocence and the wails of helpless despair. The merry laugh will give place to the voice of lamentation and mourning and woe. From many who have been nursed in the lap of luxury will be heard the shrill and agonizing appeal for mercy that will fall powerless upon the stony hearts of murderous zealots; and the heartrending groans of tormented martyrs will be

[1] The Greek word *chloros*, here translated *pale*, is elsewhere translated *green*, as in relation to *green* grass, Mark vi. 39; Rev. viii. 7, ix. 4; and the *greenish* plague of leprosy.—Lev. xiii. 49, xiv. 37.

The year-day fulfilment of this fourth seal is understood to signify the spiritual desolation of the Church Militant from about A.D. 1095 to 1572: therefore its future literal-day fulfilment will be from the 1,095th day to the 1,572nd day of the final 1,929 or 1,931 days (see Diagram on page 4).

mingled in discordant chorus with the exultant cries of fiendish ruffians, gloating over their expiring victims.

The ancient father Ephraim Syrus, in his treatise on the "End of the World," thus spoke of Antichrist and the tribulations that are to accompany Christ's coming:—

"I cannot preach to you without sighs, nor speak without tears, of the approaching consummation of all things, and of that most blasphemous and terrible one who shall put the whole earth in confusion, and shall infuse cowardice, negligence, and infidelity, into the hearts of men, and do signs, work wonders and dreadful sights, 'insomuch that if it were possible he should deceive the very elect,' and seduce all mankind by lying wonders and miraculous appearances that shall be wrought by him. For by the permission of the righteous God he hath power to deceive the world, because the measure of their iniquities is filled up, and all places are full of all kinds of abomination. And for this cause the holy God will suffer the world to be tempted by the spirit of error because of their iniquities, because men have forsaken the God of truth, and loved a lie. My brethren, great will be the tribulation of the last days especially to the faithful.

"But there shall be many found at that day, who being dear to God shall be preserved in mountains and hills and desert places, because of their many prayers and terrible complaints. For the holy God beholding their inexpressible mournings and sincerity of their faith, will show compassion towards them, as a tender Father, and will preserve them where they have been hidden. For this accursed one shall be continually searching after these holy souls by land and sea, reckoning that he has now established his dominions over the whole earth, and brought all the inhabitants thereof into subjection under him. Nor does he question with himself but that he shall be able to withstand that dreadful hour when the Lord shall descend from heaven, not considering his own weakness and feebleness.

"Then shall he (the Antichrist) disturb the world, and strike a universal terror by the lying wonders of his false magic. In his time there shall be no rest upon earth! But great tribulation, trouble, and confusion, pestilences, and famines, to all the ends of the earth. For thus saith the Lord, 'There has not been the like from the beginning of the creation.' And how shall we sinful wretches explain the exceeding terrors of that time, which the Lord himself hath told us are inexpressible?

Let every one, therefore, fix his mind steadfastly upon the holy Scriptures of our Lord and Saviour, knowing that of his mercy towards us, because of the exceeding danger and trouble, he will shorten the days of this affliction. For thus He warns us all, saying, 'Pray that your flight be not in the winter, nor on the Sabbath-day;' and again, 'watch and pray always, that ye may be thought worthy to escape this tribulation, and to stand before the Son of man.' (Matt. xxiv. 21, 22; Luke xxi. 36.)

"He shall show false miracles in great abundance. And when many people are standing by him, and magnifying him for the great wonders which they shall behold, he shall proclaim aloud with a mighty voice, which shall shake the place where they are gathered together, saying, 'Behold, all people, my power and my might!' Thus shall he deceive and delude the world, and many shall believe in him, and glorify him as the mighty God. Then shall every soul mourn bitterly, and be afflicted. Then shall all see themselves in continual affliction day and night without a glimpse of comfort, not knowing where to find bread to satisfy their hunger. For merciless governors shall be set over all places; and if a man bring with him the mark of the beast in his right hand or on his forehead, he shall presently buy such food as they can get. Then shall the children faint in the mother's bosom, and the mother shall die upon her children, and the father with his wife and children shall perish in the streets, and there shall be none to bury them. From the multitude of dead carcases lying in the streets shall a grievous stink arise, that shall be noisome and intolerable to the living. In the morning they shall say with tears and bitter lamentations, When will it be evening, that we may take a little rest? And when it is evening, they shall speak one to another with bitter tears, When will it be morning, that we may fly from this dreadful affliction? And there shall be no place for them to fly unto for protection, for all things shall be in confusion, both the sea and the dry land. Therefore, thus saith the Lord, 'Watch and pray always that ye may escape this tribulation.' There is a noisome smell at sea, and a dreadful stink by land, famines, and earthquakes, confusion upon the earth, terrors at sea, and terrors at land. Their silver and their gold and their sumptuous clothes shall not profit in that day of wrath. But the living shall say, Happy are the dead that are departed this life before the coming of this great desolation! Their gold and their silver shall be cast forth into

the streets, and no man shall touch them, but look upon them with abhorrence, and they shall all seek for shelter and protection, but shall not find it. Moreover, because of the famine and tribulation and terror, the wild beasts and devouring insects shall rove about devouring all that they can meet with. Within is fear, and without is trembling. Night and day shall the carcases lie in the streets; in the streets shall be a noisome smell, within doors an intolerable stink. Hunger and thirst in the streets, and hunger and thirst in the houses. The voice of mourning in the streets, lamentation in the streets, lamentation in the houses. They shall meet one another in tears, the father the son, and the son the father, and the mother the daughter. Friends and brethren shall meet one another in the streets, and sink down dead with astonishment at their mutual miseries. The beauty of all flesh is withered; their once charming features are become like those of a dead man. The beauty of women is become hateful and abominable. All flesh shall decay and the desire of men shall perish.

"Then all that have believed the dreadful Antichrist, and received his seal and his accursed mark, shall run to him and say with lamentation, Give us meat and drink, we are ready to perish with hunger, and drive away from us the destroying beasts. Then shall he be perplexed, and answer them very roughly saying, Where shall I find meat and drink to give you? The heaven will not give you rain, and the earth will not bring forth harvest or fruit. When the people shall hear this, they shall weep and lament, having no comfort in their afflictions. But one misery shall come upon the neck of another, because they so readily believed this tyrannical deceiver. For he shall not be able to help himself; how, then, shall he show mercy to them? In those days shall the tribulation be very great from the oppressions of Antichrist, from the terror, the earthquake, the roaring of the sea, the famine, the drought, and the bitings of wild beasts. But all they that have received the seal of Antichrist, and worshipped him as the great God, shall have no portion in the kingdom of Christ, but shall be cast with the dragon into hell. Blessed is he that shall be found holy and upright in that day, having his heart entirely fixed upon God. He shall valiantly break through all his temptations, despising all his snares and treacherous designs. But before these things come to pass, the Lord shall send Elias the Tishbite and Enoch

out of his abundant mercy, that they may preach righteousness to all mankind; and boldly publish the true knowledge of God to all men, that they may not through fear believe this tyrant. They shall proclaim aloud and say, 'O, men, this is the deceiver, let no man believe him, nor obey this enemy of God. Let none of you be afraid, for he shall soon be destroyed. Behold the righteous Lord is descending from heaven to judge all those that give heed to the Antichristian signs.' But there will be few that will regard or believe the preaching of these prophets. But this will our blessed Saviour do to manifest his exceeding great love towards us, that mankind even at that time may not be left without witnesses of the truth, and that the disobedient may be without excuse in the day of judgment.

"Then as many of the saints as shall be found at the coming of this wicked one, shall pour out rivers of tears and sighs innumerable to the holy God, that they may be delivered from the power of Antichrist. They shall fly with great fear and speed[1] into desert places, and hide themselves in mountains and caves of the earth. They shall put dust and ashes upon their heads, praying night and day with great humiliation. And this shall be the privilege granted them by the righteous God, he shall lead them by his mercy into appointed places, and they shall be securely hidden in dens and caves of the earth, and shall not see the signs and terrors of Antichrist. For to them that have understanding, his coming will be easily known, but he shall come unawares upon them whose hearts are set upon the affairs of this life, and their desires upon the things of this world: for he whose heart has been long bound up in things of the world, though he hear, yet will he not believe, but revile those that would instruct him And for this cause the saints are mighty in strength to

[1] Under the persecution of the Church by Antichrist, and the general apostacy of the nominal Christians, the real Christians will be obliged, for the short season of its duration, to take their flight into desert and uninhabited places; perhaps into America, which may not unfitly deserve to be called the great wilderness. And whether the wisdom of God may not have some greater design in view to bring about in that vast tract of land, which has been brought under the subjection of European princes, than doth hitherto appear by those temporal advantages and disadvantages which have hitherto been made thereby; may, I think, be not altogether unworthy of the serious consideration of as many as are looking after the signs of the times. (Note by Dr. Grabe in 1713.)

oppose him, because they have cast off all concern for this temporal and transitory life. Then shall all the earth and the sea mourn. The air shall mourn with the beasts of the field, and the fowls of the air. The mountains and hills shall lament, and all the trees of the field. The stars of heaven shall take up a lamentation for mankind, for they have departed from the righteous God, and believed a deceiver, and received the mark of the accursed enemy of God, instead of the quickening cross of Christ our Saviour. The earth and the sea mourneth, for the singing of psalms, and the voice of prayer is no longer heard among men. When, therefore he shall have exercised his tyranny three years and a half, and when the desolations of the whole earth shall be accomplished, then, as the Lord himself hath said, the holy, pure, terrible, and glorious God shall descend like a flash of lightning out of heaven, with inexpressible majesty, with legions of angels and arch-angels, all in bright flames of fire, and a roaring stream of fire running before him. Cherubims with their eyes cast down, and seraphims flying and hiding their faces and feet with their fiery wings, crying out in a dreadful manner, 'Awake ye that sleep.' The graves shall open, and in the twinkling of an eye shall all the nations of the earth arise, and look upon the resplendent beauty of the Bridegroom. The innumerable armies of angels and arch-angels shall triumph with great joy, and the just and the righteous that have not received the mark of the beast shall rejoice. Then shall the tyrant and all the unrighteous and ungodly that have received his mark be led bound to the tribunal of the Righteous Judge, who shall pronounce their sentence of eternal condemnation to unquenchable fire; whilst all they that have not received the mark of Antichrist, and all that have been hidden in secret places, shall rejoice with the Bridegroom in the eternal and heavenly rest with all the saints for ever and ever."

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified." (1 Pet. iv. 12.)

TWENTY-EIGHTH WONDER.

(Beginning two months before the final year of the Covenant 7 years, *i.e.* beginning in *March*, 1928, or *February*, 1930.)

OUTBURSTS OF A MIGHTY RELIGIOUS REVIVAL AND REFORMATION A YEAR BEFORE THE END OF THIS AGE, ESPECIALLY IN THE COUNTRIES OF LUTHER'S ANCIENT REFORMATION, AND INCREASED PROTESTANT TESTIMONY BY CHRISTIAN WITNESSES (ALTHOUGH AT THE RISK OF BEING BEHEADED) AGAINST THE WORSHIP OF THE IMAGE AND RECEIVING OF THE MARK 666. THIS CONTINUES FOR NEARLY A YEAR OR "TIME" UNTIL THE END OF THE SEVEN YEARS OF THE COVENANT. (Revelation x.)

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: 2. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, 3. And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. 4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. 5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6. And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. 8. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. 11. And he said unto me, Thou must prophecy again before many peoples, and nations, and tongues, and kings." —Rev. x.

The Tenth Chapter of Revelation is generally understood by Expositors of its year-day fulfilment to prefigure Luther's Reformation, which began in 1517 and culminated in the Massacre of St. Bartholomew's Eve on August 25, 1572. Thence "there shall be a time (*chronos* a year of 360 prophetic year-days) no longer," *i.e.*, there shall not be 360 years from 1572 until the End of this Age. So also in the future literal-day fulfilment of this Tenth Chapter there will be a similar Reformation, about 360 days before the End.

The Tenth Chapter of Revelation admittedly represents a revival of religion. The cloud-clothed rainbow-crowned mighty angel is manifestly the Lord Jesus Christ—the angel of the Covenant. The shining brightness of his visage, like that of the sun, betokens him to be then lifting up the light of his countenance, and causing his face to shine with redeeming grace upon many who were previously in spiritual darkness. The little book opened in his hand indicates the Bible to be at that time opened to an unparalleled extent to the perusal and consideration of mankind; and the delivery of it to St. John, as a representative man, with the declaration, "Thou must prophesy again before many peoples, and nations, and tongues, and kings," shows that many will be raised up by this revived circulation and study of the Bible, to deliver a renewed prophetic and gospel testimony to the inhabitants of the earth.

There is a marked resemblance and yet contrast between the adjuration of the angelic Son of man in this tenth chapter of St. John, and in the twelfth chapter of Daniel. The prophet Daniel says, "I heard the man clothed in linen that was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that IT SHALL BE FOR A TIME, TIMES, AND A HALF, and when he (the Wilful King) shall have accomplished to scatter the power of the holy people, all these things shall be finished." The Apostle John says, "The angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever. . . That THERE SHOULD BE A TIME NO LONGER, but in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished."

In the one case, the Son of man solemnly affirmed that the scattering of the power of the holy people by the Wilful King's

persecution, should only continue for A TIME, TIMES, AND A HALF, that is, for one year, two years, and half a year, altogether three years and a half. In the other case, he subsequently interposes about a year before the end, with a new and consoling reassurance to sustain the fainting hearts of his people, that there shall be A TIME NO LONGER, that is, there shall be a year no longer, before the mystery of Providence shall be finished.

The nations have been pursuing with unrestrained impunity their career of unrighteousness, but now the Lord appears upon the prophetic scene and breaks silence. Although his sunlike face betokens mercy and blessing to those who turn to him for forgiveness of their sins, yet the loud and lion-like roaring of his voice portends judgment and retribution to his adversaries, as predicted in the twenty-fifth chapter of Jeremiah, "The Lord shall roar from on high and utter his voice from his holy habitation: he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes against all the inhabitants of the earth. . . Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be ordure upon the ground."

The utterances proceding from the voices of the seven thunders, which the Apostle was commanded to seal up, and not to write, were probably anticipatory announcements of the retributive plagues of the subsequent seven vials with which the mystery of God's providential dealings with the nations shall be finished.

In connection with the declaration to St. John, "Thou must prophesy again before many peoples, and tongues, and nations, and kings," he was commanded to take the book and eat it up, and it was in his mouth sweet as honey, but after being swallowed, it was bitter. This was similar to the experience of Ezekiel, who once received from the hand of God a roll of a book written within and without with lamentations, and mourning, and woe, and it was as honey for sweetness in his mouth, but after eating it, he "went in bitterness in the heat of his spirit," to testify against the wickedness of the Jews. The intermingled sweet and bitter taste of the book when eaten, may denote the mixture of mercy and vengeance contained in

its declarations; and may also represent the fact that it is sweet to read, mark, learn, and inwardly digest the doctrines and predictions of Scripture, but it is ofttimes bitter and disagreeable afterwards to have to proclaim them to gainsaying and scornful hearers. (Ezek. ii. 9, 10, iii. 1—14.)

THERE ARE also other scripture proofs that great revivals of religion will occur during these tribulations. For unquestionably, vast numbers of persons will be converted after the ascension of the *first-fruits* company of 144,000 watchful Christians, because we subsequently read in the fourteenth of Revelation of a company of Christians called a *harvest*, being gathered into heaven. Now as a HARVEST must be from one hundred to three hundred times as great as its FIRST FRUITS, therefore there will be upwards of fifteen to fifty million persons converted during the final five years, between the two ascensions of the first fruits and harvest. And this harvest company is generally considered by discriminating expositors to be the same as "the great multitude that no man can number," who are described in the seventh of Revelation as coming out of THE great tribulation, and being taken up to heaven. The fact of their being so numerous, as to be described as an innumerable great multitude, shows that there must have been extraordinary religious revivals during the great tribulation, otherwise there would not be so many converted people found on the earth at its close.

It is distinctly prophesied by Joel as a promise of Jehovah, "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood before the great and terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." This prediction received an incipient fulfilment on the day of Pentecost at the beginning of this dispensation of the Holy Spirit, but its complete fulfilment will be during the Great Tribulation at the close of this dispensation. To the same effect are the following promises, in the ninth chapter of Genesis, "It shall come to pass when I bring a cloud over the earth, the bow shall be seen in the crowd;" and in the twenty-sixth chapter

of Isaiah, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." In the last chapter of Daniel, mention is made of "many being turned to righteousness," in immediate connection with the approaching "time of trouble, such as never was since there was a nation even to that same time." The parable of the marriage supper is, also, evidently prophetic of two in-gatherings of Christians by translation to heaven, the second being manifestly much larger than the first. The fourteenth chapter of Luke relates, that after guests had been brought in from the streets, and the lanes to the marriage-supper, the servants reported to their Lord, "It is done as thou hast commanded, and yet there is room." But the master yet again sent out his servants to fetch in a second in-gathering, saying, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." And this typifies the second company of Christian converts, who shall be saved out of the most hopeless spiritual and social conditions, as indicated by "the highways and the hedges," and shall constitute the great multitude, who are caught up to heaven in the Second Ascension after the three and a half years persecution.

In order to illustrate the suddeness, and the power with which revivals of religion will arise hereafter according to these prophecies, we may beneficially refer to the following few instances out of many others in past times, which convey to us a vivid conception of what will soon happen again. And indeed at the present day, if Christians would only pray for such outpourings of the Holy Spirit in their own neighbourhoods, they would undoubtedly see multitudes of sinners similarly converted, for God is able to convert sinners to-day, quite as much as in past or in future times. But he says, "I will yet for this be enquired of to do it for them"—there is wanted more earnest, importunate, and believing prayer in dependence upon the promise of the Lord Jesus, "Whatsoever ye shall ask the Father in my name, He will give it you." (John xvi. 23; Ezek. xxxvi. 37.) The following are some instances of revivals in France, America, and India in past times.

After a violent persecution had been stirred up by the Revocation of the Edict of Nantes in 1685, in France, great revivals of religion arose among the Huguenot Camisards in Cévennes. Thousands of women persisted in preaching and sing-

ing, although hundreds of them were hanged for doing so. Marshall de Villars declared that he never could have believed it, if it had not passed before his own eyes. In that locality, numerous women preached publicly in the streets. Many children also, who had been taken from their Protestant parents by the Romanists, suddenly were moved by the Holy Spirit to proclaim the warnings and truths of Scripture. These unforeseen preachers greatly surprised the Catholics, who had some of them flogged, and burned the soles of the feet of others. But their number increased to eight thousand in Cévenness and Le Bas Languedoc, and many of them were only children of seven or eight years old. They strongly exhorted people to repentance, and predicted evils to the spiritual Babylon, and blessings to the Christian Church. Numbers of them were taken to prison, but however badly they were treated, they always appeared filled with joy, singing psalms and continually praying to God. The prisons were in a short time so full of them, particularly children, that they knew not what to do with them, so an order was sent to set them free and no more imprison such persons. In the year 1689, armed troops were sent to exterminate these preachers by fire, and sword, and the rack, but it rather increased than suppressed the movement; verifying the axiom, that the blood of the martyrs is the seed of the Church.

A great revival of religion also took place near St. Lazare in France, in 1731, among those who, although nominally Roman Catholics, believed in the evangelical doctrines of Pascal. Many of them became powerfully influenced by the Holy Spirit, and, like the Camisard preachers, preached in a remarkable strain of exalted eloquence, wholly beyond their customary capability. Their aspect was thus described. "They lift their eyes and hands eagerly towards heaven, as if admiring its celestial beauties. Their face becomes animated with a lively and brilliant fire. They are in a manner transfigured and appear perfectly unlike their former selves. Those even, who are naturally unattractive, change so much that they could scarcely be recognised; and their brightness of aspect edifies, inspires piety, and brings one to think of God. Their soul seems disengaged from all that is earthly and fleeting, and aspiring only to the supreme good. Some rays of sublime felicity seem reflected from their features upon the astonished spectators." The most severe tortures were sometimes applied

to them while in this heavenly trance, without producing any evidence of pain. Persons of low birth and without talent spoke under this spiritual influence, with eloquence, accuracy, and gracefulness, upon the corruption and fall of man, and they agreed with the Camisards in declaring that the end of the world was approaching, that Elijah would reappear, that the Jews would be restored, and the Millenium was not far distant.[1]

In the work of religious revival, both among the Camisards and Jansenists, Satan raised up a counterwork, and led some persons into extravagances, and fanaticism, which were of course cited by ungodly people, as proving the movement to be entirely evil. This opposition of Satan must, however, be expected generally in revivals.

A REMARKABLE OUTPOURING of the Holy Spirit took place in Northampton, in the United States, in 1735, in connection with Dr. Jonathan Edwards's ministry, and nearly all the grown up persons in the population amounting to several hundred, became converted, and born again of the Holy Spirit. The work was thus described by him.

"A great and earnest concern about the things of religion and the eternal world became universal in all parts of the town, and among persons of all ages; all other talk but about spiritual and eternal things was soon thrown by; all the conversation in all companies, and upon all occasions was upon these things, only unless so much as was necessary for people carrying on their ordinary secular business. Other discourse than of the things of religion, would scarcely be tolerated in any company. The minds of people were wonderfully taken off from the world: for it was treated amongst us as a thing of very little consequence: they seemed to follow their worldly business, more as a part of their duty than from any disposition they had to it; misrepresentations were spread by reports in distant parts of the land, as though the people here had wholly thrown aside all worldly business, and betaken themselves entirely to reading and praying and such like religious exercises. But although people did not ordinarily neglect

[1] As these prophetic truths had been suppressed for nearly fifteen centuries, their proclamation was very needful in 1700 A.D., only about two centuries before their impending fulfilment.

their worldly business, yet there then was the reverse of what commonly is: religion was with all sorts the great concern, and the world was a thing only by the by. The only thing in their view was to gain the kingdom of heaven, and every one appeared pressing into it; the engagedness of their hearts in this great concern could not be hid; it appeared in their very countenances. It then seemed a dreadful thing among us to be out of Christ, in danger every day of dropping into hell: and what persons' minds were intent upon, was to escape for their lives, and to flee from the wrath to come. All would eagerly lay hold of opportunities for their souls, and were wont very often to meet together in private houses for religious purposes; and such meetings, when appointed, were wont greatly to be thronged.

"There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world. Those that were wont to be the vainest and loosest, and those that were most disposed to think and speak slightly of vital and experimental religion, were now generally subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more; souls did as it were, come in flocks to Jesus Christ. From day to day for months together, might be seen evident instances of sinners brought out of darkness into God's marvellous light, and delivered out of a horrible pit, and from the miry clay, and set upon a rock with a new song of praise to God in their mouths.

"This work of God as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town; so that in the spring and summer following, in the year 1735, the town seemed to be full of the presence of God; it never was so full of love, nor so full of joy, and yet so full of distress, as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation being brought unto them; parents rejoicing over their recently converted children as new born, and husbands over their wives, and wives over their husbands. The goings of God were then seen in his sanctuary; God's day was a delight and his tabernacles were amiable. Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in

the words of the minister as they came from his mouth; the people assembled were in general from time to time in tears, while the word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbours. Our public praises were then greatly enlivened; God was then served in the beauty of holiness in our singing his praises.

"In all companies on other days, on whatever occasions persons met together, Christ was to be heard of and seen in the midst of them. Our young people when they met, were wont to spend the time in talking of the excellency and dying love of Jesus Christ, the gloriousness of the way of salvation the wonderful free and sovereign grace of God, his glorious work in the conversion of a soul, the truth and certainty of the great things of God's word, and the sweetness of the views of his perfection. And even at weddings, which formerly were merely occasions of mirth and jollity, there was now no discourse of anything, but the things of religion, and no appearance of any but spiritual mirth.

"It was very wonderful to see after what manner persons' affections were sometimes moved and wrought upon, when God did as it were, suddenly open their eyes, and let into their minds a sense of the greatness of his grace and fulness of Christ and his readiness to save those who before were broken with apprehensions of divine wrath and sunk under a sense of guilt: their joyful surprise has caused their hearts as it were to leap, so that they have been ready to break forth into laughter, tears often at the same being copiously shed and intermingled with a loud weeping; and sometimes they have not been able to forbear crying out with a loud voice, expressing their great admiration of God's grace."

ONE OF THE ONLY INSTANCES hitherto known of a "nation being born at once" occurred in 1827, near Toronto in Canada, in the case of a tribe of Chippeway Indians; and, indeed, nearly all their tribes became converted about that period. They were previously nearly all drunkards and licentious, and sunk in poverty and filth beyond expression. In their intemperate revels, it was not uncommon to see a dozen of them engaged in one melée, tearing each others' hair and flesh to pieces. They were so debased and embruted, that for any one at that period to have expressed a belief of their

being susceptible of religious ideas or emotions at all, would have been to expose himself to derision.

But the Rev. William Case, a Methodist minister, known as the Father of the Indian Missions, often anxiously revolved their condition in his mind. He became absorbed in solicitude on their behalf. He laboured, talked, and prayed for them without weariness. Bishop George relates that Case, while visiting him, was called on to pray, and soon began to pray for the poor Indians, but presently broke down with emotion, recovered himself, and again began to pray for the Indians till he faltered again—praying for the Indians was alternated with weeping, till he seemed to forget that the white man had a soul to pray for at all.

Soon afterwards a Methodist camp meeting was held in June, 1827, near Toronto. Every member of a neighbouring tribe of Indians attended it. A band of pagans, also from the shores of Lake Simcoe somewhere, had heard that their brethren had found something which made them glad in their hearts, and happy in other respects ; that they had given up drinking *the firewater*, and were like white people. They had heard of the meeting, and had come a week beforehand to make sure of being at it. The scene at the meeting has thus been described by the Rev. J. Carroll, an eyewitness :—

"I shall never forget the solemnity with which the Indians attended the opening service on the afternoon of the first day. When the horn sounded for preaching, they came pouring out of their camp. The old bald-headed chief led the van, followed first by his warriors, and then by the women and children. They seated themselves on the left of the "preachers' stand," prepared for the Indians, surrounded by converted ones of other tribes. The white people were first addressed by one of the preachers in English. Then the venerable elder Case arose, and began to address the Indians through the youthful Peter Jacobs as his interpreter. He told them of the Great First Cause—of the creation—of the fall of man—of the flood —of the incarnation of the Son of God—of his sufferings and death—of his resurrection and ascension to heaven—of his power and willingness to save ; and told them that if they would lift up their hearts in prayer to the Great Spirit, he would have mercy, and pour out his Holy Spirit upon them. Solemnity sat upon every face from the first. But soon the head of the old chief, and then of one and another, was bowed

in penitential sorrow, while tears channeled down the cheeks of those who had never wept before. Soon the power from above seemed greater, and the agitation stronger; quaking, trembling, falling, were seen all through the Indian congregation. The preacher's voice was drowned with strong cries and shouts of joy from the converted. He ceased, and a prayer meeting began which lasted with very little intermission till morning, and the whole of the pagans were happily converted to God. This is but a specimen of the way in which the work took place at the Credit, at Belleville, at Rice Lake, Lake Simcoe, Munceytown, etc. The extraordinary physical agitations and effects above referred to, characterized the work in every place on its first breaking out; and were calculated to remind one strongly of the surprising occurrences which attended the preaching of the early Methodists, as recorded especially in John Wesley's journals; occurrences which have more or less marked all great revivals of the work of God.

"The eloquence and power with which the native labourers, raised up in the work itself to promote it, prosecuted their efforts—some for a short time and in a limited sphere only, while others laboured more at large, and have continued their labours to the present time—was not the least remarkable feature of the work. They preached with the Holy Ghost sent down from heaven."[1]

ANOTHER more recent work of grace issuing in numerous conversions, among the Kohls in India, is related in Stevenson's "Praying and Working."

The lately deceased Father Gossner of Berlin, helped some missionaries to go in 1845, to settle among the Kohls in India, to endeavour to convert them to a saving knowledge of Christ.

[1] Elder Case was "instant in season, out of season." Once when itinerating on his circuit on the beach of a Canadian Lake, which was the only passable road in those early times, he met at a narrow pass a solitary rider; he stopped him and spoke to him of salvation through Jesus Christ, till the man began to weep: then he proposed prayer, and alighted from horseback, and engaged in earnest supplication to God, until the Lord converted the man's soul, so that he sensibly felt that his sins were pardoned. The two then went on their opposite ways, rejoicing, and perhaps never to meet, till they met in heaven. This is one out of many instances, how a person may through fervent prayer obtain pardon and salvation in a few minutes.

This tribe was one of the most degraded and debased in India, and consisted of about four million persons. From 1845 to 1850, the missionaries laboured with scarcely any success, but after fruitlessly toiling during that dark night of disappointment, at last the gospel net enclosed a great multitude of converts. The narrative is thus related:—

"As soon as they had learned the language, the missionaries had begun evangelistic tours through the district. These appeared to be without the slightest results to those for whom it was begun. Brahmins and Mohammedans would sometimes collect round the preacher, enter into conversation, and dispute with him, asking for his book. The Kohls remained studiously away, and could by no means be drawn into any interest in religious conversation. This continued for five years. Through private sorrow and disappointed hopes the missionaries held on. They had never ceased to teach the plain words of God, nor to study how best it might be brought before so rude and careless a people. They had not lost their faith in the work God gave them; they were as urgent in prayer as at the first. Without a visible sign of success, against ordinary rules, against their own misgivings, they have been sustained by the grace of God; and they had their reward. They were sure that the Word was a good seed; they were sure that God could prepare the hearts of the Kohls to receive it; that, lodged there, it would be a living and glorious power. They were sure also of their duty, that it was to do precisely what they were doing, and that the consequences must abide in God's hands; and their duty here corresponded to the promptings of their honest, loving hearts. In 1850, Kohls began to come round the mission tent. They entered upon religious subjects. They began to show some notion of sin; although they threw their sins over upon the priests, and the priests again upon the Company, as having the broadest shoulders to bear a burden, and with some dim notion, that as the Government had taken the disposal of their territory, it must also have assumed the responsibility of their conscience. They denied that they worshipped the devil: No, no, they cried, not that; they meant that they only respected him. In 1851, the missionaries could report that divine service was well attended, and that if in the course of but six months they had lost three faithful workers, from three to four hundred heathen had been sent them in exchange. 'We

are now seven years,' wrote Brother Batsch, 'in this land, and since others have followed us almost every year, we have been able to establish three stations, where the Word of the Cross, was preached without interruption. But through these long years it was but trial of our patience and endurance. The Word was received either with mocking and scorn, or with the deadest stupidity and want of concern. Everything seemed to be in vain, and many said the mission was useless. Then the Lord himself kindled a fire before our eyes; and it seized not only single souls, but spread from village to village, and from every side the question was borne to us, What shall we do? How shall we be saved? . . Many are now baptized, several are candidates for baptism, others are learning in order to be received on probation. The chapel, or our house, which holds about 125 persons, is not sufficient for the worshippers, and we are compelled to think of building a church.

"On the 18th November, 1851, the foundation-stone of the church was laid with some ceremony, in the presence of many natives, and the English residents. It was completed after some years, and is a handsome Gothic structure, capable of accommodating close upon a thousand people. It was built by men who knew nothing either of architecture or building, and remains a monument, and with every prospect of being a lasting monument, to the perseverance, and readiness, and skill, of Father Gossner's workmen. A lady of the royal family asked one of the native Christians, 'How many people have become Christians now?' 'Oh,' he said, 'very many in Benares, Calcutta, Burdwar,' etc. 'No,' she replied, 'how many in Nagpore?' 'Very many, and every day there are more.' 'Have any of our royal family become Christians?' 'Some attend divine service; but none have yet been baptized.' 'I know, I know,' she added, 'that the whole land will be Christian, and we too.' Events followed quickly that seemed to shew she was right. In 1856, at the times arranged for baptism, it was no longer one or two that came forward, but forty, fifty, and as many as seventy-five at once. 'What a blessed joy it was to see them,' writes one at the time. 'Hundreds of Christian Kohls filled the spacious lighted pillared church, and the seventy-five candidates stood up, to praise and confess God before them all: and I thought it was no more a heathen land I was in, but a Christian, and at home.' The number of inquirers still continued to increase.

They no longer come singly, and, like Nicodemus, by night, but commonly many houses together, and sometimes an entire village, or more than one.

"The gospel continued to spread with amazing power, and the few missionaries felt the burden of their labours almost intolerable, under the pressure of so many inquirers. Just, however, when there was the most life and hope for the future, the rebellion broke out; the missionaries escaped with some difficulty: and for months the Kohls were left as sheep without a shepherd. It was a time of intense anxiety; and so soon as the way became safe, the missionaries returned. They found a sad picture. The stations were in ruins, the books were torn and burnt, the property plundered, and the converts were scattered abroad. Then they came slowly dropping in, each with a tale of heavy sorrow. They had suffered incredible hardships; had been driven out almost naked into the swamps; had been tortured with a fiendish barbarity,—stripped of everything they possessed; and now they came, homeless, wounded, wasted, lame, sickly sufferers, with wounds scarcely healed, with diseases caught in the swamps; but with the Word of God faster than ever in their hearts. They had not betrayed the name of Jesus, but, by the grace of God, had glorified Him in their hungerings and persecution. One by one they dropped in, and the scattered church was again gathered together. Singularly enough, it was found that the number of converts had largely increased in the time of trial. The persecution purified and chastened those whom it overtook; they acted on others with great singleness of purpose and more devotion and spirituality. The work of God in this country has progressed at even a more rapid speed than before, and there are at present between 800 and 1000 villages, where there are Christian families, where there is family and social prayer, and where the elder converts are daily instructing the younger, and preaching the unsearchable riches of Christ."

THESE PAST revivals of religion enable us to form some idea of the coming revivals during the Great Tribulation, and we should be stirred up to more fervent prayer to God for the greater outpouring of his Holy Spirit. (John xvi. 23, Matt vii. 7—11.)

SEVENTH YEAR of COVENANT WEEK.

TWENTY-NINTH WONDER.

(For 7 months from *May* 10, 1928, the 1,572nd day of the 1,929 days which end on May 2, 1929, or from April 15, 1930, the 1,572nd day of the 1,931 days which end on April 9, 1931.)

THE FIFTH SEAL EXHIBITING UNDER THE ALTAR IN HEAVEN THE SOULS OF THE MARTYRS CRYING FOR VENGEANCE, WHO WILL HAVE BEEN SLAIN SINCE THE MIDST OF THE COVENANT 7 YEARS IN THE ANTICHRISTIAN PERSECUTION WHICH WILL NOW HAVE REACHED ITS CLIMAX, BUT HENCEFORTH GRADUALLY SUBSIDES DURING THE SEVEN MONTHS OF THIS FIFTH SEAL.

"And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the Word of God and for the testimony which they held. And they cried with a loud voice, saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given unto every one of them: and it was said unto them, that they should rest yet for a little season, until their fellowservants also, and their brethren that should be killed, as they were, should be fulfilled." Rev. vi. 9–11.

THE OUTWARDLY PROFESSING CHRISTIAN CHURCH seems now almost to have disappeared from the earth.[1] It had been represented under the first four seals, as undergoing a gradual process of declension into the worse stage of corruption, as denoted by the successive colours of the horse—white, red, black, and pale. But under the fifth seal the horse signifying the professing Christian Church, no longer appears on the scene, and instead of it, the souls of martyrs are beheld under the altar in heaven, crying for retributive vengeance to be inflicted upon their Antichristian persecutors; they were quieted by the admonition to rest yet for a little season, until the remainder of their fellow-martyrs should be killed.

Although Christians, while on earth, should love their enemies and forgive those that trespass against them, and should

* This fifth seal, in its year-day fulfilment, is understood to have begun with the Massacre on St. Bartholomew's Eve, August 25, 1572 (which was the resulting climax of Luther's Reformation since 1517), and to have ended with the French Revolution era commencing in 1789. Hence its literal-day fulfilment will analagously be from the 1,572nd day to the 1,789th day of the final 1,929 or 1,931 days. See Diagrams of Final 1,929 or 1,931 Days on last five of 66 pages of our preface.

never execute vengeance upon their foes, yet they will be empowered to act very differently when they have become glorified saints in heaven. They will then be filled with holy indignation against evil doers, and consequently are here described as crying for vengeance to be summarily executed upon their murderous assailants; they well know that the Lord's "day of vengeance" accompanies "the year of his redeemed,"[1] and in desiring the one, they must necessarily pray for the other. This is prophetically foretold[2] in the parable of the Unjust Judge, where the persecuted and widowed Church of Christ is depicted under the type of the widow, crying for vengeance, in the words, "Avenge me of mine adversary." And not only are the saints hereafter to cry for vengeance but they are even to execute it, for they are predicted in the hundred and forty-ninth Psalm, "to execute vengeance upon the heathen, and punishments upon the people; to execute upon them the judgment written: this honour have all his saints." Again in the nineteenth of Revelation the self-same saints, who, under this fifth seal were commanded to rest for a little season, reappear at last upon white horses following the King of Kings to fight against and slay the hosts of Antichrist at the battle of Armageddon. Thus will the saints in their glorified resurrection-state inflict condign vengeance upon their foes, although during their earthly mortal existence, they are meekly to endure the assaults of those adversaries, without attempting to resist or punish them. It is evidently wrong for Christians in this dispensation to engage in warfare, or to kill their fellow-creatures in hostile encounters;[3] for the administration of judicial vengeance is not committed into the hands of the saints, until after their royal coronation as kings and priests, at the time of the personal appearing and millenial kingdom of the Lord Jesus.

It is by no means certain that the SOULS of the martyrs seen under the altar in heaven during the fifth seal, are merely the SPIRITS of the martyrs in a disembodied incorporeal state. For the word SOULS is used in other passages of Scripture to signify living PERSONS, consisting both of body and spirit;

[1] Isaiah lxiii. 4. [2] Luke xviii. 3.

[3] Matt. v., vi. 12, xviii. 33, xxvi. 52; Rom. xii. 17—21; 1 Cor. xiii.; 2 Cor. x. 3; James iii., iv.; Heb. xii. 14; Phil. ii. 3; Col. iii. 12; 2 Tim. ii. 24; 1 Thess. v. 15; Gal. v. 14—26, etc.

thus St. Paul speaks of two hundred threescore and sixteen souls being with him in the ship, and St. Peter speaks of eight souls being saved in the ark in Noah's day (Acts xxvii. 37; 1 Peter iii. 20). It certainly may be the case, that those who shall die or be killed during the five years' interval between the first and second stages of the First Resurrection at Christ's coming will remain in a disembodied immaterial state until the end of those five years, and then have their bodies raised up and reunited to their spirits at the literal-day sounding of the seventh trumpet, when "the time of the dead is come, that they should be judged and rewarded." But the circumstance of white robes being given to these martyred souls, rather favours the supposition that they are not mere spirits or ghosts, but are glorified beings with material bodies, for which the proffered white robes might serve as befitting apparel.

The souls of these martyrs are exhibited as being under the altar in heaven, in accordance with the type of the Jewish altar for sacrificial offerings,[1] underneath which the blood of the slain victims was poured; and as the blood of Abel cried from the ground for vengeance, so do these martyred souls, of which the blood was the type, cry from beneath the heavenly altar for avenging judgments upon the destroyers of the earth.

In order to gain some idea of the violence of the persecution that will sacrifice these Christians upon the altars of martyrdom, it is profitable to take a retrospective glance at former persecutions, which have been faint specimens of the unequalled one that is soon to come: and which have been like mere skirmishes before the main battle. There were fierce persecutions of Christians carried on by the Roman Emperors in the first three centuries, and then again by the Inquisition from the eleventh to the seventeenth century: a specimen of which was given in the crusade against the Vaudois in the

[1] The notion is utterly groundless that these martyrs are Jewish saints, and cannot belong to the Christian dispensation, because they cry for vengeance on their persecutors. The simple fact is, that their mortal life of unresisting meekness being now ended, they are endowed, as glorified saints, with the administration of judgment, and not only cry for vengeance, but will even help presently to inflict it. The Christian saint is a submissive sufferer in this life, but an avenging judge in the life to come.

sixteenth century, when thousands were put to death in various ways; some were torn in pieces, limb from limb, while alive; or had the flesh sliced from their bones, till they expired; or were impaled upon stakes thrust in their body, and the other end fixed in the ground, and thus left to perish; or were flayed alive by the skin being torn off their body; or were roasted over a slow fire.

Perhaps one of the most protracted instances of torture was inflicted in 1375 upon a Bohemian protestant minister, who was tormented daily for a month by the Roman Catholic soldiers in the following manner. "They derided and mocked him; they spit in his face and pinched him in various parts of his body; they hunted him like a wild beast, till ready to expire with fatigue; they made him run the gauntlet, each striking him with a twig, their fists, or ropes; they scourged him with wires; they tied him up by the heels, with his head downward, till the blood started out of his nose and mouth; they hung him up by the arms till they were dislocated, and then had them set again; burning papers dipped in oil were placed between his fingers and toes; his flesh was torn with red-hot pincers; he was put on the rack; they pulled off the nails of his fingers and toes; he was bastinadoed on his feet; a slit was made in his ears and nose; they set him upon an ass and whipped him through the town; his teeth were pulled out; boiling lead was poured upon his fingers and toes; and, lastly, a knotted cord was twisted about his forehead in such a manner as to force out his eyes. In the midst of these enormities, particular care was taken lest his wounds should mortify, and his sufferings be thus shortened, till the last day, when the forcing out of his eyes caused his death."

The Massacre of St. Bartholomew on August 22nd, 1572, was another specimen of cruel persecution. It is thus narrated in "Foxe's Book of Martyrs": "Soldiers were appointed in various parts of Paris to be ready at a watchword, upon which they rushed out to the slaughter of the protestants, beginning with Admiral Coligny, who, being dreadfully wounded, was cast out of the window into the street, where his head being struck off, was embalmed with spices to be sent to the Pope.

"The martyrdom of this virtuous man had no sooner taken place than the armed soldiers ran about slaying all the protestants they could find within the city. This continued many days, but the greatest slaughter was in the three first

days, in which were said to be murdered above 10,000 men and women, old and young, of all sorts and conditions. The bodies of the dead were carried in carts and thrown into the river, which was all stained therewith; also whole streams in various parts of the city ran with the blood of the slain.

"These brutal deeds were not confined within the walls of Paris, but extended into other cities and quarters of the realm, especially to Lyons, Orleans, Toulouse, and Rouen, where the cruelties were unparalleled. Within the space of one month thirty thousand protestants, at least, are said to have been slain, as is credibly reported by them who testify of the matter.

"When intelligence of the massacre was received at Rome, the greatest rejoicings were made. The pope and cardinals went in solemn procession to the church of St. Mark to give thanks to God. A jubilee was also published, and the ordnance fired from the castle of St. Angelo. To the person who brought the news, the cardinal of Lorraine gave one thousand crowns. Like rejoicings were also made all over France for this imagined overthrow of the faithful."

A SLAUGHTER of Protestants took place in Ireland in 1641 and 1642, when Sir Phelim O'Neale led on the Roman Catholics in a sanguinary rebellion; the treatment of the Protestants is thus described, and furnishes a faint picture of what will take place throughout all Ireland very soon in the approaching tribulation.

"Many Protestants were put to deaths of the most horrid nature, and such as could have been invented only by demons instead of men. Some of them were laid with the centre of their backs on the axle-tree of a carriage, with their legs resting on the ground on one side, and their arms and head on the other. In this position one of the savages scourged the wretched objects on the thighs and legs, while another set on furious dogs, who tore to pieces the arms and upper parts of the body; and in this dreadful manner were they deprived of their existence.

"Great numbers were fastened to horses' tails, and the beasts being set on full gallop by their riders, the wretched victims were dragged along till they expired. Others were hung on lofty gibbets, and a fire being kindled under them, they finished their lives, partly by hanging and partly by suffocation.

"Nor did the more tender sex escape the least particle of cruelty that could be projected by their merciless and furious persecutors. Many women, of all ages, were put to deaths of the most cruel nature. Some, in particular, were fastened with their backs to strong posts, and being stripped to the waists, the inhuman monsters cut off their right breasts with shears, which, of course, put them to the most excruciating torments; and in this position they were left, till, from the loss of blood, they expired.

"Upwards of one thousand men, women, and children were driven, in different companies, to Portendown bridge, which was broken in the middle, and there compelled to throw themselves into the water; and such as attempted to reach the shore were knocked on the head.

"In the same part of the country at least four thousand persons were drowned in different places. The inhuman papists, after first stripping them, drove them like beasts to the spot fixed for their destruction; and if any, through fatigue or natural infirmities, were slack in their pace, they pricked them with their swords and pikes: and to strike a further terror in the multitude they murdered some by the way. Many of these poor creatures, when thrown into the water, endeavoured to save themselves by swimming to the shore; but their merciless persecutors prevented their endeavours taking effect, by shooting them in the water.

"In one place one hundred and forty English, after being driven for many miles stark naked, and in the most severe weather, were all murdered on the same spot, some being hanged, others burnt, some shot, and many of them buried alive: and so cruel were their tormentors, that they would not suffer them to pray before they robbed them of their miserable existence.

"Other companies they took under pretence of safe-conduct, who, from that consideration, proceeded cheerfully on their journey; but when the treacherous papists had got them to a convenient spot, they butchered them all in the most cruel manner.

"In Kilmore the inhabitants, which consisted of about two hundred families, all fell victims to their rage. Some of the protestants were set in the stocks till they confessed where their money was; after which they were put to death. The whole country was one common scene of butchery, and many thousands perished in a short time, by sword, famine, fire,

water, and all other the most cruel deaths that rage and malice could invent.

"At Cashel some were barbarously mangled, and left on the highways to perish, others were hanged, and some were buried in the ground upright, with their heads above the earth, the papists, to increase their misery, treating them with derision during their sufferings.

"In some places, they plucked out the eyes, and cut off the hands of the protestants, and in that condition turned them into the fields, there to linger out the remainder of their miserable existence. They obliged many young men to force their aged parents to a river, where they were drowned; wives to assist in hanging their husbands; and mothers to cut the throats of their children.

"At a place called Glasgow, a popish priest, with some others, prevailed on forty protestants to be reconciled to the Church of Rome, under the vain hope of saving their lives. They had no sooner done this, than the deceivers told them they were in a good faith, and that they would prevent them falling from it and turning heretics, by sending them out of the world; which they did by immediately cutting their throats.

"As the river Bann was not fordable, and the bridge broken down, the Irish forced thither at different times a great number of unarmed, defenceless protestants, and with pikes and swords violently thrust above 1000 into the river, where they miserably perished. Nor did the cathedral of Armagh escape the fury of these barbarians, it being set on fire by their leaders, and burnt to the ground. And to extirpate, if possible, the very race of protestants, who lived in or near Armagh, the Irish first burnt all their houses, and then gathered together many hundreds of those innocent people, young and old, on pretence of allowing them a guard and safe conduct to Coleraine; when they treacherously fell on them by the way, and inhumanly murdered them.

"The like horrid barbarities with those we have particularized were practised on the wretched protestants in almost all parts of the kingdom; and, when an estimate was afterwards made of the number massacred by papists, it amounted to 150,000."

Such scenes are but a faint picture of the far worse persecution that will soon take place universally throughout Britain and all Christendom, after three and a half years from the Jewish covenant.

THIRTIETH WONDER.

(For four and a half months from December 13, 1928, the 1789th day, to April 27, 1929, the 1924th day of the 1929 days which end on May 2, 1929, or else from November 18, 1930, the 1789th day, to April 4, 1931, the 1926th day of the 1931 days which end on April 9, 1931. The first Six Vials are fulfilled throughout the same four and a half months).

THE SIXTH SEAL CAUSING A GREAT EARTHQUAKE AND ECLIPSE OF THE SUN, MOON, AND STARS, OVERWHELMING MANKIND WITH TERROR FOR A MONTH, AFTER WHICH DESTROYING WHIRLWINDS ARE HELD BACK FOR THREE AND A HALF MONTHS WHILE 144,000 JEWS ARE SEALED AND THEN TRANSLATED TO HEAVEN, ALONG WITH ALL THE LIVING RIGHTEOUS, 5 DAYS BEFORE THE LAST DAY OF THIS AGE, WHEN CHRIST DESCENDS AT JERUSALEM. (Revelations vi. and vii.) THIS SIXTH SEAL EXTENDS OVER THE WHOLE FOUR AND A HALF MONTHS OF THE FIRST SIX VIALS.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and

four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand."

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and with palms in their hands." (The rest of this passage is quoted under the thirty-seventh Wonder.)

THE FIRST FIVE SEALS having depicted the varying fortunes of the Church militant throughout the Great Tribulation, the sixth seal[1] at last brings the completion of the number of the elect, and the ingathering of them to heaven—"a great multitude, which no man can number"—in fulfilment of our Lord's declaration in the twenty-fourth of Matthew, that "immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

[1] In the year-day fulfilment this sixth seal is very generally understood by expositors to denote figuratively the convulsions of the French Revolution, which commenced in 1789, and which fully subsided by 1818, and from thence during a *holding of the winds* for 107 years, until 1924-6, preceding the final five years, which will be the period of the year-day Seventh Seal, 144,000 spiritual Israelites are sealed. Hence this Sixth Seal, in its literal-day fulfilment, continues from December 13, 1928, the 1789th *day* to the 1818th *day* of the 1929 days ending on May 2, 1929, or else from November 18, 1930, the 1789th day of the 1931 days which end on April 9, 1931, and thence for 107 days up to the final five days of the literal-day Seventh Seal.

The literal darkening of the constellations here described is additionally foretold in the following prophecies, to accompany Christ's second coming.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." (Isa. xiii. 9—13.)

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." (Isa. xxxiv. 1—4.)

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there I will sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their

shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." (Joel iii. 9—17.)

THE GREAT EARTHQUAKE, that takes place immediately at the opening of this sixth seal, is manifestly the same great earthquake as that which is predicted in the eleventh of Revelation to occur upon the slaughter of the Two Witnesses at the close of the three and a half years of persecution—a circumstance which therefore helps to fix the exact period of this seal.

The following description, by an eyewitness, of the earthquake at Lisbon, in 1755, may help us to realize the effects of this coming earthquake:—

"With regard to the buildings, it was observed that the solidest in general fell the first. Every parish church, convent, nunnery, palace, and public edifice, with a vast number of private houses, were either thrown down, or so miserably shattered, that it was rendered dangerous to pass by them. The scenes of horror I met with exceed all description: nothing could be heard but sighs and groans. I did not meet with a soul in the passage who was not bewailing the death of his nearest relations and dearest friends, or the loss of all his substance. I could hardly take a single step without treading on the dead or dying. In some places lay coaches with their masters, horses, and riders almost crushed in pieces; here mothers with infants in their arms; there ladies richly dressed; priests, friars, gentlemen, mechanics, either in the same condition or just expiring; some had their backs or thighs broken, others vast stones on their breasts; some lay almost buried in the rubbish, and crying out in vain to the passengers for succour, were left to perish with the rest."

AFTER THE EARTHQUAKE, and darkening of the constellations, there is a pause and suspension of the final judgments during the greater part of the concluding seventy-five days, which are the excess of the 1335 days beyond the 1260 days.

This pause and suspension is indicated by the four angels

at the four corners of the earth being commanded to hold back the four winds of havoc and desolation, until the sealing of 144,000 Jews shall be finished. And then, at last, these sealed and converted 144,000 Jews will be translated and taken up to heaven with many other converts, who unitedly compose the great multitude coming OUT OF the great tribulation. And thereupon their Hebrew exclamations of "HALLELUJAH" are heard in heaven for the first time immediately at the opening of the seventh seal, which is described throughout the nineteenth chapter of Revelation.

It is deeply important to observe that these 144,000 in the sixth seal, in the seventh chapter, are TOTALLY DIFFERENT from the 144,000 on Mount Zion in the fourteenth chapter, who are called the first-fruits. The difference between them appears particularly in the three following points:—first, the sixth-seal 144,000 are evidently on the earth, and converted and sealed, AFTER the great tribulation, which takes place during the second, third, fourth, and fifth seals; but the Mount Zion 144,000 in the fourteenth chapter are already in heaven on "Mount Zion, the city of the living God, the heavenly Jerusalem," BEFORE the great tribulation, which is described in the subsequent part of the fourteenth chapter, and is introduced by the three angel messages. Secondly, the sixth-seal 144,000 are distinctly Jews, whereas the fourteenth chapter 144,000 are mostly Gentiles, and not at all described as being Jews, but are called the FIRST-FRUITS—a term in no wise applicable to Israelites. Thirdly the fourteenth chapter 144,000 are called A and not THE[1] 144,000, and this shows they

[1] B. W. I. [illegible] rightly forcibly upon this fact, as proving the non-identity of these two companies of 144,000. He says, the usage of the definite article THE is very strict in the Revelation. When a new person or object, not mentioned before, is spoken of, it is omitted; but if identity is to be marked with that which has been mentioned before, it is inserted. Thus when the Lamb is mentioned for the first time, in chap v., it is omitted; but in every other place where He is afterwards spoken of (in all twenty-six) it is inserted; but where the word is otherwise used, as in Rev. xiii. 11, it is omitted. So also when the twenty-four elders are first mentioned in the fourth chapter, the article is omitted; whenever they are subsequently mentioned it is inserted. The same may be said of the living creatures. Another remarkable instance is, that when the throne is first mentioned in the fourth chapter, the article is omitted; but whenever afterwards *that* throne is referred to, the article is inserted; but when another throne is mentioned, viz., the great white throne, in Rev. xx., the article is omitted. The same is the case as to the

are not the same as the previously mentioned seventh-chapter, 144,000, because in Revelation it is an invariable rule that, if the same object is mentioned a second time, it always has the definite article THE prefixed to it. (Heb. xii. 22.)[1]

THE INSTABILITY of human greatness and the vanity of earthly grandeur will indeed be manifested when the convulsions of this sixth seal shall cause the proud kings of the earth to flee for refuge to the rocks, and to call for the mountains to fall on them, and hide them from the wrath of the Lamb. There will now commence the sudden downfall of the Napoleonic Antichrist's universal power—the previous extent of which during the three and a half years' tribulation may be dimly preconceived by reading the following description of the wide-spread dominion of the first Napoleon in 1807, as depicted by the historian Alison:—

"One circumstance of peculiar and unprecedented severity attended the state victims of Napoleon, which had been unknown in Europe since the fall of the Roman Empire. The extent of his dominions, the wide sway of his influence, rendered it almost impossible to fly from his persecution. By passing the frontier, and escaping into other states, no asylum, as in former times, was obtained; the influence of the imperial authorities, the terrors of the imperial sway, pursued the fugitive through the whole of Europe; and, as in the days of Caligula or Nero, the victim of imperial jealousy could find no resting-place on the Continent till he had passed the utmost limits of civilization, and, amidst the nomade or semi-barbarous tribes on the frontiers of Europe, found that security which the boasted institutions of its a[illegible] no longer afford. The mandates of the Emperor, the inquisition of his police, reached the trembling fugitive as effectually on the utmost verge of the Austrian or Spanish dominions, in the extremity of Calabria, or in the marshes of Poland, as in the

lesser thrones on which the elders sit. When first mentioned the article is not found; when again referred to it is inserted; but when afterwards other thrones are mentioned, as in Rev. xx., it is omitted. It is not likely therefore that a rule so carefully observed should be departed from in this instance. If identity (of the 144,000 in Rev. xiv.) with the previously mentioned 144,000 (in Rev. vii.) were intended, the article would have been inserted."

[1] There are two mount Zions, two Jerusalems, two temples, two thrones—a heavenly and earthly one—or spiritual and literally Jewish one—in each case.

centre of Paris; and it was not till he had escaped into the Ukraine, or the Turkish provinces, or had found an asylum in the unsubdued realm of Britain, that the victim of imperial persecution could find a secure resting-place. The knowledge of this, which universally prevailed, added fearfully to the terrors of the imperial government; the firmest mind, the most undaunted resolution, despaired of entering the lists with an authority which the whole civilized world seemed constrained to obey; and the immense majority of the prudent and the selfish quailed under the prospect of incurring the displeasure of a power whose lightest measure of animadversion would be banishment into the savage or uncivilized parts of the earth.

"With such powers to support his authority, and such terrors to overawe discontent or stifle resistance, Napoleon succeeded, without the least difficulty, in maintaining a despotism in France, during the whole remainder of the empire, unparalleled for rigour and severity in modern times. Not a whisper of resistance was anywhere heard to his orders throughout all his vast dominions. The Senate joyfully and servilely registered his decrees, voted his taxes, and authorized his conscriptions; the press was occupied only with narrating his journeys, transcribing his eulogies, or enforcing his orders; the Chamber of Deputies vied with their dignified brethren in the Upper Chamber in addressing the Emperor only with the incense of Eastern adulation. The legislature voted, and the nation furnished to their ruler, during the ten years which elapsed from his assuming the imperial throne to his abdication, the stupendous number of TWO MILLIONS THREE HUNDRED THOUSAND CONSCRIPTS, of which above *two millions two hundred thousand* perished in his service. The taxes, enormously heavy, were only prevented from being raised to the highest possible amount by the systematic plunder of all the tributary countries of Europe. Yet his government was not only obeyed without a murmur during all that time, but these terrible sacrifices, draining as they did its heart's blood from the nation, were passively yielded to by all classes; and the despot who was visibly leading them to perdition, was surrounded on all sides, and at all times, by the incense of flattery and the voice of adulation."

THIS DESPOTIC SWAY of the first Napoleon will be im-

measurably exceeded by the imperial despotism of the final Napoleon, which, however, will at last fall, and great shall be the fall of it. The solemn reflection will then be impressively suggested, "What is a man profited, if he shall gain the whole world and lose his own soul?" (Matt. xvi. 26.)

THE GREAT MATTER to be remembered is that every human being is naturally born with a wicked, corrupt, and sinful heart; and that after they come to know the difference between right and wrong,[1] which is generally at the age of four or five years, they require to become BORN AGAIN, that is, born of the Holy Spirit, before it is possible for them to enter the kingdom of heaven: for "except a person is born again they cannot see the kingdom of God." (John iii. 3.) And "all have sinned and come short of the glory of God,"[2] and "if we say that we have no sin, we deceive ourselves, and the truth is not in us; if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" for "the blood of Jesus Christ his Son cleanseth us from all sin." This spiritual change, of the new birth, or being born again, is also called being converted,[3] believing in the Lord Jesus, and coming to Jesus[4], being justified by faith,[5] quickened,[6] renewed,[7] becoming a new creature in Christ Jesus,[8] putting off the old man, and putting on the new man,[9] obtaining a new heart,[10] putting on Christ,[11] repenting and receiving forgiveness of sin.[12] Every person who does not obtain this inward change of heart by becoming born again, will otherwise be hereafter cast with the devil and his angels into the everlasting flames

[1] It is the opinion of an eminent Christian who has superintended the education of thousands of children, that they generally become responsible and know the difference between right and wrong at least as early as the age of four or five years. Many others' experience would confirm this. As regards infants dying before the age of understanding, it is supposed that they are saved and born again previous to their spirit quitting the body.

[2] Romans iii. 23, also 10—20; 1 John i. 7, 8.

[3] Matt. xviii. 3; Acts iii. 19.

[4] Acts xvi. 31; Mark xvi. 16; John iii. 15, 16, 18; Matt. xi. 28; Rev. xxii. 17; John v. 40, vi. 37; Isaiah lv.

[5] Rom. iii. 28, iv. 5, 25, v. 1, 9, viii. 30; Gal. ii. 16; Eph. ii. 8.

[6] Eph. ii. 5. [7] Eph. iv. 23; Rom. xii. 2; Col. iii. 10.

[8] 2 Cor. v. 17; Gal. vi. 15. [9] Eph. iv. 22, 24; Col. iii. 9, 10.

[10] Ezek. xxxvi. 26; Psa. li. 10. [11] Rom. xiii. 14; Gal. iii. 27.

[12] Acts iii. 19; Isaiah xliii. 25; Luke xv. 7; Rom. iv. 7; etc.

and brimstone of hell, where the worm dieth not, and the fire is not quenched; where there is weeping and wailing and gnashing of teeth, and where the smoke of their torment ascends up for ever and ever.[1]

The usual way in which the penitent sinner obtains this change of heart is by earnestly praying to God in the name of Jesus Christ, and at the same time believing and trusting in Christ as the substitute who has suffered and died on the cross in our room and stead, and thereby satisfied the demands brought against us by divine justice on account of our trespasses. And when the fervent, believing prayer is answered, and the gift of the new heart bestowed, there is a conscious feeling experienced that such is the case, for then "the Holy Spirit itself beareth witness with our spirits that we are the children of God," and "hereby we know that he abideth in us, by the Spirit which he hath given us."[2] It is almost impossible for any one to have experienced true conversion of heart, without being fully aware of the fact from their inward feelings and sensations: for they then feel like a new creature in a new world.[3] "If any man be in Christ, he is a new creature: old things are passed away, behold all things are become new."

It is also a mark of true conversion, for a person to be desirous and ready to speak to others about Jesus and the salvation of their souls, in accordance with the injunction, "Go home to thy friends, and tell them how great things the Lord hath done for thee."[4] Every opportunity should be embraced of warning the unconverted of their spiritual danger in obedience to the precept: [5]"Cast thy bread upon the waters, for thou shalt find it after many days: In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good;" and "a word spoken in due season, how good is it."[6]

And the subject of our testimony and preaching must be

[1] Mark ix. 46; Matt. xiii. 42; Rev. xiv. 11.
[2] Rom. viii. 16; 1 John iii. 24, iv. 13.
[3] 2 Cor. v. 17. [4] Mark v. 19. [5] Eccles. xi. 1—6.
[6] Among many modern illustrations of the good that may be done to souls by being "instant in season, out of season" (2 Tim. iv. 2), the following incident has been related at some religious meetings. A young lady, Miss G. Hooper, of Bath, who was often preaching to large audiences, was waiting a few minutes for a train on a railway platform in Norfolk, when a friend directed her attention to an unconverted and irreligious man standing

the same as that of *St. Paul*, who said, "I determined to know nothing among you but Jesus Christ and him crucified." This was the preaching of *John the Baptist*, "Behold the Lamb of God which taketh away the sins of the world:" and also of *Philip:* who "went down to Samaria, and preached Christ unto them." This was also the preaching of St. John as we read in 1 John i. 1—4.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you that your joy may be full."

"The Apostle John desired to declare all that he had seen

near—a gamekeeper, accompanied by a retriever. She went up to him, and stroking the dog, spoke to him somewhat to the following effect:—"Do you love your dog and feed it well?" "Yes, ma'am," was the reply. "And do you take great care of it and house it, and does it obey your orders, and lie down at your command?" "Yes, ma'am," he again replied. "And does it follow you, and would you not be disappointed if it followed a stranger?" "Certainly ma'am, it follows me, and I should be much disappointed, if it would not." "Then," said the lady, "you ungrateful man, do you not see what a lesson that dumb animal teaches you. God has fed you, taken care of you, and provided for you for many years, yet you do not obey him nor regard his commands. God has so loved you, as to give his well-beloved Son to die upon the cross for your sins, yet you do not follow and love him in return, but you are following Satan as your master, and requiting the loving kindness of your gracious Saviour with cruel ingratitude and contempt. Alas, too truly may it be said of you, 'The ox knoweth his owner, and the ass his master's crib but Israel doth not know, my people doth not consider.' But do not any longer despise the goodness and mercy of the Lord Jesus Christ: turn to him with true repentance and faith, for his blood can cleanse you from all sin, and then, though your sins be as scarlet, they shall be as white as snow, and though they be red like crimson, they shall be as wool." These, and some further words of exhortation penetrated the conscience of the gamekeeper: he shed tears of contrition: and went that evening under deep conviction of sin to a prayer meeting, and was soon able to testify that God had heard his prayers, and given him a new heart and pardon for his sins; and he became truly converted. This lady is the authoress of the poetry quoted on page 378.

with his eyes, heard with his ears, and handled with his hands, of Immanuel: this was the object of his life, this was the Alpha and Omega of his preaching. He knew that Jesus was like the alabaster box, full of spikenard, very costly; and his whole labour was to break the box, and pour forth the good ointment before the eyes of fainting sinners, that they might be attracted by the sweet savour. He knew that Jesus was a bundle of myrrh, and his whole life was spent in opening it out to sinners, that they might be overcome by the refreshing odours. He carried about the savour of Christ with him wherever he went. He knew that Jesus was the Balm of Gilead, and his labour was to open out this bruised balm before the eyes of sick souls that they might be healed.

"Christ's *Eternity* is declared in the words 'That which was from the beginning.' John had often heard Jesus speak of his eternity. 'In the beginning was the Word.' 'Before Abraham was I am.' He remembered how Jesus said in prayer in the garden, 'Glorify me with the glory which I had with thee before the world was.' 'Thou lovedst me before the foundation of the world.' John thus knew that he was the Eternal One—that he was before all visible things, for he made them all. By him God made the world. Even at the time John was leaning on his bosom, he felt that it was the bosom of the Uncreated One. John always declared this; he loved to make him known. O beloved, if you have come to lean on the bosom of Jesus, you have come to the Uncreated One—the Eternal one. (John i. 1, viii. 58, xvii.)

"And *this Eternal One was with the Father*. St. John knew, from Prov. viii. 30, that Jesus had been with the Father—"Then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him." He had heard Jesus tell many of the secrets of his Father's bosom, from which he knew that he had been with the Father. 'All things that I have heard of my Father, I have made known unto you.' He had heard Jesus plainly say, 'I came forth from the Father, and am come into the world.' 'Again I leave the world and go to the Father.' John felt even when Jesus was washing his feet that this was the man that was God's fellow. Even when he saw Jesus on the cross, with his pale lips and bleeding hands and feet, like a tortured worm, he knew that this was the man that was God's fellow. He lived to declare this. Do you thus look to Jesus? Have you beheld the

glory as of the only begotten of the Father, full of grace, and truth? O tempest-tossed soul, this is he that comes to save thee. (John i. 1—18.)

"The Lord Jesus was *The Eternal Life.* John knew that Jesus was the author of all natural life; that not a man breathes, no beast of the forest roars, no bird stoops on the wing, but they all receive the stream of life from the hand of Immanuel. He had seen Jesus raise the Ruler's daughter from the dead, and call Lazarus from the tomb. He knew that Jesus was the author of all life in the soul. He had heard Jesus say—'As the Father raiseth up the dead, and quickeneth whom he will, even so the Son quickeneth whom he will.' 'My sheep hear my voice, and I give unto them eternal life.' He had heard him say, 'I am the way, the truth, and the life.' Above all, he had felt in his own soul that Christ was the Eternal Life. In that morning, when John sat with his father, Zebedee, in the boat, mending their nets, Jesus said, 'Follow me!' and the life entered into his soul, and he found it a never failing spring of life. Christ was his life: therefore did he make him known as the Eternal Life. Even when he saw him give up the ghost, when he saw his pale, lifeless body, the stiff hands and feet, the glazed eye, the body cold as the rocky tomb where they laid him, still he felt that this was the Eternal Life. O beloved, do you believe that Jesus is the life of the world? Some of you feel your souls to be dead, lifeless in prayer, lifeless in praise. Oh! look on him whom John declares to you. All is death without him. Bring your dead soul into union with him, and he will give you eternal life. (John v. 21, x. 27, 28, xiv. 6; Matt. iv. 18—22.)

"And we here read that *the Eternal life was manifested.* If Jesus had not been manifested, you never could have been saved. It would have been quite righteous in God to have kept his Son in his own bosom—to have kept that jewel in his own place upon the throne of heaven. God would have been the same lovely God; but we would have lain down in burning hell. If that Eternal Life, which was with the Father, had remained in his glory as the living one—then you and I would have borne our own curse. But he was manifested—'God was manifest in the flesh—justified in the spirit—seen of angels—believed on in the world—received up into glory.' John saw him—he saw his lovely countenance—he beheld his glory, as the glory of the only begotten of the Father, full of

grace and truth. He saw that better Sun veiled with flesh that could not keep the beams of his Godhead from shining through. He saw him on the mount, when his face shone like the sun. He saw him in the garden, where he lay upon the ground. He saw him on the cross, when he hung between earth and heaven. He looked upon him—many a time he looked up on his heavenly countenance—his eye met his eye. He heard him—heard the voice that said, 'Let there be light! He heard the voice like the sound of many waters. He heard all his gracious words—his words concerning God and the way of peace. He heard him say to a sinner, 'Be of good cheer, thy sins are forgiven thee.' He handled him—he put his hands in his hands, his arms around his arms, and his head upon his bosom. Perhaps he handled his body when it was taken from the cross—touched the cold clay of Immanuel. O beloved, it is a manifested Christ we declare unto you. It is not the Son in the bosom of the Father—that would never have saved you. It is Jesus manifested in flesh. The Son of God living and dying as man instead of sinners; him we declare unto you.

"Learn the true way of coming to peace.—It is by looking to a manifested Jesus. Some of you think you will come to peace by looking in to your own heart. Your eye is rivetted there. You watch every change there. If you could only see the glimpse of light there, what joy it would give you! If you could only see a melting of your stony heart—if you could only see your heart turning to God—if you could only see a glimpse of the image of Jesus in your heart—you would be at peace: but you cannot—all is dark within. O dear souls, it is not there you will find peace. You must avert the eye from your bosom altogether. You must look to a declared Christ. Spread out the record of God concerning his Son. The gospels are the narrative of the heart of Jesus, of the work of Jesus, of the grace of Jesus. Spread them out before the eye of your mind, till they fill your eye. Cry for the Holy Spirit to breathe over the page—to make a manifested Christ stand out plainly before you: and the moment that you are willing to believe all that is there spoken concerning Jesus, that moment you will wipe away your tears, and change your sighs for a new song of praise.

"John was the disciple whom Jesus loved. Just as Daniel was 'a man greatly beloved.' At the last supper which Jesus

had in this world, John leaned upon his bosom. He had the nearest place to the heart of Christ of any in all the world. Perhaps you think it is impossible you can ever come to that. Some of you are trembling afar off; but you, too, if you will only look where John points you, if you will only believe the full record of God about Jesus, will share the love of Jesus with John, you will be one of his peculiarly loved ones. Those that believe most, get most love, they come nearest to Jesus, they do, as it were, lay their heads on his breast; and they share in the enjoyment of the same divine love which was manifested to the Apostle John."

'When my heart is sad and lonely,
With grief or sin opprest;
I come to thee, sweet Jesus,
And Thou dost give me rest.
I know Thou carest for me
With a love that ne'er can die,
And Thou art now preparing
My home above the sky.

"Though the way is rough and thorny,
Yet Thou art ever near;
Thine arm of power sustains me,
Thy voice alone can cheer.
Keep me, my Saviour, keep me
Close to Thy riven side;
And then I'm safe and happy,
Whatever may betide.

"Oft times I'm weak and wayward,
I'm weary e'en of life,
I long to quit the battle-field,
The conflict and the strife.
I yearn that Thou should'st come, Lord,
To claim Thy blood-bought Bride;
And land her safe for ever
In her home beyond the tide.

"And Thou art coming, Jesus!
Thy chariot wheels draw near,
Soon as a King and Conqueror
In clouds Thou wilt appear:
I am watching for the morning,
Lo! the shadows break away;
Then faith shall be exchanged for sight,
In realms of cloudless day."

THIRTY-FIRST WONDER.

(Chiefly for 3 days commencing probably on December 13, 1928, the 1789th day of the 1929 days ending on May 2, 1929, or commencing on November 18, 1930, the 1789th day of the 1931 days ending on April 9, 1931.

THE FIRST VIAL POURED OUT ON THE EARTH, INFLICTING A NOISOME AND GRIEVOUS SORE UPON THE MEN WHO SHALL HAVE HAD IMPRINTED ON THEIR BODIES 666, THE MARK OF THE WILD BEAST, AND UPON THOSE WHO WORSHIP HIS IMAGE. (Revelations XV.)

Revelations xv. 1. "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in

[1] Though the sores chiefly break out on the bodies of the people during these three days, yet they will remain on them for some days afterwards.

them is filled up the wrath of God. 2. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. 3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. 5. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened. 6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues

---

In the year-day fulfilment of the Seven Vials during the 1929 or 1931 years of this Age, the First Vial caused the Sore of revolutionary frenzy in Europe from 1789 to 1792; the Second Vial deluged the Political State with revolutionary bloodshed and a reign of terror, from 1792 to 1796; the Third caused sanguinary wars of invasion of the Ecclesiastical State—the States of the Church of Rome in Italy, 1796 to 1800; the Fourth Vial caused Napoleon, the Imperial Sun, to scorch Europe with the fiery heat of his burning consuming wars, 1800 to 1815; the Fifth Vial eclipsed the Napoleonic Sun at Waterloo, and the darkness of the humiliating occupation of France by foreign armies followed for three years, 1815 to 1818; the Sixth Vial gradually dries up the mystic Euphrates or Turkish Empire from 1818 to 1924 or 1926, while 3 Evil Spirits gather the nations to the final war of Armageddon, after which the Seventh Vial and Armageddon War will occupy the final five years. Hence in the Future Literal-day fulfilment of these Seven Vials the First Vial may be expected to be chiefly for 3 days from the 1789th to the 1792nd day of the 1929 days ending on May 2, 1929, or of the 1931 days ending on April 9, 1931: the Second, for the next 4 days, from 1792nd (Decem. 16, 1928, or Nov. 21, 1930) to 1796th day; the Third, for the next 4 days, from 1796th to 1800th: the Fourth Vial, scorching men with fire for the next 15 days, from 1800th (Decem. 24, 1928, or Nov. 29, 1930) to 1815th day: the Fifth, producing darkness for 3 days or more, from 1815th (Jan. 8, 1929, or Decem. 14, 1930) to 1818th day: the Sixth Vial, drying up the Euphrates during about 107 days or more, from 1818th to 1924th (Jan. 11 to April 27, 1929, or Decem. 17, 1930, to April 4, 1931): the Seventh Vial, causing the greatest earthquake ever known and battle of Armageddon during the next and final 5 days. The 3½ Chaldean years or 1260 days for which Napoleon will be elected Emperor of the Ten Kingdoms seem to be from Sat. Sept. 5, 1925, to Sat. Feb. 16, 1929, or from Sat. August 13, 1927, to Sat. January 24, 1931, but his reign continues for 75 days more in either case. See Diagrams of the final 1929 or 1931 days, and their explanation on final five pages of the sixty-six pages of the Preface of this book.

of the seven angels were fulfilled." xvi. 1. "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. 2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

The entire structure of Revelation renders it manifest that the seven vials are poured out *near* the end of the Emperor's universal reign of 1,260 days. These vials are called "the seven last plagues, for in them is filled up the wrath of God;" and the period of their duration is evidently chiefly the final seventy-five days by which the 1,335 days in the twelfth of Daniel exceed the 1,260 days. But still the year-day fulfilment shows that these vials begin 37 days before the end of the 1,260 days.

The fifteenth chapter of Revelation introduces the vial plagues with the scene of all the martyrs who had been slain by the personal Antichrist during his three and a half years' persecution, standing at last on the sea of glass in heaven, and appropriately singing the triumphal song of Moses and the Lamb, because they will have passed victoriously through the Red Sea of sanguinary martydom. As previously their full number was not completed under the fifth seal, their cry for vengeance upon their persecutors at that time could not be complied with, and they were bidden to wait until the rest of their fellow-martyrs should be slain like as they were. But now Antichrist's appointed three and a half years are ended, nearly all his victims are slaughtered, and the time has come for the closing plagues to spend their fury upon him and his ungodly adherents, in answer to the martyrs' appeals for retribution. So inflexible and unbending is the Divine determination to inflict these exterminating judgments, that during their progress "no man can enter into the temple of heaven, till the seven plagues of the seven angels were fulfilled." There exists no longer a place or opportunity of moving for an arrest of judgment. Intercession for the vengeance to be suspended has now become impracticable. The case is past all remedy, as in like instances of old. "Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight" (Jer. xv. 1). "Thou hast covered thyself with a cloud, that our prayer should not pass through" (Lam. iii. 44).

It must not be forgotten that the ascension to heaven of the great multitude of Christians who are to be preserved in the wilderness, or otherwise, during the three and a half years' persecution, does not take place until the end of the sixth vial, at the point indicated by the words, "Behold, I come as a thief;" and they, having entirely escaped the persecution, are in no wise included in the martyred company standing upon the sea of glass, but will be quite a different class of saints. The martyred company upon the sea of glass probably do not have their bodies raised up until the above-mentioned second ascension at the seventh vial and seventh trumpet.

The first vial smites with a noisome and grievous sore or boil all the men that have the mark of the wild beast, and those who worship his image. The thirteenth of Revelation described the universal worship of the Emperor by a molten and graven image or effigy of him being made, and breath and the power of speech being miraculously imparted to it; and before this image people are to bow down and worship in base homage, and also multitudes are to have the name of Napoleon, or the figures 666, the number of his name, marked upon their foreheads or right hands, in acknowledgment of him as their deity. But they will now begin to eat the bitter fruit of their profane idolatry. Boils will break out upon their bodies, exactly similar to those which afflicted Job, and Lazarus, and the magicians of Egypt, "so that because of the boils they could not stand before Moses."

The haughtiest and most renowned of the worshippers of the Wilful King will be stricken with this humiliating and torturing malady equally with the lowest. Unable, like Pharaoh's magicians, even to maintain an erect posture owing to the insupportable pains in their joints and limbs, they will be compelled in abject prostration to lick the very dust, and to exchange their giddy pursuits after pleasure and riches for the mortifying occupation of seeking remedies for their sores. This will be a literal fulfilment of the punishment denounced against Jewish apostates, and which may equally apply to Gentile idolaters. "The Lord will smite thee with the botch of Egypt;" and "the Lord shall smite thee in the knees and in the legs with a sore botch that cannot be healed" (Deut. xxxviii. 27, 35) —thus preventing them idolatrously bowing their knees before the idol of Antichrist. The Greek word here used for *sore* is the same Septuagint Greek word used in the cases of Job, and

Lazarus, and the magicians; showing the sore or boil in each case to be similar.

The agonizing effects of the sores are spoken of as still continuing at the time of the subsequent fifth vial, and will probably never be completely eradicated from the Antichristian idolaters up to the moment of their destruction. In proof of the reasonableness of understanding the prediction concerning this plague literally, we not only have the case of the like judgment upon the Egyptians; but, moreover, there is recorded in Eusebius, book ix., a singular instance of a similar plague inflicted upon the Roman Emperor Maximinus, who cruelly martyred many Christians; and then boasted that his heathen gods, in token of their approval, had delivered him from war, famine, and pestilence; but retribution speedily befell him.

"When these things were nailed to pillars throughout every province, they bereaved us of all hope of better success as much as lieth in man. But whereas in a manner the hope of many lay for dead, immediately while they were yet on their journey which were authorized to publish in certain places the aforesaid edict, God, the defender of His church, not only resisted the insolent outrage of this tyrant, but showed unto the world His celestial aid in our behalf. For showers and rain in winter season ceased from their wonted streams in watering the earth; and famine unlooked for oppressed them. After this ensued the pestilence and a *certain grievous disease in form of a botch, termed (for the fervent burning thereof) a carbuncle. This spreading itself over the whole body brought such as were therewith infected into doubtful danger of their lives, but specially taking them about the eyes, it blinded an infinite number, both of men, women, and children.* Moreover there arose war betwixt the tyrant and the Armenians, who until that time from the beginning were friends and fellows of the Romans. These Armenians, whereas they were Christians, and careful about the service of God, the tyrant (enemy to God) endeavoured to constrain them to do sacrifice unto idols and devils; and instead of friends, he made them foes, and instead of fellows (allies), enemies. These things suddenly meeting together at one and the same time, quelled the boasting of the presumptuous tyrant against God, wherewith he gloried that neither famine, nor pestilence, nor war fell in his time, for that he carefully worshipped idols and impugned the Christians."—*Euseb.*, lib. ix., c. 7.

THIRTY-SECOND WONDER.

(During 4 days, beginning probably on Dec. 16, 1928, the 1792nd day of 1929 days ending on May 2, 1929, or beginning on Nov. 21, 1930, on the 1792nd day of 1931 days ending on April 9, 1931.)

THE SECOND VIAL POURED OUT UPON THE SEA, MAKING IT TO BECOME LIKE THE BLOOD OF A DEAD MAN, SO THAT EVERY LIVING CREATURE IN IT FORTHWITH DIES.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea." (Rev. xvi. 3.)

It will be at once noticed that whereas there was a merciful mitigation in the severity of the analogous trumpet plagues by the restriction of their operation to only one-third of the entire globe, now, on the contrary, the vial plagues are bounded by no such limitation: and so under this second vial the sea of which only one-third was changed by the second trumpet into an ensanguined condition is now totally transformed into blood; its naturally cerulean green colour being exchanged for a red, lurid, darker hue; and also its aqueous fluidity being turned into clotted and coagulated gore.

All living creatures within the sea are also predicted to die in consequence of its sanguification: the surface of the ocean will be strewn with the dead bodies of myriads of the finny tribes, from the tiniest minnow to the vastest monsters of the deep. A pestilential odour must necessarily be engendered by the decomposition of their lifeless carcases, and by the putrescence of the unnatural clotted substance into which the salt waters will be changed. So clogged with obstructive properties will this impervious and congealed substance be, that ships will doubtless remain immovable in its midst, as if ice-bound. A complete stoppage to the operations of maritime commerce must inevitably ensue, and it may reasonably be expected that death from disease or starvation will consequently overtake many of those who subsist principally upon fish, or who may be engaged in navigating the mighty deep. Even in the similar though lesser plague in Egypt, a general mortality among the marine tribes unavoidably resulted, for we read, "He turned their waters into blood, and slew their fish" (Psa. cv. 30).

In common with various expositors, such as Dr. De Burgh, J. G. Zipple, J. Tyso, R. Govett, J. Kelly, B. W. Newton, Beale, &c., who strenuously maintain this ultimate literal fulfilment of the vial plagues, the learned and pious Dr. Grabe

expressed the following sentiments in his able expositions published in 1713:—

"The first vial seems to be much the same judgment with that inflicted by Moses on the Egyptians. 'Moses took hot ashes of the furnace, which became small dust in all the land of Egypt, and was a boil on man and beast.' And accordingly in this plague it may, by a like congruity, be supposed that many hot and fiery particles and exhalations will be poured forth from these vials upon the earth; which shall produce an extraordinary heat and drought, and be the cause of the sores here mentioned, which are wont to break out upon men's bodies in hot and dry seasons. Such a sore was that *elkos* or ulcer that fell on Job and the Egyptians; and such as Thucydides also observes, in his second book, appeared upon the bodies of the Athenians in the height of their distemper. By the second vial the waters of the sea stagnate, and become like the blood of a dead carcass, if not quite in all the natural qualities, yet at least in colour. By the third vial the rivers are represented as stagnating after the sea—by a necessity of nature partaking of the same fate. This is a very dismal judgment, depriving men of the necessaries of life, their fish dying, and their waters, which should have quenched their thirst in the great heat and drought, being corrupted and unfitted for use, according to what God inflicted on Egypt when the river Nile and all its water stank, so that they could not drink of it, and their fish died. Besides that this destruction upon the rivers, joined with the effects of the first vial upon the earth, must needs have a fatal influence upon the fruits of the earth, and by consequence deprive people of necessary food. Upon the pouring out of this vial St. John heard the angel that was commissioned to pour out these plagues upon the waters praising God for this just retaliation upon the antichristian company in giving them blood to drink for the blood they have shed. In regard to the fourth vial, as the light of the sun may be multiplied by *parhelia* and other natural causes, to which the prophet alludes in Isa. xxx. 26, it is not difficult to conceive that its heat may be naturally augmented by the dissolution or dissipation of its *maculæ*, upon the increase and breaking forth of those fluctuating *vortices* of fire, which are in the body of that planet, and are stronger and clearer at its centre than near its circumference; and by other natural causes not unknown to the learned: and if the heat of the sun

may be increased by natural causes, how much more by supernatural ones! There seems here to be an allusion to violent scorching and suffocating heats of the sun, and the burning heat of the east wind, which usually accompany one another in the Eastern climates, producing much trouble and grief, as well in mind as in body. During the fifth vial the terrors of their minds and consciences make them blaspheme God and gnaw their tongues, as in the greatest rage imaginable, even as the Egyptians were vexed and tormented, during the darkness that covered them, with the terrors of their own affrighted consciences, and the evil angels, as the Book of Wisdom testifieth, Wisd. xvii. 18. By the drying up of the Euphrates in the sixth vial I understand literally the drying up of its waters to make way for some great persons of the East, perhaps some remaining Jews of the Assyrian and Jewish captivity. The seventh vial is the last completing act of vengeance upon the antichristian world, in order to make way for the kingdom of Christ; it comprises and effects two notable events. The first is the destruction of Babylon—the second is the destruction of the great antichristian army at Armageddon."

Dr. Grabe also considered that the forty-two months, 1,260 days, and three and a half times, undoubtedly meant three and a half literal years, especially as he remarks, "As I have the authority of almost all the ancients on this head," but that they only limit the period of Antichrist's acting as a persecutor, and not of his previous existence as a temporal prince, and that the vials are poured out at the end of his forty-two months' persecution.

THIRTY-THIRD WONDER.

(During next 4 days after the 4 days of 2nd Vial, *i.e.*, during *December* 20 *to* 24, 1928, or *November* 25 *to* 29, 1930.)

THE THIRD VIAL POURED OUT UPON THE RIVERS AND FOUNTAINS OF WATER, TURNING THEM INTO BLOOD.

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7.

And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments," Rev. xvi.

This is the long-delayed answer to the cry of the martyrs under the altar during the fifth seal. Some versions read, "I heard the altar say," instead of "I heard another out of the altar say," but in either case it is apparently the same voice from the same altar, which previously cried for vengeance, but now yields its ascription of praise for the righteous retribution of the almighty Judge. The patience and the faith of the saints will have been sorely tried by the long-continued triumph of the ungodly, who will have shown no mercy to those who dare to say to them, Deal not so foolishly, or to the wicked, Lift not up the horn. But the equitable Ruler of the earth will now vindicate his character from all reproach and misconstruction by summarily requiting his enemies for their misdeeds; and "the righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous, verily he is a God that judgeth in the earth," Psa. lxiii. 10, 11. R. Govett observes upon this vial,—

"The expression 'the angel of the waters' is remarkable. It proves that angels are not idle: God has given them some office and occupation. This angel is in charge of the waters of earth. Perhaps it is the same who was directed to trouble the waters of Bethesda, in order to heal some favoured ones of Israel, John v. 4. Now they are troubled in order to produce horror and sickness among men. Men must slake their thirst, or die of its pains. They loathe the sight and taste of this their judicial beverage. Athens gave its condemned criminals hemlock to drink: God gives blood to His earth's crew of murderers.

"The angel traces the change at once to God, and to the perfect attributes of the Most High. He does not fret at the interference with his sphere of oversight, or accuse God of injustice; it is well done. Justice is a lasting portion of the character of the Holy One. Though mercy has been so long displayed in gospel times, God remains righteous still. He will display the same principles in act under like circumstances, despite the intervening of ages and dispensations. Because the Egyptians slew the infants of Israel, God gave them blood to drink. Their thirst for blood was slaked in blood. 'Therefore as I live, saith the Lord God, I will pre-

pare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee,' Ezek. xxxv. 6. 'And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy,' Ezek. xvi. 38.

"The justice of God and the sin of man are the corresponding reasons of these inflictions. The angel then mentions the sin of which this is the righteous requital. They are not merely murderers, but slayers of the holy, murderers of those inspired by God's Spirit. This is both the greatest crime against man, and manifests enmity against God and His Spirit. 'They shed the blood of saints and prophets.' This includes all God's martyrs from before the law till the latest under Antichrist. The generation is the same throughout, perverse, malicious: seed of the serpent, slaying the seed of the woman.

"Times of open persecution of God's saints unto death will come, to prove man unchanged, and to fulfil God's threatenings. The spirit of prophecy will be restored again, and will be peculiarly obnoxious to men's feelings and plans. Elijah must 'restore all things,' and therefore he will bring back prophecy. It is remarkable that it is not said, 'They *thirsted* for the blood of prophets,' because that thirst would be figurative. But it is 'they *shed* the blood,' and that is literal. Blood, then, must they drink: they shall not find water. An instance of the drinking of blood occurred in the French Revolution. In the massacres of 1793, in Paris, it was proposed to a young French lady to drink a cup of blood, that her parent might escape assassination. With filial devotion she drank it, and her father's life was spared. Of the drinking of blood other instances are given, as where mariners escaped from shipwreck float over the ocean without water or food, and slay one of their number to sustain life." J. Kelly says of this vial,—

"When the plague parallel to this was inflicted upon the Egyptians, we read that they 'could not drink of the water of the river; and there was blood throughout all the land of Egypt.' Instead of water, in fact, the usual sources of supply contained only blood. Hence it is added that they 'digged round about the river for water.' Whether they succeeded in their search we are not informed. But, at all events, in the words of the clause before us, '*blood was given them to drink.*' For He who had before dispensed to them the

refreshing element now assigned to them this revolting substitute. So then will it be, only, we can conceive, with aggravated intensity, in the coming day of wrath. They who thirsted to shed blood shall now have it to *drink*. They lusted for it with cruel heart, and now they shall have it in abundance. For in lieu of wherewithal to slake their physical thirst, they may be reduced to take the unnatural draught within their lips. Thus shall they be brought to a recollection of their crimes, and to feel, if not to acknowledge, the righteous severity of God. When Adoni-bezek, the Canaanitish king, underwent the amputation of his extremities, he remembered that on threescore and ten kings he had perpetrated the same severity, and the exclamation was extorted from him, 'As I have done, so God hath requited me,' Judg. i. 7. Thus may it be with the subjects of this appalling retribution before us. They may peradventure read their sin in their punishment. At all events, the connection between the two is observed by the angelic agent, nor should it be overlooked by us if we would appreciate the truth that our God is 'righteous in all his ways and holy in all his works,' Psa. cxlv. 17. To be inspired with such reflection as this, is doubtless, to derive from the recital one lesson of personal improvement intended for us by the Spirit."

THIRTY-FOURTH WONDER.

(For 15 days, commencing probably on *December* 24, 1928—the 1800th day of the 1929 days ending on May 2, 1929: or on *November* 29, 1930, the 1800th day of the 1931 days ending on April 9, 1931.)

THE FOURTH VIAL POURED OUT UPON THE SUN, CAUSING IT TO SCORCH MEN WITH FIRE AND WITH GREAT HEAT.

"And the fourth angel poured out his vial upon the sun: and power was given unto it to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." (Rev. xvi. 8, 9.)

Four of the leading departments of creation—the dry land, the sea, the streams, and the sun—are now each contributing their quota of retaliatory torment upon the wicked. The dwellers upon earth may truly exclaim of their habitation, "How dreadful is this place! this is none other than the house of Satan and the gate of hell." Instead of the maddened

shouts of delirious joy ascending from festive scenes of banqueting and revelling, nothing is now heard but weeping and wailing and gnashing of teeth, and profane imprecations, while the sun during several days pours down such torrid, scorching rays of heat, so as to roast men as in a burning fiery furnace. The splendid mansions which many of Antichrist's followers will have obtained as the ill-gotten proceeds of their cruel tyranny and violence, and in which they will be saying to themselves, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry," will now become little else than ovens in which they may be baked alive. It will seem as if the solar luminary, indignant at the frequent scenes of martyrs being burned to death at the stake, and other revolting spectacles constantly perpetrated in its sight, will thus testify its abhorrence and detestation of the inhuman murderers. Yet no symptom of repentance is extorted from the antichristian herd. They do but roll their bloodshot eyes with a wilder frenzy of despair, and madly blaspheme the God of heaven when they taste this preliminary libation of the agonies of the bottomless pit—demonstrating that the torments of hell, instead of ever proving to be purgatorial, curative, or remedial in their influence, will only harden and produce a more incorrigible impiety and stubborn impenitence. Zippel observes upon this vial,—

"'Curse God, and die,' was the counsel which ascended from beneath, when Job, sitting in ashes, took a potsherd to scrape himself withal. 'Curse God, and die,' is the ancient counsel coming again from the same quarter. The advice is deemed good and of great wisdom, resting on justice, and immediately a cloud of blasphemies arises from the worshippers of the beast, the shedders and drinkers of blood. The door of the temple is shut, the heart is made fat, the ears heavy, and the eyes are kept closed. The increase of iniquity, the increase of the severity of the judgments, and the increase of vengeance in the heart of the Omnipotent, keep equal pace together. No such open and universal blasphemies are noted in the book of the testimony against them, until this fourth vial is poured out. Having set their feet to go down to death, their steps begin now to take hold on hell; they begin to taste the bitterness of their end; they begin to feel the sharpness of the two-edged sword, which has been put into the hands of the saints. Never shall there be such tribulation again. Only once in the

measured space of the world's existence shall such judgments be executed; for when 'that which is determined' shall have been poured out upon the desolators, a great voice from the temple, even from the throne, shall say, 'It is done.'"

This scorching sun under the fourth vial will not only kill many men as with a sunstroke, but it will also naturally engender in them a raging insatiable thirst, for the quenching of which nothing will be at hand except the waters turned into blood. Simultaneously their noisome and grievous sores, produced by the first vial, will be greatly aggravated by the broiling heat. Not a few of them will very likely be driven to lay suicidal hands upon themselves from an intense longing for death, just as Jonah desired death. "The sun beat upon the head of Jonah, that he fainted and wished in himself to die." Such a visitation of burning heat will be partly a fulfilment of the prophecies[1]—"The inhabitants of the earth are burned, and few men left." "For, behold, the day cometh that shall burn as an oven: and the proud, yea, and all that do wickedly, shall be as stubble;" and "they shall be devoured with burning heat."

There is no reason why this fourth vial should not be understood literally, just as such a passage as the following from Herodotus, iv., 184:—

"The Atarantians, when the sun rises high in the heavens, curse him and load him with reproaches, because, they say, he burns and wastes both their country and themselves."

Govett remarks upon this vial,—

"Men blaspheme 'the *name* of God.' They are bitterly opposed to His character. They see Him determined to execute wrath against the evil-doer, and they hate Him for it. They are in sympathy with Antichrist, the false God; necessarily, therefore, they hate the true God. Men do not then, as at the sixth seal, own one God only. They see intelligence in these plagues, but among the many gods, known or unknown, they do not feel sure which it is that is thus smiting them. They see that there is war between their god and the author of these plagues. But they make certain of blaspheming the true God by characterizing Him as the author of their woes. They confess the finger of some God, but they will not submit to the heavy lessons He would teach of their wickedness and need of repentance. Their woe increases, but their sin increases too.

[1] Isa. xxiv. 6; Mal. iv. 1; Deut. xxxii. 24.

They have sealed themselves men of Antichrist, and his spirit dwells within them. They will not cry for quarter, nor will it be given. Their will is fixed for evil, accompanied with a sense of the powerlessness of themselves and their god. Others smitten of God have owned His justice and their evil deserts. So did Pharaoh. 'The Lord is righteous, and I and my people are wicked.' So did Achan. He gave glory to God in confessing that his sin was discovered, and that he was righteously smitten because of it. So did the dying robber. 'And we indeed justly, for we receive the due reward of our deeds.' They ought, if they cursed, to curse themselves, and their Great Deceiver. Alas! they curse the Holy One instead."

THIRTY-FIFTH WONDER.

(For 3 days, commencing probably on *January* 8, 1929, the 1815th day of 1929 days ending on May 2, 1929, or on *December* 14, 1930, the 1815th day of 1931 days, ending on April 9, 1931.)

THE FIFTH VIAL POURED OUT ON THE THRONE OF THE WILD BEAST, COVERING WITH DENSE DARKNESS "HIS KINGDOM," THAT IS HIS TENKINGDOMED ROMAN EMPIRE — BRITAIN, FRANCE, SPAIN, ITALY, AUSTRIA, GREECE, EGYPT, SYRIA, TURKEY, AND BALKAN STATES—OF WHICH THE TEN KINGS WILL HAVE AGREED AND GIVEN "THEIR KINGDOM" TO HIM AS THEIR EMPEROR.—(Rev. xvi. 10, xvii. 17.)

"And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness: and they gnawed their tongues for pain. 11. And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds."—Rev. xvi. 10, 11.

After the sun has been angrily shooting its beams with glaring and dazzling intensity for fifteen days upon the ten apostate kingdoms, which will then constitute the chief seat of the Napoleonic Cæsar, it suddenly will pale its lustre and undergo a total eclipse in relation to that particular part of the earth; and such a transition from one extreme to another—from fiery brightness to impenetrable darkness—will powerfully tend to overwhelm the apostates with fresh horror. It will be analogous to the Egyptian darkness, which is thus described in Exodus x.: "And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt; even darkness which may be felt. And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days: they saw not

one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."

The same sun, which ripens the tares for destruction, also ripens the wheat, and prepares it for the garner. The apostates are growing more meet for perdition: while the great multitude of Christians, who are predicted in the seventh of Revelation "to come out of the great tribulation"—being preserved in the wilderness and elsewhere throughout the earth during the $3\frac{1}{2}$ years of Antichristian persecution—are ripening for their entrance into glory at the Second Ascension at the close of the sixth vial. The striking contrast between the Christian martyrs on the sea of glass and the Antichristian persecutors writing under Divine judgments may be fitly deemed a fulfilment of the words in Isaiah lxv.: "Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit."

Beale, who in common with more than forty other expositors, holds that a Napoleon will be the Last Cæsar and Septimo-octave Head of the Roman Empire, remarks upon these vials:—

"But, whilst thus victorious over all his enemies; the Holy City to all appearance for ever in his grasp; and enshrined, in imagined security, like his prototype Belshazzar, in the sumptuous and luxurious recesses of his eastern palace, like him also will this last Impersonation of the Wilful King, the Septimo-octave Head of the Dragon-Beast of the bottomless pit, be as suddenly checked in the midst of his unhallowed and infidel career, and that at the very hour in which he shall have arrived at this the height of his Antichristian power. The handwriting is on the wall, his doom is pronounced, the last days of his reign commence, and judgment follows upon judgment, and messenger upon messenger with tidings of fearful import, each more direful than its predecessor. In like manner as the heart of Pharaoh was hardened, and he hearkened not to the entreaties of Moses to permit the Exodus of Israel from their Egyptain bondage; so the Great Cæsar, Pharaoh's antitype, rejecting the testimony of the witnesses, and heeding not the judgments which accompanied their resurrection and ascension, will harden his heart against the converted and repentant rem-

nant of Israel, because of their attempt to throw off his yoke, when, like the plagues of Egypt, the seven last plagues, in which is filled up the wrath of God, will be poured out in rapid succession.

"Noisome and grievous sores will fall upon him, and upon his worshippers: the stagnant sea become as the blood of a dead man, and every living thing in it perish: the rivers and fountains of waters run with blood as the most fitting drink for the murderers of the saints and prophesying witnesses: the sun scorch their parched and stricken bodies as with fire: and black darkness and dimness of anguish cover the whole of the dominions of Antichrist. Yet will there be no repentance to give God glory: but, whilst gnawing their tongues with agony by reason of their pains and of their sores, the horrible blasphemies of these demon-worshippers, cursing their king and their God, will resound on all sides against the God of heaven. Then, in continuation of these judgments, come, apparently, under the Sixth Vial, those tidings from the East and from the North, which will greatly trouble him, and lash his fury into the madness of despair. The former will, probably, be the rumoured gathering of the lost ten tribes from various parts of the East; the literal drying up of the Euphrates and of the Red Sea, as predicted in Isa. xi. 15, for the repassage of these future kings of the East to their long lost inheritance; and, it may be, the smiting of his recent conquest, Egypt, previous to its healing, to become one with Israel, in the turning away the Nile from it into the desert by the Abyssinians. The three demoniac spirits will have collected all the antichristian kings and nations of the earth for the Battle of Armageddon; and that ast great earthquake of the Seventh Vial, synchronizing, as we have seen, with that of the Seventh Trumpet, will finish, with all its awful accompaniments, the whole mystery of God in this dispensation. By the first shock of it, the entire Papal earth will, apparently, be trisected, and the cities of the nations overthrown. Then follows the judgment of the Great Harlot that sitteth upon many waters, in the violent and instantaneous hurling, as of a great millstone into the sea, of that blaspheming Queen of cities, Rome, or the mystic Babylon, into the subterranean fires of a vast volcano, the smoke of whose burning shall ascend for ever. Thus shall the proud Harlot, whose ancient commerce and prosperity may perhaps be revived for a brief season under the rule of Antichrist, whilst saying, in the

triumph of her heart, I sit a Queen, and am no widow, and shall see no sorrow, come in remembrance before God to give unto her the cup of the fierceness of his wrath. And those kings of the earth who have shared her cruel power, and revelled in her shameless and God-denying apostasy, and the various traffickers in all the idolatrous abominations of her spiritual merchandise, as well as her actual merchants, and ship-masters, and sailors, shall bewail her, and lament for her, when they behold her judgment, and the smoke of her burning."

THIRTY-SIXTH WONDER.

(During about 107 days before the end of the 7 years of Napoleon's Jewish Covenant, the 107 days being probably from January 11 to April 25, 1929, or from December 17, 1930, to April 2, 1931.)

THE SIXTH VIAL POURED OUT ON THE GREAT RIVER EUPHRATES, AND DRYING IT UP SO AS TO PREPARE THE WAY FOR THE RETURN TO JUDEA OF THE KINGS FROM THE EAST (THAT IS, OF THE TEN TRIBES OF ISRAEL), AT THE SAME TIME AS THE GATHERING OF THE NATIONS TO THE BATTLE OF ARMAGEDDON, NEAR JERUSALEM.

The future literal drying-up of the Euphrates at the restoration of the Jews is foretold most plainly in the eleventh of Isaiah. "The Lord shall utterly destroy the tongue of the Egyptian Sea (that is, the Red Sea), and with his mighty wind will he shake his hand over the river (that is, the Euphrates), and shall smite it in the seven streams,[1] and make men go over dryshod. And there shall be an highway for the remnant of his people which shall be left from Assyria: like as it was to Israel in the day that he came up out of the land of Egypt." The Euphrates is evidently the river here referred to, as lying between Judea and Assyria; and its future drying-up is further prophesied in the tenth of Zechariah, where the Lord says of the Jewish nation, "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them (owing to their great number). And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps in the river shall dry up." There will evidently be a repetition of the

[1] Or, as able Hebraists translate it, "shall smite it into seven streams." Isaiah xi. 15, 16.

miracle of the Israelitish passage through the Red Sea at their ancient Exodus, but with its scene changed to the Euphrates. And the marvels of the coming Exodus will greatly transcend those of old.—Jer. xxiii. 7.

The same return of the Jews over the dried-up Euphrates is predicted in the Apocrypha in Esdras, where the tribes of Israel are spoken of as remaining hidden beyond Assyria until their future return to Judea at the Second Advent, over the desiccated Euphrates—in contradistinction to the other two tribes of Judah, who meanwhile have not been so far dispersed from Palestine.

"Those are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go; namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through."—2 Es. xiii. 40-47.

The object of this evaporation of the Euphratean waters (which probably will be measurably caused by the Two Witnesses having previously shut up the heavens for three-and-a-half years, and by the scorching sun of the fifth vial) is "that the way of the Kings from the East may be prepared" for their passage across its channel. The general opinion of expositors is that "the Kings from the East" are the Jews, and are so called in allusion to their oriental origin, and their future destiny as the holders of supreme kingly and priestly authority over the Gentiles during the millennium, as detailed in Isaiah and elsewhere. And different writers have suggested that the news of their trans-Euphratean march to Jerusalem constitutes the troublous "tidings out of the north and out of the east" that are to lead up Antichrist to Armageddon. Judge Strange says upon this vial:—

"Those who are to have a way prepared for them over this river, must be such as are antagonistic to the Antichrist; for the occurrence happens as the effects of a vial of wrath poured out from God -of course to his disadvantage; and that this is so we see, as immediately that this passage has been opened, we find him, with his coadjutors, Satan and the False Prophet, preparing for action, and mustering his hosts for battle at Armageddon, in Judea, for that final invasion of the land when he is there brought to his end. It appears just thus in the passage in Daniel, for when the 'tidings out of the east and out of the north trouble him,' he is led at once to take this same last desperate step. He enters upon it, evidently, in the knowledge that the time has come for his ultimate struggle with Jesus, and so, intermingled with the narrative of his proceedings on the occasion, the announcement of the coming of Jesus is given.—'Behold, I come as a thief.' Coupled, as we know, with this return of our Lord, is the re-establishment of the children of Israel in their land, and it must hence be for their passage, as what is hateful and alarming to the Antichrist, that the Euphrates is to be dried up, and in relation to them that the tidings from the east and the north that trouble him are to come.

"The Jews will of course be brought in from every quarter of the globe (Isa. xliii. 5, 6); but chiefly so, we find, from the east and the north. The bulk of the nation, namely, the ten tribes of Israel, were originally taken away captive by Shalmaneser in these directions; and from thence, consistently, the alarm of their return will press upon the Antichrist.* The Israelites were doomed to 'wander from sea to sea, and from the north even to the east' (Amos viii. 12), and from those quarters, prominently, their return is to be looked for. (Isa. xli. 2, 3, 35.)

"The Antichrist then, seeing the bed of the river Euphrates dried up, and preparation thus unmistakably made for the redemption of Israel, and at the same time getting tidings of the rising of the nation in the east and the north, becomes steeled in desperation, and 'goes forth with great fury' to

* "The proper translation is, not that those for whose passage the Euphrates is to be dried up are 'the kings *of* the east,' which would have served to show that their domains were in the east, but that they are 'the kings that are *from* the east' (Kelly); -indicating simply that the east is the direction from whence they are to come."

destroy and utterly make away with all of this long persecuted people whom he can meet with in their land, and there to oppose their return. He goes, in effect, to measure strength with their Redeemer, and having cast off every restraint, and given the fullest vent to the feelings working in him of impiety and angry defiance of the Most High, he proceeds to the direst lengths to which the arch enemy can drive him."

As regards the navigation of the river Euphrates, Captain Campbell has stated that at the lowest state of the river from September to December, there is always more than two feet depth of water, even at the fords at its upper district. Colonel Chesney states that the annual rise in the river is from the end of March to the end of May: and the average depth of the upper Euphrates is eight feet, and of the lower Euphrates from twenty to thirty feet. It is navigable for 1,200 miles from Sumeisát in the Taurus to the Persian gulf. Its width varies from a minimum of 200 yards to a maximum of 400 yards.

The difficulty of a large body of men passing over the Euphrates under ordinary circumstances may be exemplified by the following incident in the history of Para, king of Armenia. (*Amm. Marcell.* Bk. 30, ch. 1.)

"When he was come to Euphrates, and for want of ships could not at any ford pass over the river, full of gulfs and whirlpits, as a number of them not skilful in swimming were afraid, so himself, and most of them all held off and adventured not. And verily he had remained behind, but that (as every man cast about sundry shifts) he was able to find out this means of evasion, which at the point of necessity, was most safe. Such little beds as they found in the villages, they supported with two leather bottles or budgets apiece, whereof was good store near at hand, in the fields where wine was made. Upon every one of which a chief peer and the prince himself sitting severally, towing and haling after them their horses, by winding passages that they made, declined the high waves and billows of the water surging full against them. All the rest riding upon horses that swam, and oftentimes by reason of the stream dashing round about them, doused under the water and tossed to and fro, after they had been weakened with this dangerous wet that they took, were cast upon the banks against them; where, after they had refreshed themselves a

little while, they marched more speedily and lightly appointed than they did the days past." (Bk. 30, ch. 1.) And again:—

"But whereas the trumpets sounding together openly gave signals passing over the river (Euphrates), a wonder it was to see with what heat every man rashly venturing upon all advantages of trial, and putting himself before all the rest, made haste to shun many fearful dangers: whilst some sitting upon hurdles made at all adventures, holding their horses as they swam on either hand; others upon bottles, and some turning and winding divers ways, in the points of necessity, with crooked courses cut and pierced through the billows, and waves beating full against them. The emperor (Jovianus) himself, with some few others, having crossed over in those small barks which remained after the burning of the fleet (as I have showed) appointed the same vessels to pass to and fro between, until we were all conveyed over. And in the end we came to the banks on the further side (all *save those that were drowned*), through the gracious favour of the heavenly power, having by hard chances escaped out of jeopardy." (Bk. 25, ch. 10. *Holland's Amm. Marcell.*)

But no such difficulties shall impede the progress of "the Jewish kings from the East," when during the sixth vial they march over the exhausted channel of the Euphrates; and it is principally among them that the 144,000 sealed Israelites will be converted, as detailed under the sixth seal, and the preaching of Elias may in some measure contribute to that result.

Simultaneously with this return of the ten tribes across the Euphrates there will be the renewed and more intense going forth of the three unclean, frog-like spirits of Infidelity, Revolution, and Superstition, from the Dragon, Beast, and False Prophet, to gather the nations to the last crisis of the Armageddon conflict—just as there was a less intense going forth of them during the former mystical yearday fulfilment of this vial in the decay of the Turkish Empire.

These lying spirits speaking through the medium of the false prophets, and enabling them to work prodigious miracles, will entice Antichrist and his hosts up to Armageddon, just as the Crusaders were fanatically allured to their destruction at Jerusalem, and just as Ahab was incited to go up and fall at Ramoth-gilead according to 2 Chron. xviii. 18—22

"I saw the Lord," Micaiah said, "sitting upon his throne, and all the host of heaven standing on his right hand and on his left. And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake, saying after this manner, and another saying after that manner. Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee."

Thus also will the Napoleonic Ahab and his hosts be enticed by demon spirits to fall at Armageddon—the Ramoth-gilead of Revelation—where the winepress of the fierceness of the wrath of God shall be decisively trodden.

THIRTY-SEVENTH WONDER.

(Commencing 5 days before the end of the Passover week, which instantly follows the Covenant 7 years, probably either Passover Week, Thursday, *April* 25 *to May* 2, 1929, or *Thursday, April 2 to* 9, 1931.)

THE SEVENTH TRUMPET ACCOMPANYING THE VISIBLE APPEARING OF CHRIST IN THE CLOUDS OF HEAVEN, AND CAUSING THE SECOND ASCENSION, THAT IS, THE ASCENSION OF ALL TRUE CHRISTIANS AT THIS TIME REMAINING ON THE EARTH, AS WELL AS THE RESURRECTION OF ALL SAINTS THAT SHALL HAVE DIED SINCE THE PREVIOUS RESURRECTION 22 OR 23 MONTHS AFTER THE COVENANT—SUCH AS ANTICHRIST'S MARTYRS IN Rev. xx. 4.

"And the seventh Angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and

[1] In the yearday fulfilment of Revelation, it is evident that the yearday Seventh Trumpet, Seventh Seal, and Seventh Vial, all begin at the same time with the first stage of Christ's Coming about five years before the end, and therefore, of course, they will all in their literalday fulfilment begin about five days before the end, with the second stage of Christ's Coming. It is evident from Rev. xi. 18; vi. 12—17; vii.; viii. 1; xvi. 15—17, that a Coming of Christ will take place just at the 7th Trumpet, 7th Seal, and 7th Vial, both in the yearday and literalday fulfilment.

worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and THE TIME OF THE DEAD, THAT THEY SHOULD BE JUDGED, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."—Rev. xi. 15—19.

See also Matt. xxiv. 30, 31; Mark xiii. 24—27; Luke xxi. 25—27; Rev. vii. 9—17.

AT THE SOUNDING of this seventh trumpet a resurrection and translation of saints is evidently intimated to take place by the statement that it is "the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, both small and great;" as well as by the statement that, "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished;"[1] and this mystery is obviously that which is spoken of by St. Paul in the fifteenth of first Corinthians, as the mystery of the resurrection and translation of saints at the sounding of the trumpet.[2]

This is also the period predicted in the twenty-fourth of Matthew,[3] to occur immediately after the three-and-a-half-years' Great Tribulation, and the darkening of the constellations,—"They shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

This will be the ingathering to heaven of the general Har-

[1] Rev. xi. 18, x. 7; 1 Cor. xv. 52.

[2] As there are two soundings of this seventh trumpet, first, when its yearday fulfilment begins five years before the end, and secondly, when its literalday fulfilment begins five days before the end, therefore at these two soundings there are of course two resurrections and ascensions, both unitedly constituting the whole of the First Resurrection in its two stages.

[3] Matt. xxiv. 30, 31; Mark xiii. 24—27; Luke xxi. 25—27.

rest of the elect, from amongst whom there was an ingathering of a Firstfruits of 144,000 living Christians five years previously: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the HARVEST of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped,"—the reaping of the FIRSTFRUITS of the 144,000 having been described at the beginning of that fourteenth chapter of Revelation, as taking place some years previously.

The patience and faith of the unwatchful Christians left on the earth after the Firstfruits Ascension, and who at last constitute this Harvest, will have been sorely tried during the three-and-a-half-years' Persecution. Even those of them who are to be hidden and miraculously fed in a wilderness, like the ancient Israelites, will very probably in like manner often have their faith severely tested by occasional delay in the supply of food or water; or by suffering from the extremes of heat or cold, or from groundless alarms of danger; and to them will be measurably applicable the words spoken formerly to Israel, "He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, nor did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."—Deut. viii. 3.

And it seems that the miraculous supply of food to those Christians in the wilderness is only to be continued during 1,260 days;[1] and as they are not caught up to heaven until nearly the close of the 1,335 days, which are seventy-five days longer than the 1,260 days,[2] therefore they will be left to provide food for themselves during those additional seventy-five days—at least until they are translated to heaven on the seventieth day of that additional period. And these seventy last days of their sojourn on earth will also be the period of the plagues of the first six vials, from some of which they may doubtless experience considerable suffering, in accordance with the threat[3] of chastisement pronounced against them as the

[1] Rev. xii. 6—14. [2] Dan. vii. 7—12. [3] Rev. iii. 19.

prophetical Laodicean church, who are to be rebuked and chastened in order to their repentance, and that they may "be made white and tried."

This intimation of their exposure to severe afflictions coincides with the further description of them in the seventh of Revelation, as "a great multitude whom no man can number, who come out of THE Great Tribulation" of three and a half years, as the definite article in the original Greek states, and not merely ordinary or common great tribulation; and the special declaration that "they then hunger no more, neither thirst any more, nor suffer from heat, and that God wipes away all tears from their eyes," implies that they will previously have wept much from having to endure hunger and thirst, and scorching heat. This description of them reads as follows:—

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. vii. 9—17.

Thus while there will be the Philadelphian Firstfruits of 144,000 watchful Christians translated to heaven before the Great Tribulation, there will also be the far larger Laodicean Harvest of a great multitude of unwatchful Christians, and of

subsequent converts, who are translated after that Tribulation.[1]

"There[2] is to be a chosen number of elect people whose destiny is to wade through 'the deep mire where there is no standing, and through deep waters where the floods overflow';[3] and who, 'when it thus shall be in the midst of the land among the people,' as under the Great Tribulation, 'shall yet lift up their voice, and shall sing for the majesty of the Lord, and cry aloud from the sea, and from the uttermost part of the earth; and glorify the Lord in the fires.'[4]

"These elect are to witness all the unearthly sights under the trumpets and the vials, and their hearts, too, are to fail them for fear, when beholding such a communication between earth and hell, and the state of things brought on thereby; only they will be able to make an estimate of the vastness of the contrast, when the hour of darkness shall have passed away.

"How rich will be their experience, when past woes, and present bliss, and celestial glory shall be blended together before their eyes and in their minds? Formerly they walked amidst death's woes—now in the light of the heavenly Jerusalem. Formerly they witnessed man and devils, earth and hell, united together; now they see heaven open—men and angels, heaven and earth, united through a communication of angels, ascending and descending upon the Son of man. Formerly they witnessed the worship of devils and idols, murders, sorceries, fornication, and thefts; now they see all nations going up to Jerusalem to worship the King of saints, the Lord of glory. It is impossible to fathom this rich experience. What imagination can conceive the reflections and emotions of the glorified saints, both of those who shall have part in the first resurrection, and of those who shall be among them as martyrs of the Great Tribulation? Nor can any tongue of feeble man utter a full description of the joy unspeakable and full of glory inherited by those to whom the Spirit bears witness that they are children of God, and if children, then heirs of God, and joint-heirs with Christ."

[1] The 144,000 Jews in the seventh of Revelation are sealed at the close of the six seals and Great Tribulation, and are quite different from the Firstfruits of 144,000 Christians in the fourteenth of Revelation, who are taken to heaven before the Tribulation.

[2] This and the next two paragraphs are from the Rev. J. G. Zippel's "World's Crisis." [3] Psa. lxix. [4] Isa. xxiv.

THIS OPEN and publicly visible Coming of Christ, in contradistinction to his more private and less generally visible Coming five years previously, will apparently be of the following character:—

"Far away in the ethereal regions, an uncommon, but faint and undefined brightness begins to appear. It has caught the roving eye of yon careless gazer, and has excited his curiosity He points it to a second and a third. A little circle soon collects, and various are the conjectures which they form respecting it. Similar circles are formed and similar conjectures are made in a thousand different parts of the world. But conjecture is sure to give place to certainty—awful, appalling certainty. While they gaze, the appearance which had excited their curiosity rapidly approaches, and still more rapidly brightens. Some begin to suspect what it may prove, but scarcely any dare to give utterance to their suspicions. Meanwhile the light of the sun begins to fade before a brightness superior to his own. Thousands see their shadows cast in a new direction, and thousands of hitherto careless eyes look up at once to discover the cause. Full clearly they see it, and now new hopes and fears begin to agitate their hearts. The afflicted and long-persecuted servants of Christ begin to hope that the predicted, long-expected day of their deliverance is arrived The wicked, the careless, the unbelieving, begin to fear that the Bible is about to prove no idle tale. And now fiery shapes, moving like streams of lightning, begin to appear indistinctly amidst the bright dazzling cloud which comes rushing down as on the wings of a whirlwind. At length it reaches its destined place; it pauses—then suddenly unfolding discloses at once the man Christ Jesus, resplendent in all the glories of the Godhead. Every eye sees him, every heart knows him. Full well do the wretched unprepared inhabitants of the earth now know what to expect; and one universal shriek of anguish and despair rises to heaven, and is echoed back to earth. But louder, far louder than the universal cry, now sounds the last trumpet; and far above all is heard the voice of the Omnipotent summoning the dead to arise and come forth from their graves. New terrors await the living. On every side, nay, under their very feet, the earth heaves as in convulsions; graves open, and the dead come forth. Meanwhile legions of angels are seen descending from pole to pole, gathering together the faithful servants of Christ from the four winds of heaven, and bearing

them aloft to meet the Lord in the air, where he causes them to be placed at his own right hand, preparatory to the sentence which is to award them everlasting life.

"Such will be the manner of Christ's approach, that every nation and every individual on the globe will see his glory at once; as if two suns should approach our earth at two opposite points, the whole would be irradiated with an ocean of circumambient light, so the Son of man, with his hosts of mighty angels, in great glory shall come in the clouds of heaven. A trump shall sound, and roll its charming notes all round the globe, like deep and jarring thunder; but in it the blest sound, a still small voice shall cry, and pierce the deep, 'Ye dead, arise! my sons, arise! come forth to life eternal.'

"Then shall the prayer of the militant church, which she hath prayed some thousand years, crying, 'How long, O Lord, ere thou shalt take the kingdom and possess it for ever?' be answered; for lo! he cometh with clouds, with hosts, with millions of saints made perfect, and flaming ministers in his train, to begin the long-predicted reign of righteousness on earth, and in spirit and in power be present with his spouse a thousand years, and to restore the place of her rest to its ancient splendour and security. Joys unknown before then will roll a tide of bliss over the ravished souls of all his saints all round the globe. At once a shout is heard to rise and float upon the viewless winds, saying, Hallelujah to God in the highest; lo, yonder he comes! it is Jesus himself! I know it is he —the once buffeted God, the formerly slighted Saviour.

"This is that Jesus who suffered such contradiction of sinners among the Jews, and was insulted, scourged, buffeted, and spit upon in the judgment-hall of Pilate, and mocked, even after he was nailed to the tormenting cross; but now is 'revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.' This is that crucified one who was dead, but is alive for evermore; who during many ages has been the taunt of infidels, but now is known to be him who holds in his hands the destinies of all beings. At this moment he gives in charge to his angels to gather his elect from the four winds of heaven. Swift as the fierce lightnings they fly at his command, who maketh his angels spirits, and his ministers a flame of fire, to bring his sons from far, and his daughters from the ends of the earth. Sudden as the flash of

nitrous grain when touched with the ethereal spark, the elect feel the immortal change, such as Elijah felt when from the earth he sprang into Israel's fiery chariot, and soared to heaven. So these shall be caught up to join the spirits of just men made perfect, and the general assembly and church of the firstborn, whose names are written in heaven.

"For then the shrill and piercing cry of the trumpet descends the deep and hidden tomb, and deeper seas; at once the upheaving earth and stormy floods unfold their hidden guests; immortal vigour sparkles in their eyes, and beauty's blush crimsons their radiant faces; robes of glittering white are brought by attendant angels, and, like the fleecy drapery of the skies, enfold their glorified bodies; their heads, which once were gushing fountains of many tears, are now adorned with unfading crowns, that flash sweet beams of light from every pearl—with glowing diadems and tiaras bright.

"They hear, they see, they feel, that now they live again; and as Elijah with his mantle in the entrance of the mountain's cave hid his face when the still small voice was heard, so these veil each their face at sight of their Redeemer, while deep within burns the musing fire, but labours to pour forth the angelic song; when lo! another shout, like roaring seas, is heard, saying, Alleluia, the Lord God omnipotent reigneth!

"From the silent places where they sleep, the noble army of the martyrs have then risen to everlasting joys. The ocean, with every gulf and stream, all battle-grounds, where wars once raged, and every hidden place, have yielded up the righteous dead.[1]

"An interesting circumstance connected with the first resurrection is its suddenness. In a moment, in the twinkling of an eye, is to take place man's glorification,—in the twinkling of an eye he is changed, meets his Creator, his Saviour, and sees him as his brother and as his God. This momentous position will be particularly surprising to those whose change will take place in a living state. This moment labouring on the earth, in the next having the earth under his feet, and standing in the pearly gates of the bright morning star. The strongest and most perfect powers of mind could not endure such a sudden transition in a mortal state. Years are required to develop our mental faculties; but here, in a moment, man enters into a new world with faculties able to grasp at once objects and subjects

[1] The preceding six paragraphs are quoted from Josiah Priest's "Christian Millennium," and the next six paragraphs from Zippel.

entirely new, the nature, and the depth and dimensions of which, though told, we cannot now comprehend.

"Another subject, presenting itself to our notice as being part of our inheritance, is the renewing of the ties of nature and social intercourse. Whenever a family meets at the bedside of a departing parent or a dying child, a longing desire to meet again seems to proceed from a source which is part of our nature. But in many instances a doubt hangs over the subject, rendering the hope uncertain, and the parting more painful. Besides, the question, if we do meet again, shall we know each other? is asked very frequently. This uncertainty does not proceed from want of evidence, but from want of reflection. If there is to be such an identity between the mortal and the glorified body as we are led to expect from Scripture inference, we may venture to believe that the glorified saints will recognize one another, not only through the new and higher powers of the mind, but also by the features of the former mortal body, still traceable in the new and glorified state. This, to judge by our present perception, is indispensable for that enjoyment which is anticipated from meeting and recognizing one another; at least, a very considerable part of the expected joy would be found wanting if dear friends and relatives should meet with features unknown to them.

"But that there will be a meeting of friends and relatives, such as will render their joy perfect, may be proved from Scripture. The apostle, in 1 Thess. iv. 13, 14, says, 'I would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.' This passage does not refer, in the first place, to the resurrection of the saints, and their coming with Christ, so much as it does to the meeting together and recognizing of friends: for the obvious object of the apostle is to comfort bereaved Christians with the hope that they shall see one another again in the world to come. This seeing each other naturally comprises both meeting and recognition. That of Christ, by his friends after his resurrection, is a proof that no change of features had taken place. We may therefore infer also, from this circumstance, that the features of the mortal body will be distinctly traceable in the glorified body. It is true, and certainly very striking, that at the temporal transfiguration of our Lord upon the

mount, the fashion of his countenance was altered, and his raiment became white and glistening; but still this is no proof that the features of his countenance were changed. His face did shine as the sun, assuming that glory in which he appears now, and in which we shall see him at his coming. But it is more than probable that the alteration of his countenance refers only to the glory which beamed from it, even as a splendid dress often beautifies and alters, in some measure, the countenance without changing its features. Moreover, there is no reasonable ground for assuming that the original features of Christ's human countenance, and those of the saints, shall undergo a change.

"Another peculiarity of the saints' inheritance, which will add considerably to their felicity, is social intercourse. This is certainly a delightful subject of contemplation. The mere sight of the crucified Saviour will be overwhelming. A look at him will be associated with the most endearing recollections. It will bring to mind his incarnation—his humble birth in the stable at Bethlehem—his childhood—his walking on the earth in the form of a servant—his teaching and his miracles—his bitter agony and the cruel death upon the cross—his resurrection and appearance to his friends. We shall then open our eyes, and, standing upon the threshold of an everlasting inheritance, look into the ages to come; too vast, indeed, and too glorious to be comprehended at once. But while gazing at only a part of such a weight of glory, what will be the sensation produced by the recollection of the trouble the Lord Jesus had, to make us willing to accept the offer, and to bring us to such an exalted station! What wonders of his love and patience and longsuffering—and of his mercy, and of his care, that at length won our affections, will then appear in a light clearer than we ever saw before!

"But how much greater still will be the sensation produced by a familiar intercourse with him! We shall not only see, but be in company with him by whom God created whatever has been created; we shall enjoy familiar intercourse with him whose voice spoke out of the burning bush, saying, 'I am that I am,' and who, having in the form of man fulfilled all righteousness, has now received all power in heaven and on earth. It may appear presumptuous to many to expect such condescension on the part of so great and incomprehensible a being, that he will stoop to his creature so low, and enter into

the familiar intercourse of friends. But is he not the same yesterday, to-day, and for ever? What did the world witness while he walked upon earth? In the spirit of scorn, he was called the friend of publicans and sinners. He wept over the wickedness of man, and rejoiced in spirit at the prospect of saving the lost. What was his intercourse with his disciples? He was both their master and their intimate friend. He washed their feet, he prayed for them, and he asked them whether they loved him. There is no friendship among the children of men which equals the familiar and legitimate intercourse of Christ with his disciples. Now all regenerated persons can bear witness, more or less, to the continuation of the same affectionate love, condescension, and friendship. *This* is the thing which is hid from the wise and prudent of this world; nor is it possible for any (except those who are one with him) to form a proper idea of it.

"Now, this being the case, even while here below, what may we not expect from intercourse with him in the kingdom of God! It will then be full and perfect. First, we shall see him face to face—no sinful thought or desire will interrupt our holy union; nor will it ever be accompanied by any humiliation because of imperfection. Secondly, we shall see the same with the eyes of the body whom we now see by the eyes of faith. The fire of love that glows in the heart of a believer of Jesus will then be seen beaming in the light of his countenance."

Judge Strange remarks forcibly upon the distinct nature of the two stages in Christ's coming. "The earliest stage of the advent, we find, thus terminates in heaven, but the latter one upon earth; and in the one the errand is that of love, and in the other that of wrath. The relative position of the saints and of the worldly will be, moreover, very different at the two advents; for prior to the latter one also there will be saints upon earth. Now we see social relations prevailing between the two,—the joint cultivation of the field, and the joint grinding at the mill, and both may be found even in one bed (Luke xvii. 34); and in point of religious profession, the worldly mix in with the saints, and declare themselves of them, as the foolish virgins with the wise; occupied, ostensibly, with them, in watching for the bridegroom. But during the reign of the Antichrist, which endures up to the last coming of the Lord, nothing of this kind could exist. Social inter-

course between the people of God, and the men of the world, will then be quite broken up. The latter, as the followers of the Antichrist, will bear his mark on their right hands and on their foreheads, so as to be everywhere known for what they are, and those without such marks will be persecuted to the death, and put beyond the pale of all dealings with others, neither buying nor selling being allowed them (Rev. xiii. 16, 17). In those terrible days, too, there will be no outward garb of sanctity assumed by such as have not the life of Jesus in them. None who are not his would subject themselves by such show of profession to the certain wrath of the destroyer. All these, moreover, will have been taken with the strong delusion, and will have believed his lie, and in the spirit of conviction, as well as under the force of coercion, will be worshipping him and his image. There will then be no two in the same bed, in the same field, and at the same mill, of whom Jesus could claim the one and leave the other; and no foolish virgins, mixed up with his people, seen waiting for him in lifeless formality. The terrors or the deceits of the Antichrist will pervade every breast, and saint and sinner can then no more appear together. The one will be an outcast, under the ban of all men, and in fear of life; and the other in the full undisguised practice of iniquity."

THIRTY-EIGHTH WONDER.

(During the final five days of the Passover Week which immediately follows the 7 years of Napoleon's Jewish Covenant, probably either Passover Week, Thursday, *April* 25 to May 2, 1929, or Thursday, *April* 2 to 9, 1931.)

THE SEVENTH SEAL, DURING THE FINAL FIVE DAYS WHEN THE MARRIAGE OF THE LAMB TO HIS BRIDE WILL TAKE PLACE, *i.e.*, TO ALL HIS SAINTS RESURRECTED AND TRANSLATED AT THE FIRST STAGE OF HIS SECOND ADVENT, AS WELL AS AT THIS SECOND STAGE, AT THE SAME TIME AS THE DESCENT OF THE NEW JERUSALEM INTO THE AIR NEAR THIS EARTH, AND THE ENTRANCE OF THE SAINTS INTO IT, AND THE BURNING OF ROME.

Rev. viii. 1. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Rev. xix. 1. "And after these things I heard a great voice of a great multitude [much people] in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: 2. For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hands. 3. And again they said, Alleluia. And her smoke

rose up for ever and ever. 4. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. 5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 7. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

After the announcement of the opening of the seventh seal, a pause of half an hour is declared to intervene, while the totally distinct and retrogressive events of the trumpets, vials, and other visions are described at full length throughout the next eleven chapters, and then the suspended history of the seventh seal is resumed with the nineteenth chapter of Revelation; the half-hour's silence being broken by the loud voice and triumphant hallelujahs of the great multitude, who come out of the great tribulation, and were caught up to heaven at the close of the sixth seal.[1]

The seven seals in their literalday fulfilment describe the fluctuating fortunes of the visible church militant during the five years between the ascension of the 144,000 watchful Christians, and the descent of Christ on Mount Olivet, to destroy Antichrist and his hosts at Armageddon. They picture the progressive degeneracy and judicial affliction of the visible Christian Church that is left on the earth to pass through

[1] By the translators of the common version, the Greek expression *polus oklos*, which is translated *a great multitude* at the close of the seventh chapter, is rendered *much people* at the beginning of the nineteenth, and thus the ordinary reader does not so readily perceive that that *great multitude* in Rev. vii. 9 is the very same company as the *much people* in Rev. xix. 1, and that consequently Rev. xix. is the continuation of the history of the seals from Rev. viii. 1.

wars, famines, pestilences, and persecutions subsequently to the translation of the wise virgins or 144,000 sealed ones; and they portray it successively as a war-horse which is first white, then red, then black, and lastly livid pale; next as a company of slaughtered martyrs; then as a great multitude of resurrected and translated saints being caught up to heaven; and finally they depict the marriage of the Church to the Lamb, as his bride

Although it might appear from the Parable of the Virgins, that the foolish virgins who have the door shut upon them when the wise virgins enter in with the Bridegroom to the marriage, are thereby excluded from that marriage, yet we find in the nineteenth of Revelation that five years afterwards when the Great Multitude, including the foolish virgins, have been caught up to heaven in the Second Ascension, even at that late period the announcement is made, "The marriage of the Lamb is come, and his wife hath made herself ready,"—showing that the nuptial ceremony is deferred until the arrival of the foolish virgins in heaven, and therefore some prospect exists of their being admitted even at that late hour to constitute part of the Bride, and to be included in the elect body of the Lamb's wife.

But, on the other hand, some expositors consider that they will lose this peculiar honour of being comprised, like the wise virgins, in the company of the Bride, the Lamb's wife, and will only be companions and guests admitted to the marriage supper after the marriage, according to the statement, "Blessed are they which are called unto the marriage supper of the Lamb." The promise of supping with Christ, which is given to the Laodicean church of the foolish virgins, seems to sustain this view, as well as the forty-fifth Psalm, in which the Bride is spoken of as the king's daughter, and the virgins, her companions, that follow her, seem to be the foolish virgins; again, in the sixth chapter of Solomon's Song, the Bride appears to be signified by *the Dove*, and the foolish virgins and great multitude which no man can number by the *virgins without number*. Hence there is considerable ground for the view that the raised and translated saints of the Second Ascension will not attain to the distinguished honour of being part of the Bride, the Lamb's wife, although they will be the companions and attendants of those who do inherit that superlatively exalted dignity.

At the time of the marriage of the Lamb, the heavenly

Jerusalem descends into the air within sight of the earth, and becomes the local habitation of the Bride, and at the same period, Rome, the capital city of the harlot church, is appropriately burned with fire. An entirely new and retrogressive vision begins at the second verse of the twenty-first of Revelation, and is shown and explained by the angel of the seventh vial in order to indicate that it coincides in point of time with that vial. Purdon remarks upon the burning of Rome and descent of the New Jerusalem,—

"Thus, according to Revelation xviii., shall all-powerful Rome perish, and, no doubt, many an Italian province with her. The land of Cicero and of Cæsar, of Michael Angelo and of Dante, shall become a foul and shapeless desert—the voice of genius shall be lost in perpetual silence—and the scenes of earthly glory and voluptuous beauty shall be wrapt in the deformity of the grave! What an appropriate termination for the tremendous history of Rome! The city which once filled the world with death shall become a perpetual tomb; the universal sovereign, who disputed the empire of the earth with God, shall become a powerless and neglected carcass—the dwelling-place of the most brilliant and voluptuous of nations shall become uninhabited, unless by devils! Some may feel a momentary regret when they read of the utter desolation of this unrivalled city; and yet they must confess that 'the Lord God who judgeth her' is just as well as strong. It is true that every step we take in the imperial city, we tread upon the ashes of this world's illustrious dead; the dust under our feet may have formed the mighty heart of Cæsar, or have enclosed within its living compass the iron genius of Scipio; but then, every spot on which we stand is defiled with blood—every grain of dust is a witness to some hideous tragedy; the slave crucified at the caprice of his master—the captive beheaded because he fought for his native country—the gladiator butchered to make a Roman holiday—above all, the saint or the apostle tortured and slain to gratify a heathen mob. These are the crimes of Rome: her crimes, like all her history, are stupendous. In all her achievements there is nothing but enormity, and she is still the same as ever, except in power. Her will to do evil is unchanged; and therefore, as her crimes are stupendous and unrepented, so will be her final judgments; 'for in her was found the blood of prophets and of saints, and of all that were slain upon the earth.'—Rev. xviii. 24.

"In Revelation the Spirit of God spreads out before the eyes the vast expanse of the prophetic earth, extending from Britain in the west to the barbaric shores of the Euphrates; stretching across all the classic regions of Italy and Greece, and all the scenes of the wild romance and the chivalrous adventure of the Middle Ages. It covers this great amphitheatre with modern nations; in the fierce excitement of political revolutions they pass from the stage, and are succeeded by armies on their march, moving up to their positions in every variety of standards, costumes, and arms; no longer animated by the narrow policy of kings, but carried forward by the mightiest impulse that ever the world has felt—the overthrow of all existing things, and the dethronement of the Almighty, in order to set up the throne of Antichrist. This vast assembly becomes in a while more fiercely agitated, and the signal of war is given; a war, not of armies against armies, but of one-half the human race in deadly conflict with the other. The gloom of divine vengeance gathers in the surrounding heavens, and gives a livid lustre to every object in the vision.

But suddenly the scene is changed—the Millennium commences—the clouds are dispersed—the heavenly city descends in ineffable splendour—the hosts of contending nations are dispersed—war is heard of no more—the world, which for 6,000 years has been stained and darkened with human blood, becomes a scene of peace and prosperity—the feeble government of earthly monarchs is succeeded by the wise and irresistible government of Christ; and the influence of his divine presence spreads abroad throughout all nature, and penetrates unseen into all the dark retreats of misery and crime. A heavenly character refines and elevates the thoughts and actions of mankind; and a frequent communication with heavenly beings affords a perpetual source of wonder and delight. Great objects are daily present to the eyes and to the mind of man, and thus man becomes elevated in thought and lofty in his conceptions, beyond even the records of the earliest ages—and holiness to the Lord, in place of earthly pride, is written upon all the history of each succeeding generation. The history of mankind becomes, for the first time, a part of the history of heaven. And in all this we ourselves may have our part, and in the very highest sphere; whether raised at the First Resurrection, or glorified, while still alive, at the coming of the Lord. In either case, every true believer may

have his part in the reign of Christ, and in the glories of the Millennial kingdom; not as an inhabitant of the earth, but as a viceroy of Jesus Christ, ruling over the world, from the golden palaces of the heavenly city.

"The heavenly city in the twenty-first chapter of Revelation is a real, visible, and tangible place, and the New Jerusalem in heaven is as much a real habitation as the Old Jerusalem on earth. The description of the New Jerusalem bears upon its surface every appearance of locality and actual existence, as if it were a real city, and not merely an assemblage of glorified men. The assemblage of the glorified saints must undoubtedly reside somewhere; they cannot be dispersed and tossed about through the whole creation, as if they were a multitude of disconnected atoms; and if they must have a place of united residence, nothing is more natural than that some description of this place should be given at least in one passage of Scripture, and it is unquestionably given in the twenty-first chapter of Revelation.

"If we, therefore, admit the literal existence of some place of residence or locality in heaven, there can be no difficulty in believing that it must be a resemblance of what we call a city in ordinary language. It is the place in which God displays his glory, and in which Christ dwells, surrounded by his glorified saints—the centre towards which all the redeemed, in their resurrection-state, are drawn in, for the purpose of mutual society, and that they may unite together in singing the praises of the Lamb. We know, from the seventh of Revelation, that in their resurrection-state, the glorified saints shall unite together in hymns of praise; and we also know that He who sits upon the throne shall dwell among them. But can we imagine the Lord dwelling among his saints, and those saints uniting together in hymns of praise, and yet at the same time divest our minds of the idea of some fixed residence some really existing place, and that place a building? It seems to us impossible to escape from this conclusion; and we may therefore at once decide upon the reality of the heavenly city with as much certainty as we decide upon the future existence of the earthly Jerusalem.

"St. John tells us that the length, breadth, and height of the city are the same, and that in each of these directions its measurement is 12,000 furlongs, or about 1,500 miles. But how is it possible that any city should be 1,500 miles in height?

This difficulty may be at once overcome by understanding that it is not a structure built by man, nor an ordinary city, but one not made with hands, whose builder and maker is God. We fully believe that the heavenly city will be 12,000 furlongs in height. That it will be formed of a succession of streets and palaces, rising one above the other—terrace above terrace—dome above dome—until it mounts up 1,500 miles in height, from the lowest tier of buildings to the highest; and thus its length, and breadth, and height will be alike; in every direction it will extend 12,000 furlongs, while around the lower circumference of the city there will be seen a wall of jasper, 144 cubits in height, giving it the aspect of an impregnable fortress; and the whole of this magnificent structure will be lit up by the glory of God, pervading and illuminating every mansion and every successive terrace, both within and around,—'for the Lord God doth lighten it, and the Lamb is the light thereof.' And thus, like a building lit up by a lamp suspended in its centre, every part of the city will receive equal or sufficient light, without being darkened or overshadowed by the intervention of any neighbouring structure.—Rev. xxi.

"It is by these wonderful dimensions that the city of God will be distinguished from every other place, possessing a quality which can never be found in any earthly city, that of being self-sustained, and separated from all contact with the earth, and independent of the ordinary light of the sun or of the moon; and extending equally in all directions, so as to appear to the inhabitants of the lower world as one vast pile of magnificence and glory; and within it will be placed the throne of Christ, as King of kings and supreme monarch of the earth; and around his throne, and throughout all the successive stages of this divine structure, will be seen the palaces and pavilions of the glorified saints, enriched with all those inexpressible splendours described in the visions of St. John; the streets of transparent gold, and the gates of pearl—and lit up with that pure and immortal light which flows directly from the original fountain of all light.

"Then will it be felt by the nations of the earth, that, in every sense, the riches of Christ are unsearchable, and even the most sordid and godless mind will be convinced that it is the wisest part to lay up for ourselves treasures in the heavens. The Millennial reign is manifestly intended to be an advance upon the present dispensation. We are now living under a

dispensation of mystery, in which future glory is concealed beneath the mask of present ordinances, or shadowed forth by the feeling of the love of God shed abroad in the heart; but such a dispensation has no visible or sensible manifestation, which may affect the minds and senses of all men. Worldly and unspiritual men can perceive nothing; they see no outward result, and therefore they deny the inward operation; they scoff at the hopes, and deride the expectations, of God's people, and are content to lay up treasure upon earth. Such is the present dispensation: and it is, therefore, with admirable wisdom that God has decreed to try the world once again, under a dispensation of visible glory; something which all may see, and which no infidel can deny. And for this purpose he will bring down the New Jerusalem in all its perfection, and suspend it over the earth, filled with glorified inhabitants; and being the capital city of the King of kings, from whence he shall issue his commands, and send forth his messengers to all quarters of the world—and thus a new dispensation of visible reality will commence."

THIRTY-NINTH WONDER.

(During the final five days of the Passover Week which immediately follows the 7 years of Napoleon's Jewish Covenant, probably Passover Week, either Thursday, *April* 25 to *May* 2, 1929, or Thursday, *April* 2 to 9, 1931.)

THE SEVENTH VIAL, DURING WHICH AN UNPARALLELED GREAT EARTHQUAKE AND THE BATTLE OF ARMAGEDDON AND THE DESCENT OF CHRIST ON MOUNT OLIVET TAKE PLACE.[1]

"Behold, I come as a thief. Blessed is that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel

[1] In the literal-day fulfilment the sixth vial occupies about 107 days, and then the seventh vial five days. Because in the year-day fulfilment of the seven vials, it is almost universally admitted by year-day expositors that the first five vials were fulfilled in the events of the French Revolution, from 1789 to about 1818, and that the sixth vial effects the drying up of the mystic Euphrates or Turkish Empire, which may be considered as fully beginning in 1826, at the destruction of the Janizaries and total destruction of the Turkish fleets at Navarino, and the defeat of their armies by Russia, and the subsequent seizure of Turkish Algeria by the French. The drying up of the mystic Euphrates occupies more than one hundred years. It is remarkable that 1260 ordinary solar years of Mahomedan treading down of Syria, Judea, and Egypt

poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."—Rev. xvi. 15—21.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no men knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in

(Rev. xi. 2, 3) will end about the year 1904 if the 1260 solar years are reckoned from 644, the death of the great Mahomedan Caliph Omar's reign, who reigned ten years and conquered Syria, Judea, and Egypt. Hence there may be some movement towards the separation and liberation of Syria, Judea, and Egypt from the tyranny of the Turkish Mahomedan Empire about 1904. The final forty-five days of this Christian Age have been typified by the forty years' pilgrimage of the Jews across the dried-up Red Sea and Jordan and the desert, and then the five years from Moses departing this life and their entrance into Palestine, until their full possession of it, and the dividing of their inheritances (Deut. xxxiv.; Numb. xiv. 30, 33; Josh. xiv. 7, 10). Similarly during the concluding 40 days of the continuance of the sixth vial, the Jewish Kings from the East will accomplish their pilgrimage over the dried-up Euphrates and the desert to Jerusalem, and then five days elapse during the attack on Jerusalem and battle of Armageddon, under the seventh vial in its literal-day fulfilment (Rev. xvi. 12; Exek. xx. 33—37), until their full possession of Palestine. The distance from the Euphrates to Jerusalem is about 350 miles, which could easily be traversed within forty days.

the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."—Rev. xix. 11—21.

"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."—Dan. xi. 44, 45.

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."—Zech. xiv. 3, 4.

(See also Rev. xi. 15; Ezek. xxxix; Isa. lxvi. 15.)

THE GREAT BATTLE of Armageddon is generally expected by expositors to take place on the plains of Megiddo or Esdraelon, from which locality it derives its name. These plains have long been famous as the scene of many ancient conflicts. In the words of Dr. Clarke, "Jews, Gentiles, Saracens, Christian Crusaders, and antichristian Frenchmen, Egyptians, Persians, Druses, Turks, Arabs, and warriors out of every nation under heaven, have pitched their tents upon the plain of Esdraelon, and have beheld the various banners of their nations wet with the dews of Tabor and of Hermon." In was in, or

adjacent to, these plains that Deborah and Barak discomfited Sisera—Gideon overcame the Midianites—the Philistines slew Saul and Jonathan—Ahab triumphed over Ben-hadad—Josiah was killed while fighting against the king of Egypt—the Romans fought under Gabinius and Vespasian—the Crusaders engaged in several severe battles—and also Napoleon I. and General Kleber defeated the Turks there with great slaughter.

But these plains are yet to be the locality of the battle of Armageddon, in which more lives shall be lost, more blood shall be shed, and more startling horrors witnessed than have ever been known. The three miracle-working spirits of demons will have gathered the kings of the earth and of the whole world with the flower of their armies to this famous battle-field. Whether the primary ostensible purpose of so vast a concourse of military forces will be to engage in conflict with the Jews alone, or with their divine Messiah, whose expected advent will doubtless have been widely rumoured, in either case the expedition will ultimately resolve itself into an open and avowed war on the part of the assembled armies against the coming King of kings and Lord of lords; for thus we read in the seventeenth and nineteenth of Revelation, regarding the ten kings,—"These shall make war with the Lamb, and the Lamb shall overcome them." "And I saw the wild beast, and the kings of the earth, and their armies, gathered together to make war against him [Christ] that sat on the horse, and against his army."

It appears that the order of events relating to this battle will be as follows:—The wilful king Napoleon will, according to Daniel, be troubled by tidings out of the east and out of the north, which most probably will be the rumoured march of the hitherto hidden ten tribes of Israel—the prophetic "kings from the east," across the dried-up river Euphrates, on their homeward migration to Palestine from their present retreat in the north-east of Asia. The fury of this wilful king will be additionally kindled by the galling plagues of grievous sores, and the rivers and sea becoming as blood, and the scorching of the sun, and the subsequent thick darkness, produced by the first five vials in their literal-day fulfilment during the month succeeding the three and a half years; as well as by the news of the public resurrection and ascension of the two slaughtered witnesses at the same period.

Disquieted then by such multiplied tidings of disaster, and

inveigled by false prophets in which the lying spirits of demons will energize, the antichristian Ahab will be led up like an ox to the slaughter, to his fated doom at the Apocalyptic Ramoth-gilead. Brooding with vindictive wrath over the growing discomfiture of his plans, this Napoleonic Sennacherib will furiously go forth, bent upon the merciless determination to destroy and utterly to make away many by smiting with the edge of the sword every living creature in the vicinity of Jerusalem; and in prosecution of this task unconsciously verifying the prediction of Daniel, "He will plant the tabernacles of his palaces between the two seas [the Mediterranean and the Dead seas], upon the glorious holy mountain," in reckless defiance or blind unbelief of the prophecy that here "he shall come to end, and none shall help him."[1] The scene of the rapid forced march of his armies to this final desperate encounter will be through ruined cities and desolate plains, littered with the corpses slain by famine, pestilence, and the sword. Some gleams of conviction can scarcely fail to glance athwart the tyrant's mind, that the dazzling visions of earthly glory, that intoxicated him at the outset of his career, have at last proved empty and unsubstantial as the mirage of the desert. Soured and maddened under a sense of the utter failure of his pretensions to regenerate the world, he will hasten onward, impiously thinking to measure swords with his competitor the King of Israel in the field of Armageddon. But just as his motley hosts have at last concomitantly converged from all points of the compass within view of the battle-field, most startling sights and sounds will be forced upon their attention. "The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake."

While the heavens above them are thus as black as sack-cloth raiment,[2] there will suddenly flash forth, with the vividness of sheet lightning, the shining brilliancy of the *cortège* of the Son of man. "They shall see the Son of man coming in the clouds of heaven with power and great glory, and he shall send forth his angels and gather in his elect from one part of the earth even to the other." All true Christians remaining alive on the earth, or having died since the First Ascension

[1] 1 Kings xxii.; Dan. xi. 45; 2 Kings xix. 21—31.
[2] Joel iii. 1—15; Ezek. xxxii. 1—8; Isa. xiii. 4—10.

five years previously, will now in the Second Ascension be caught up to heaven in immortalized transfigured bodies, and they will be "the great multitude which no man can number, coming out of the Great Tribulation."[1] The beauteous forms of radiant angels soaring upward with the elect safely carried in their powerful grasp will appear rapidly winging their way through the gleaming skies: they will rifle this terrestrial casket of all the elect, who are its jewels: they will leave it without a solitary believing Christian, and moral "darkness will cover the earth, and gross darkness the people." Instead of being led by these circumstances to repent and fear God and work righteousness, the imperial Antichrist will now become more steeled in the desperate resolve to enter into mortal combat with the approaching armies of heaven, or to perish in the attempt.[2] Behind him will surge a turbulent crew of demoralized desperadoes, abandoned adventurers, sullen conscripts, and camp followers, eager for plunder, with every variety of military costume, national banners, and weapons of war. No commander-in-chief was ever placed at the head of a larger and more heterogeneous assemblage than this. It will be a revival of the Crusades on a wider and more destructive scale. Like the herd of swine which ran violently down a steep place into the sea, and were choked in its waters; so will this countless concourse of warriors from Europe, Asia, Africa, and America following the latter-day Pharaoh, whose heart will now be incurably hardened, convergently rush onward to the Red Sea of Armageddon, to be engulfed within its vortex. Then truly it will have come to pass that "the heathen rage, and the people imagine a vain thing; the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. But HE that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure."[3]

After the Second Ascension, however, an interval of two or three days seems to elapse, whilst every preparation is made by Antichrist's legions to engage in the deadly fray, to which the

[1] Mark xiii. 26; Matt. xxiv. 31; Luke xxi. 27; Rev. i. 7; vii. 9; literalday, Rev. xi. 15, 18; xiv. 15, 16; xvi. 15; Dan. vii. 18.
[2] Dan. viii. 25; Rev. xvii. 14; xix. 19. [3] Psa. ii.

demon spirits have summoned them from the whole circle of the earth; and during that interim the phosphoric lustre flashing from the skies sheds an unearthly illumination upon their ghastly, livid countenances. At length the moment of the decisive struggle arrives. The time has come for the seed of the woman to bruise the serpent's head,[1] and the perpetual conflict between them, which through successive ages has been representatively maintained by Cain against Abel, Esau against Jacob, Pharaoh against Moses, Saul against David, Ahab against Elijah, Herod against John—here at last culminates, in Antichrist standing up against Christ, a worm contending against Jehovah, the creature against his Creator, man against God! Rebel mortals, having made war with the saints and overcome them, now throw down the gauntlet of defiance before the Lord of saints, and make open war against him. "Be astonished, O ye heavens, at this, and be ye horribly afraid." Having so easily conquered the servants of God, they at last exclaim, regarding the Son of God, This is the heir; come, let us kill him, and seize on his inheritance. Their daring is stimulated afresh by the renewed miracles and frenzied appeals of the false prophets, animated by the three unclean spirits, who assure them of certain victory. Their ranks are drawn up in line of battle—the cannon placed in position—the artillerymen stationed at their posts—the soldiers awaiting with intense excitement the appearance of the expected foe. Their challenge is accepted, but with a very different issue from what they anticipate.

The signal for the contest is now given; a noise, like the crash of ten thousand thunders,[2] bellows throughout the vaulted skies; and a tremendous earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great, creates a convulsive shuddering in the globe, as if it were horror-stricken at the enormities enacted by its inhabitants. So amazing will be the violence of the earthquake, "that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth,

[1] Napoleon will be the serpent's head, because he will be the revived seventh head of the wild beast, which is the embodiment of the dragon, the old serpent, Satan.—Rev. xii. 3, 9; xiii. 1.

[2] "Voices, and thunders, and lightnings."—Rev. xvi. 18.

shall then shake at the presence[1] of the Lord, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." Scarcely one stone will be left standing upon another in any edifice. "The cities of the nations shall fall."[2] All cities, such as Paris, London, Madrid, Venice, Berlin, Constantinople, upon which centuries of architectural labour and skill have been lavished, at once collapse and crumble into fragments, burying thousands of persons in their ruins. The effect of these atmospheric and volcanic explosions upon the Armageddon hosts will be to palsy and petrify them with horror, and to create among them a furious panic. They begin to feel distinctly that Retribution, like a huge anaconda, is enveloping and crushing them in its contracting coils. Inspired with mutual hatred and disgust, they will act like scorpions, which, when encircled with a belt of fire, are said to turn their stings on each other and on themselves. "A great tumult from the Lord shall be among them."[3]

But the most terrible scene in the awful catastrophe is now ushered in. *Heaven itself is opened.* BEHOLD A WHITE HORSE —UPON IT IS SEATED THE SON OF MAN; his eyes are as a flame of fire, on his head are many crowns, he is clothed in a vesture dipped in blood. He comes to tread the winepress of the fierceness and wrath of Almighty God. THE ARMIES IN HEAVEN FOLLOW HIM. They are mounted upon white horses, and clothed in fine linen, white and clean.[4] Yet stay! what brightly shining figure is that which at this instant becomes universally visible within the darkened circle of the sun? *What colossal being is it which now conspicuously appears standing erect in the eclipsed orb of the solar luminary?* IT IS AN ANGEL STANDING IN THE SUN. HE SPEAKS. Hark to his stentorian tones, echoing far and wide, as when a lion roareth! His message is addressed to the feathered fowls,[5]—"Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men,

[1] The Hebrew word for *presence* in this passage, in Ezek. xxxviii. 20, invariably means *personal presence*, and proves therefore the personal coming of Christ to be at the fulfilment of Ezek. xxxviii., which is evidently premillennial. The descendants of the same Gog and Magog nations also engage in another different rebellion at the end of the millennium (Rev xx. 8, 9).

[2] Rev. xvi. 19. [3] Zech. xiv. 13. [4] Rev. xix. 11 [5] Rev. xix. 17.

and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Forthwith from north and south, from east and west, legions of bird respond to the summons. The air grows momentarily darker with swarming crowds of ravenous vultures, screaming eagles, voracious cormorants, and croaking ravens, which keenly scent the battle afar aff, and with outstretched pinions flock to the anticipated feast—their notes strangely blending with the ascending shouts and yells of the turbulent hosts beneath. And famished wolves, and bears, and hyenas, emerge from their mountain fastnesses to participate in the unaccustomed banquet.[1]

The unparalleled struggle now waxes louder and fiercer. The plot thickens. The scene becomes intensified in awfulness. Antichrist's battalions are brought to bay, like wild beasts snared in a pitfall—like foxes run to earth—like tigers bearded in their den. No generalship, however astute, can extricate them from their dilemma. Above them are the invincible armies of heaven; beneath them the rocking, shuddering, blood-stained earth. In the madness of their desperation, perceiving no other enemy within reach, they turn their weapons upon each other. "Every man's sword shall be against his fellow."[2] The assembled soldiers of France, England, Spain, Italy, Austria, Egypt, Greece, and other nations, now charge furiously upon each other's ranks with unsheathed sabres—with fixed bayonets—with poised lances. A reckless determination to destroy one another possesses each of them. "Every horse will be smitten with blindness, and his rider with madness."[3] The horses, suddenly bereft of their eyesight, rear and plunge uncontrollably; and their riders, stricken with total aberration of intellect, wildly discharge their muskets and draw their swords upon their neighbours. The tremendous spectacle exceeds the power of any painter to depict. The verdant plans of Megiddo speedily become a Red Sea of blood—fit *locale* for the imperial Pharaoh's overthrow,—and the purple gore "comes up even unto the horses' bridles, by the space of a thousand and six hundred furlongs."[4] Eddying currents of the crimson stream of life rapidly overflow the undulating fields of Esdraelon, like the rushing torrents of the Noachic deluge, when the depths of the mighty ocean were broken up. The slaughter will be most tremendously and frightfully appalling.

[1] Ezek. xxxix. 4, 17. [2] Ezek. xxxix. [3] Zech. xii. 4. [4] Rev. xiv. 20.

Immense hailstones, each weighing a talent or hundredweight[1] —being, in fact, gigantic blocks of ice—will also be rained upon the combatants. "And the flesh of many of them shall consume away whilst they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth."[2] Meanwhile the horror-stricken emotions of the Emperor, the commander-in-chief of these armies, may be more easily imagined than described, as he beholds his solid battalions melting away, like the morning cloud or early dew before the heat of the rising sun. Nor is he left long in suspense as to the unparalleled fate of himself and his intimate companion, the Romish pontiff. They are indeed immortal, and shall depart from earth like Enoch, without dying, although to an abode very different from that of Patriarchs. Their destiny is thus predicted in the nineteenth of Revelation:—"The wild beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse."[3] Thus the body of the Last Cæsar whose name is Apoleon,[4] will never be buried in any earthly grave: otherwise a very fitting epitaph to be inscribed on it would be (with a change of name) like that which was once written for another notable oppressor of mankind, whose destructive career was represented as incapable of being continued consistently with the further existence and preservation of any human beings,—

> "Here lies Apoleon. Let no tear be shed:
> Reader, if he had lived thou hadst been dead."

When the machinations of the fearful triumvirate of the

[1] Rev. xvi. 21. [2] Zech. xiv. 12. [3] Rev. xix. 20. Isa. xiv. 22; xxx. 27—33. Dan. vii. 11; viii. 25; xi. 45. 2 Thess. ii. 8.

[4] According to Rev. xiii. 2; ix., the Imperial Head of the Ten Kingdoms is to be slain by a sword and descend into the bottomless pit, but to ascend to mortal life again (Rev. xi. 7; xvii. 8); and the name of this "wild beast from the bottomless pit" is in the Greek tongue *Apollyon*, or, as it is written in another Greek form, *Apoleon*. And evidently *Napoleon* and *Apoleon* are in fact the same words—the first prefixed letter *N* being an abbreviation for the Greek affirmative *Nai*, truly; thus, Ναι απολεων, *truly Apoleon*, naturally becomes Ναπολεων, *Napoleon*. Even the evil spirits that will come on the earth in the form of locust-scorpions will obey him as their king.

Dragon, the Wild Beast, and the False Prophet are here at last brought to nought, Satan, the arch-ringleader in that trio, will be seized by an angel from heaven, and bound with a great chain, and shut up in the bottomless pit during the succeeding millennial thousand years, there to ruminate in sullen desperation over the signal defeat of his unholy conspiracies.[1]

At the closing crisis of the above-mentioned battle of Armageddon, the Lord Jesus having visibly descended upon Mount Olivet with all his saints, who had previously been caught up in the first and second ascensions, and having in the greatness of his strength rent asunder that ancient mountain, from its summit to its base, will be looked upon and acknowledged by the beleaguered Jews in Jerusalem, with deep contrition for their past unbelief, as the promised Messiah whom their forefathers wickedly pierced. And becoming then suddenly converted, according to the typical example of the apostle Paul, by the personal manifestation of the long-rejected Saviour, they will afterwards most zealously preach the gospel of Christ to those who are left alive among the Gentile nations.[2] Comparatively few survivors will be found anywhere except among the heathen, for at this crisis the incorrigible and unrepentant will be cut off by devouring fire being sent upon them. But even some of the combatants at Armageddon will be spared in the general slaughter, and converted and sent as missionaries to the unevangelized communities afar off, and will be instrumental in persuading them to "cast their idols to the moles and to the bats," and to bow down and worship before Jesus only. Simultaneously the dispersed Jews, wheresoever found, will be brought in triumph to Jerusalem as a present to the Lord of hosts.[3] The herculean task of burying the slain that fall at Armageddon will occupy the Jews for seven months, and they will not finish the work of burning all the wood, found amid the wreck and fragmentary ruins of the battle-field, until the end of seven years. Jerusalem will become the earth's millennial metropolis, to which multitudes from every nation will make annual pilgrimages; and Rome, the long-established centre of the world's apostasy, will, by a volcanic

[1] Rev. xx. 1—3; Isa. xxiv. 21, 22.

[2] Zech. xiv. 4; xii. 9, 10; Jude 14; Isa. ii. 3; lxiii. 1; lxi. 6; xi. 9, 10; lx. 3, 11.

[3] Ezek. xxxix. 6; Isa. lxvi. 16, 19, 20; ii. 20; Dan. vii. 27; Zech. ix. 10; Rom. xi. 15; Isa. lx. 9.

earthquake, be rendered a permanent lake of sulphureous flames, in which the antichristian leaders will apparently be placed during the millennium, as visible monuments of the enkindled wrath of the anointed Lamb. The few remaining inhabitants of the earth will rapidly increase and multiply during the ten centuries of the millennium, under the government of the Lord Jesus and the glorified saints, who will come down from day to day from the heavenly Jerusalem visibly to reign over them, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."[1]

THE REV. DR. ROOS, a Lutheran minister, in 1794, wrote the following remarks on the vials and the battle of Armageddon:—"As all the vials are plagues upon the wild beast and his party, executing upon him and them the fierce wrath of God who liveth for ever and ever, the drying up of the Euphrates, and the preparing of the way of the kings who reign on the other side of the Euphrates, must likewise be a plague upon the wild beast. We must here, therefore, recollect that tidings from the north and from the east come to him, according to Dan. xi. 44, and are a trouble to him; for at that time all the precious things of Egypt, Libya, and Ethiopia are in his possession. Having subdued all the Asiatic countries unto the Euphrates, he was probably in hopes to have enjoyed all the subjugated countries quietly, and that the remaining parts of the earth, by the admiration of his godhead, the fame of the miracles of his prophet, and by the terror which his victories had inspired, would have been kept in due respect toward him, or even have submitted to him without compulsion. But now the kings who live on the other side of the Euphrates make bold to march against him. The Euphrates, in the course of nature, should be a defence and stay to arrest the march of a hostile army, especially where its banks are guarded and defended by military forces in those parts which are most exposed. It might therefore be concluded that the army on the other side of it would find a great difficulty in passing from the eastern to the western shore of it; but, behold, it dries up!

"This elucidates and explains why the three unclean spirits

[1] Ezek. xxxix. 9, 12; Isa. li. 2, 3; lx. 14; Micah iv. 1; Zech. xiv. 16; Rev. xviii.; xix. 3; Isa. lxvi. 23, 24; Psa. ii. 12; Rev. xx.; xxi.; Ezek. xl. to xlviii.; Isa. xi. 9.

go forth to the kings of the whole world, to gather them together to the battle of the great day of God Almighty, in which they and their armies will have to combat with the Lord Jesus (Rev. xvii. 14; xix. 19). For this will not be the political motive of their assembling, for who would be able to assemble these kings to gather themselves together with their armies to combat with one who is invisible to mortal eyes, and whom they esteem as nothing? Neither will the saints in the land of Israel be so numerous as to cause the kings in the whole circle of the earth to rise and march hostilely against them. It is therefore, with good reason, to be imagined that the eastern kings march against the Antichrist for the very purpose of attacking him, for otherwise the drying up of the Euphrates would be no plague upon him. The drying up of this river will not only be a great plague to Antichrist, deranging all his plans, but it may also be accounted a bad omen by many; it is also a great trouble to him, putting him in much fear and terror, which is succeeded by a sanguinary fury, causing him to go forth with intent to extirpate and destroy all who oppose him. Having to combat with mighty enemies, and wishing to accomplish great things, he summonses the kings of the whole circle of the world to join him. These gather at Armageddon, or about the Mount Megiddo, in the land of Israel. But here we must admire the wisdom and the power of God, which makes void the counsel of the nations, and overturns the thoughts of the people. The battle with the kings of the earth changes, and becomes the battle of the great day of God Almighty, consequently a battle with the Son of God, which terminates in the destruction of his enemies, whose counsel is thus brought to nought. In this manner the theatre of the great judgments of God, the dawn also or rise of a glorious and peaceful state of the church, and in particular a beginning of the conversion of Israel, will be found in the Holy Land."

Reader, shall you be found at the time of this battle of Armageddon trembling with a certain fearful looking for of judgment and fiery indignation which shall devour God's adversaries, or shall you be found enjoying the blessedness of those whose iniquities are forgiven, and whose sins are pardoned through prayerful faith in the Lord Jesus Christ? Oh remember, that "whosoever shall call on the name of the Lord shall be saved" (Rom. x.).

FORTIETH WONDER.

(On the last day of the Passover Week, which will end the 7 years of Napoleon's Covenant with the Jews, *i.e.*, probably on Thursday, *May* 2, 1929, or Thursday, *April* 9, 1931.) [1]

THE CONSUMMATION OR END OF THIS AGE OR GENTILE DISPENSATION BY CHRIST'S PERSONAL DESCENT ON THE MOUNT OF OLIVES AT THE BATTLE OF ARMAGEDDON ON THE LAST DAY OF THE FINAL PASSOVER WEEK (ABOUT 3 P.M., THE JEWISH NINTH HOUR), AND COMMENCEMENT OF THE MILLENNIUM AND VISIBLE PERSONAL REIGN OF CHRIST AND HIS RESURRECTED AND TRANSLATED SAINTS (WHO WILL CHIEFLY RESIDE IN HEAVEN) OVER THE NATIONS OF THIS EARTH FOR A THOUSAND YEARS, AT THE CLOSE OF WHICH A RENEWED OUTBREAK OF REBELLION ON THE PART OF THE GOG AND MAGOG NATIONS IS CRUSHED, AND THE FINAL JUDGMENT OF THE RESURRECTED WICKED TAKES PLACE BEFORE THE GREAT WHITE THRONE.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison,

[1] If Napoleon's Seven Years' Covenant with the Jews, in year-day fulfilment of Daniel ix. 27, proves to be from Passover Day, Thursday, April 13, 1922, to Passover Day, Thursday, April 25, 1929, then his Seven Days' Covenant (in literal-day fulfilment of Daniel's 70th Week) will be for the period of Passover Week, from Thursday, April 25, to Thursday, May 2, 1929, which in such case will be the **Last Day** of this Age, and therefore the Day of Christ's Descent at Jerusalem at the Battle of Armageddon. But if the Seven Years' Covenant is 1 year 11 months and 6 days later—namely, from Passover Day, Saturday, April 19, 1924, to Passover Week, Thursday, April 2 to 9, 1931, which, in such case, would be the Last Week of this Age—all the future events comprehended in these Forty Future Wonders would be 1 year 11 months and 6 days later than if the Covenant was made on April 13, 1922, and if so, the **Last Day** of this Age will be Thursday, **April 9, 1931.**

and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sands of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. xx. 1—10).[1]

In the nineteenth chapter of Revelation, all the saints that have previously been raised and translated at the two translations and two stages of Christ's coming during the final five years, are there represented as gathered together in one united assemblage in heaven, and then mounted on white horses descending with Christ to the earth to engage in battle with the Last Cæsar and his armies. Cæsar's overthrow being thereupon accomplished, these same saints are described as changing their position from being seated upon the white horses on which they had descended to the earth, and now becoming seated upon thrones and judgment; that is, governmental power upon earth, is given to them.

For the apostle says, "I saw thrones, and they [that is, the heavenly armies of saints spoken of previously in Rev. xix. 14] sat upon them, and judgment was given unto them;" and then the apostle proceeds to speak especially of a conspicuous group of saints whom he particularly noticed in that large assemblage of saints: "And I saw the souls [or persons] of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the wild beast, neither his image, neither had received his mark upon their foreheads or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Emphatic mention is here made of the glorious millennial reward of the saints that shall be martyred during the Antichristian persecution of three and a half years, and this promise will administer strong consolation and courage to them during their sufferings. Then the words, "This is the first resurrection," bring to a conclusion this entire continuous narrative of the completed gathering of the saints and marriage of them to the Lamb, showing that this is the consummating act of the

[1] The standard proof-texts demonstrating the coming of Christ *before* the millennium to be a personal visible bodily coming, accompanied with a literal resurrection of dead saints (and not a mere providential spiritual coming, such as in the conversion of the world by spiritual agencies), are found in Rev. xx. 4; xi. 15—19; 2 Thess. ii. 8; Matt. xxiv. 29—31; Mark xiii. 24—27; Luke xxi. 27; Dan. vii. 14; xii. 1, 2, 12, 13; Zech. xiv. 1, 4; Isa. lxvi. 15, &c. Six leading arguments founded upon these texts are given in the fourth chapter of the author's treatise on Napoleon the destined monarch of the world. The word "souls" in Rev. xx. 4 means persons—bodies as well as souls—as in Acts xxvii. 37; 1 Pet. iii. 20.

first resurrection, which includes all the preliminary acts of resurrection and translation previously mentioned in Revelation.

The condition of the earth at the commencement of the millennium of a thousand years here spoken of is also described in the twenty-fourth of Isaiah. "The inhabitants of the earth are burned, and few men left."[1] The few unconverted that are thus left and spared after the two ascensions of the righteous will become, for the most part, truly converted, and constitute the nucleus of the new population that will speedily refill the entire globe. As the general conflagration, depicted by St. Peter,[2] does not take place until the end of these thousand years of the day of the Lord, the state of society and of the nations during that period will be somewhat the same as now, except that instead of "the whole world lying in wickedness," as at present, it will then come to pass that "the earth will be full of the knowledge of the Lord, as the waters cover the sea,"[3] and Christ shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession;"[4] and "the idols he shall utterly abolish;" "he shall have dominion also from sea to sea, and from the river unto the ends of the earth:"[5] "for all nations shall come and worship before him;"[6] and there shall be given to the Son of man "dominion and glory, and a kingdom, that all people and nations and languages should serve him;" and "the kingdom, and dominion, and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High;"[7] and "they shall reign with Christ on the earth a thousand years."[8] People will then cease to maintain standing armies or formidable navies: for they "shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more;"[9] but "they shall sit every man under his vine, and under his fig tree, and none shall make them afraid."[9] The fertility of the soil will be greatly increased:[10] "the desert shall rejoice and blossom as the rose." Venomous reptiles will become inno-

[1] Ezek. xxxix. 6; Isa. xxiv. 6; lxvi. 16; Jude 15; 2 Thess. i. 8.
[2] 2 Pet. iii. 10. [3] 1 John v. 19; Isa. xi. 9; Hab. ii. 14. [4] Psa. ii. 8.
[5] Isa. ii. 18; Zech. ix. 10; Psa. lxxii. 8. [6] Rev. xv. 4; xi. 15; xx.; Psa. lxxxvi. 9; lxvi. 3, 4. [7] Dan. vii. 14, 27; ii. 44. [8] Rev. xx. 6; v. 10. [9] Micah iv. 3, 4; Isa. ii. 4; Hosea ii. 18; Psa. x. 4; vi. 9; Zech. iii. 10. [10] Isa. xxxv.; xxv. 2, 3; lv. 13; Joel iii. 18; Amos ix. 13; Psa. lxvii. 7.

cuous, and the beasts of prey will lose their savage natures; and the lion and bear shall graze peaceably beside the flocks and herds; "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock."[1] Mankind will, however, still continue subject to death, which does not cease until after the millennium; but patriarchal length of life will specially be allotted to the Jews, for amongst them "the child shall die a hundred years old," and "their days shall be as the days of a tree."[2] All the Jews surviving Antichrist's persecution will have been restored to Palestine, and will become all righteous and truly converted, and shall "know the Lord, from the least even unto the greatest,"[3] as will also a very large proportion of the Gentiles.

According to the fourteenth of Zechariah, there will, however, always remain among the Gentiles some feigned and insincere converts to Christianity, coercively ruled by Messiah "with a rod of iron," and sometimes insubordinately refusing to attend the annual feast of tabernacles at Jerusalem, to which multitudes from every nation will make yearly pilgrimages; and at last, after the millennium, these feigned converts will break out into the Gog and Magog rebellion.[4] Nevertheless, if only half of the millennial population shall be truly righteous, there shall then be a greater number of righteous persons on the earth in one generation than there have been altogether in all the past two hundred generations, because at present there are not estimated to be more than three or four million truly godly Christians among the existing thirteen hundred million inhabitants of this globe; and, indeed, a thousand million are supposed to be heathen who have never heard of salvation through Jesus Christ. Moreover, instead of merely thirteen hundred million, this earth is capable of containing, and very likely will then contain, at least a hundred times that number of inhabitants.[5] At that time the twelve tribes of Israel will

[1] Isa. xi. 6, 7, 8; lxv. 25; Ezek. xxxiv. 25; Hos. ii. 18. [2] Rev. xx. 14; Isa. lxv. 20, 22. [3] Isa. lx. 21; Jer. xxxi. 31—34; xxxii. 36—44; xxxiii. 7—16; Ezek. xi. 17—20; xxviii. 25, 26; xxxiv. 13, 25, 26; xxxvi. 24—28, &c., and in the minor prophets.

[4] Psa. ii. 9; Rev. xix. 15; Zech. xiv. 16—19 viii. 20, 22; Isa. ii. 1, 8; lxvi. 23; Rev. xx. 8, 9. This second rebellion of the Magog nations is plainly after the millennium, but their first insurrection, described in Ezekiel xxxviii., is at the Armageddon War, before the Millennium.

[5] This earth is eight thousand miles in diameter, and contains two hundred million square miles of surface, of which only sixty million square

reoccupy Palestine which will be divided afresh among them, and enlarged from the Mediterranean and the Nile to the Euphrates and Persian Gulf.[1] The earthly Jerusalem, together with a new Jewish temple, will be rebuilt on a scale of unapproached magnificence, as described in the last nine chapters of Ezekiel and in the latter part of Isaiah; and will be nine miles square, or eighteen thousand measures, that is, about thirty-six miles in circumference.[2] The heavenly Jerusalem, the abode of the beatified saints of the first resurrection, will also have descended from God, and have been placed in the aërial skies within sight of this earth: it is described in the twenty-first of Revelation as being a cubical structure, and twelve thousand furlongs, that is, fifteen hundred miles square, or, altogether, six thousand miles, in circumference.

Then the successive generations of the mortal and unglorified inhabitants of the earth will be reigned over by the Lord Jesus and his glorified saints, who will not indeed permanently dwell during the whole day and night upon the terrestrial planet, which is a mere speck compared with the vast extent of the entire universe; but who will descend upon daily visits from their eternal home in the heavenly Jerusalem, to exercise governmental jurisdiction over the nations of the millennial earth; and thus the heavenly hosts will always be visibly descending and ascending between heaven and earth, as prefigured in the vision of Jacob's ladder;[3] and Christ and his immortal saints will be seen moving among mortal people on earth, just as at the transfiguration scene, which was a typical picture of the Son of man coming in his millennial kingdom.[4]

---

miles are dry land; hence there are 38,400 million acres of land, at 640 acres to a square mile. And if we reckon that three-fourths of this land surface will be cultivated, there will be three-fourths of 38,400 million acres—that is, 28,800 million acres—under cultivation; and then, computing an acre of soil of millennial fertility to produce every year enough food for seven persons, there would be thus sufficient food annually for seven times 28,800 million persons; that is, just about 200,000 million persons, which would be 150 times greater number than the present population of 13,000 million people.

[1] Gen. xv. 18; Exod. xxiii. 31; Deut. xi. 24; Josh. i. 4; Ezek. xlvii. 13—21; xlviii. [2] Ezek. xlviii. 35. [3] Dan. vii. 14, 27; Rev. v. 10; xx. 6; Gen. xxviii. 12.

[4] Matt. xvii. 1. Peter and James and John did not see death until they saw the Son of Man coming in his kingdom typically at his transfiguration.—2 Pet. i. 16.

All the innumerable worlds contained within the limits of the whole creation, will equally be subjected to the dominion of these glorified saints of the first resurrection, who constitute the bride, the Lamb's wife; for they are kings and priests, and joint-heirs with him who is heir of all things. As Christ, the head of the church, is exalted far above ALL principalities and powers, so they who become his glorified members will similarly be exalted with him. They will govern the countless ranks and orders of angels. Each saint who is raised or translated at Christ's second coming will not only reign over the earth during the millennium, but will afterwards probably rule over a kingdom of angelic subjects, of vaster extent than the greatest of terrestrial empires.

At the end of the millennium the diurnal visits of the Lord Jesus and his heavenly saints to the earth will suddenly be discontinued, because they are only to reign over it in its millennial state for exactly a thousand years, and no longer; and the nations and society having previously somewhat degenerated, and being thus suddenly released from the restraint of such a powerful and beneficent government, will forthwith fall into a condition of confusion and anarchy. The devil being at the same time unchained and "loosed for a little season" from his imprisonment in the bottomless pit, will "go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. And they go up on the breadth of the earth, and compass the camp of the saints about, and the beloved city [the earthly Jerusalem]; and fire comes down from God out of heaven, and devours them. And the devil that deceived them is cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

The immediate sequel of the destruction of the rebel nations of Magog at the end of the Millennium is the second resurrection and judgment of the wicked dead before the great white throne, and the creation of a new heaven and new earth in place of the first heaven and first earth, which pass away—as described by the apostle John at the conclusion of his prophetic vision: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened,

and another book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the book, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged, every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life was cast into the lake of fire. And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea."[1]

The Hon. and Rev. Gerard T. Noel, brother of the Earl of Gainsborough, wrote, in 1828, an able and full pre-millennial exposition on the "Prospects of the Christian Church," from which the following are some extracts:—

"The Kingdom of Christ will be contemporaneous with what is commonly called 'the day of judgment,' or 'the day of the Lord,' a term descriptive, not of the ordinary period of twenty-four hours, but the day foretold, and appropriate to him with whom 'one day is as a thousand years, and a thousand years as one day.' At the dawn of this day, or rather period of time, 'the first resurrection,' or the resurrection of the 'dead in Christ,' will take place. These will awake fashioned after the glorious body of Christ; while the saints at that time living on the earth will undergo a momentous change; a change effected not through the ordinary medium of death, but of some rapid and spiritual process, which will at once assimilate them to the glorified dead, now restored to immortal life; and these saints, the dead thus revived, and the living thus changed (and both glorified after the pattern of Christ), these saints will ascend to

[1] Rev. xx. 11 to xxi. 1. The prophetic narrative being brought down to the end of Rev. xxi. 1, comes to a full stop, and returns back again to the period of the pre-millennial second coming of Christ, parallel with Rev. xix. 7; for the heavenly Jerusalem evidently descends at the marriage of the Lamb, before the millennium, from the highest heaven within sight of the earth, and thenceforth remains visibly suspended in the air, so that the spared nations of the millennial earth walk in the light of it (Rev. xxi. 24). Thus an entirely new and distinct prophetic vision is described from Rev. xxi. 2 to xxii. 15, the whole description being of the interior state of this heavenly new Jerusalem and of the glorified resurrection saints within it, and not at all of the mortal unglorified people in the millennial earth. The New Jerusalem is nowhere stated to descend actually upon this earth, and being a square city larger than Europe itself, could never be expected to be poised upon, and in contact with, this globe.

meet the Lord, as he approaches towards the earth, in the mingled 'glories of his Father and of the holy angels.' These saints, thus revived and changed, will form the elect church, and be presented as the glorious bride to Christ, being now 'made perfect, without spot, or wrinkle, or any such thing.' Then will the joyful hour be arrived when the marriage supper of the Lamb will be celebrated, 'because the bride shall have made herself ready.' Then will the happy and redeemed church, thus united to her Lord, prepare to reign with him on the earth, and to share his millennial glory. On his approach, the dreadful overthrow of impious and ungodly men will take place; at least throughout the range of that apostate Christendom, which so awfully shall have abased its noble privileges, and slighted its gracious warnings. At this time the Jewish nation will be miraculously restored to their own land; and this long outcast people will again be honoured of God, and submit to the sway of the glorified Messiah their Prince. Satan will then be bound, and his influence ever the earth be cast out during the millennial period; while the 'latter rains' of the eternal Spirit, now no longer limited as on the day of Pentecost, but falling in gentle showers over the whole earth, the time of the world's conversion will be arrived, and the knowledge of the Lord 'will cover the earth, as the waters cover the sea.'

"Over the world thus reduced to obedience, though not yet rescued entirely from death ('the last enemy to be destroyed'), the Saviour and his glorified saints will reign in glory. The subjects of this kingdom will be composed of the restored Jews, the converted heathen, and the remnant converted and saved from the ungodly hosts who will have perished during the convulsions of the last plagues of the great judgment. During this peaceful dominion of the Messiah, the earth will exhibit a new spectacle of justice, allegiance, and felicity. The curse will be greatly mitigated, and the malignant excitements of Satan be unfelt. But towards the conclusion of this great day of God, impiety will once more prevail, and Satan be again permitted 'to deceive the nations;' but a miraculous victory will finally subvert his power: the last judgment will take place; Satan and his rebellious associates will be cast into the lake of fire; death be destroyed: the curse already taken from the Elect Church at the first resurrection will now be removed entirely from the earth; and every foe being put

down, the distinction between Jew and Gentile destroyed, and the mediatorial sceptre no longer needed, the mediatorial kingdom of the Messiah will be delivered up to the Father; God 'will be all in all,' and the earth at length be transformed into a tranquil scene of happiness, an enduring monument of praise to Him who shall have achieved its rescue from the terrific doom of death.

"The church, in various passages of Scripture, is designated as the bride of Christ; a term to whose explication no human language, nay, no human thought, can render justice. If there be an image descriptive of joy, honour, purity, intimacy, and love, it is the marriage union of a celestial monarch; and this image God has deigned to employ, in order to describe the felicity of his Church.

"It is at the moment of the second advent of the Messiah, even at the hour of his kingly manifestation to the earth; it is at this hour that the inspired apostle reveals to us 'that the marriage of the Lamb is come, for the bride hath made herself ready.' The mind labours to interpret this image. . A monarch, virtuous, powerful, just, beneficent, energetic, selects a joyous companion of his schemes, his intimacies, his beneficent objects, his views of national improvement and happiness, and he realizes this plan precisely at the moment in which he receives the sceptre of his kingly honour. And has the eternal Spirit deigned to reveal, under this image, the everlasting union of the Church with Christ?—a union to be unbroken and complete through endless ages!—a union productive at once of unmingled mutual joy, and of richest beneficence to a renovated world! Oh! well may the same apostle exclaim, 'Behold what manner of love!' 'Will God indeed dwell with man?' Yes; even so has matchless grace willed and revealed it. 'Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones,' 'All things are yours, and ye are Christ's, and Christ is God's.' 'Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me' (John xvii).

"During the millennium homage will no more be given to the opulent who are worthless, nor success in executing the plans of ambition and avarice be regarded as sanctifying these anti-

christian passions; the vile person shall no more be called liberal, nor the churl said to be bountiful. The duellist, instead of being celebrated as a man of honour, will be denounced as a murderer; and the conquerors, who have overrun the fairest portions of our globe with fire and sword, and have subjugated the nations to their will, instead of being held up to the admiration of the human race, will be execrated as the deadliest foes of their kind: the dishonest gains of merchandise, which are now regarded only as the fruits of dexterous management, or of ingenious industry, will be classed with the acquisitions of the thief and the robber; the faithful and patient contendings of the saints and servants of Christ in former ages against the corruptions of the church and the world, which in the days of general degeneracy had been derided and reproached, will receive their merited commendation—will be remembered with gratitude, and proposed for imitation. The venerable and holy men who from age to age opposed antichristian superstition and usurpation—who preached, and laboured, and suffered in defence of the gospel; who amidst scorn, and tortures, and death followed the Lamb; to whose efforts in holding forth the word of life and in standing fast in the liberty wherewith Christ had set them free, the church and the world are so much indebted, but whose names and labours have been traduced and loaded with infamy by many an infidel or time-serving pen: these will be rescued from this disgrace, and be crowned with high and deserved honours; while mankind shall accord in consigning their persecutors and calumniators, whatever may have been their worldly dignities or their literary fame, to an eternal oblivion.*

"When the doctrines of the gospel shall be universally diffused and professed, and Christian principle shall gain a decisive ascendency, and regulate public opinion and human intercourse, civil government will be exercised exclusively for its legitimate ends, and teem with benefits to mankind: piety and purity and goodness will receive public encouragement, and iniquity in all its forms will be discountenanced and put to shame: the love of truth, of justice, and of peace will pervade communities, and will actuate governments both in their domestic administration, and in their international intercourse.

* This and the next paragraph are stated by Mr. Noel to be quoted from the Rev. Mr. Stark.

Then also war with all its unnumbered calamities will cease, and peace will universally prevail—a state devoutly to be wished, but which we cannot expect 'till the prince of this world be cast out;' till the elements of war in the human heart be subdued; and the extension and success of the gospel alone can insure that result.

"This hallowed and renovated state of the earth is the theme of hope and joy to every true believer in the revelation of God; and, to the view which I have hitherto given of that state, no such believer, I imagine, will be reluctant to yield his full assent; but many will, perhaps, differ from the view which I must now proceed to illustrate, as to the government of that world. I have briefly explained the condition of those who are to be the subjects, the governed of the kingdom; men in their mortal state, but now penitent, converted, humble, affectionate, pious to God, and charitable to their kindred and their neighbour: men temperate, consistent, prosperous without pride, and happy without ingratitude; men still associated in civil order and government, living without injustice, and dying without alarm; forming a pleasant and a joyous family, united in bonds which the faith of Christ and the Spirit of truth have formed and consecrated; men to whom self-control, virtue, kindness, and public and private concord will mitigate disease, and much diminish sorrow; men to whom life will be felicity, and death full of peace; men, in fine, realizing that lovely and soul-rejoicing scene depicted by the skilful hand of the evangelic prophet at the close of the sixty-fifth chapter of Isaiah.

"And would not the recurrence of miraculous agency under the fructifying influence of the eternal Spirit be an era of blessing to the earth which no human language can describe? Would not the intercourse of the glorified Elect of past ages, with the still mortal inhabitants of a present age, be the commencement of a dispensation of justice and of charity, long indeed depicted on the prophetic page, but then first to be realized in the practice and felicity of mankind? Would not the pacific sceptre of Christ and of his saints, exhibiting the law, the ordinance, the morality, and the faith of the gospel, as the exclusive code of domestic, social, and international communication (of all which the type has been already furnished, under the theocracy of the Jews), would not this condition and administration of human things produce exactly that happy and disinterested course of daily conduct, under which the wolf

would dwell with the lamb, and the lion be led by the gentle hand of playful infancy?

"How high then the office; how great the glory; how splendid the triumph; how efficient the usefulness of that elect and redeemed church, to whom God will give power to maintain the earth in peace; to guard it from Satanic assaults, and to uphold the cause of religion, the claims of truth, and the joys of charity in the world! Can a nobler felicity be imagined than in the very presence and under the smiles of a redeeming God, to exercise this dominion over a world once the Aceldama of the universe, but now restored almost to be like the paradise of Eden?

"Is it not a reasonable anticipation, that in the future scenes of predicted glory it may be within the power of the glorified saints still to mingle invisibly amidst the mortal sojourners of earth; sometimes to veil the radiance with which they will be clothed? And thus when the earth shall be at rest, the voice of war be silent, and strife be hushed in the land, it may be permitted to these beneficent immortals, though reigning in the world, to lay aside their ensigns of power, and to cheer some lonely valley, some peaceful home of virtue and of loveliness, with the intercourse of a kindness that shall only seem kindred with its own!

"The personal and visible reign of Christ can be shared by those alone who are conformed to his spiritual character. 'Blessed are the pure in heart; for they shall see God.' 'Blessed are the meek: for they shall inherit the earth.' There is an eternal harmony in the works and dispensations of God. The harvest accords with the seed which has been sown. 'Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap; he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting.'

"If the reign of Christ be not first within our renewed souls, we shall never share it in a renewed world. If he legislate not over our passions and our affections, we shall never bear rule in the regions of his rescued earth. If God the Holy Ghost regenerate not our hearts, he will never regenerate our bodies. Our conformity to Christ must be entire. We must first be crucified ere we can be glorified. His sceptre must be in our hearts ere his crown can rest upon our heads.

"Amidst the conflicts of inward corruption, the pangs of

disease, the groans of oppression; amidst the tears of the suffering, the mistakes of the ignorant, and the blasphemies of the proud; the spiritual mind will anticipate a glorious though still terrestrial state, in which evil will have no place, and happiness be exposed to no temptation; in which mind mingling with mind, and enlarging its knowledge under every new facility for truth, will yield itself up 'to those intellectual revelations, to that everlasting sunlight of the soul,' in which the truly wise will enjoy the presence of their Lord throughout the periods of a blissful eternity."

The late Duke of Manchester, in his treatise, "The Finished Mystery," adduces various arguments in proof of the orthodox pre-millennial or millenarian view, viz., that the personal return of Christ to this earth will take place just before the millennium, and that Christ will visibly and personally reign over the earth during that period of a thousand years, which will, therefore, not be merely a *spiritual millennium*, or improved condition of society by a universal spread of true Christianity, but will include in addition the actual bodily presence of Christ and his heavenly saints, continually visiting this earth in person, and holding intercourse with its mortal unglorified generations of mankind, like as God and the angels sometimes visibly appeared in former times to the patriarchs and the Jews. The following are some of his practical remarks in regard to the Lord's return:—

"With respect to the second advent, it need not be limited to the moment in which the Lord shall be revealed as a flash of lightning, but may embrace a series of events issuing inevitably in that awful and glorious result. Until the series does commence, we may know that the brightness of Christ's presence is not impending; and, on the other hand, when that series shall begin, we may expect that all will be quickly accomplished, although the particular hour when the elect shall be caught up to meet the Lord will even then be unknown. When, therefore, it is said that we are to expect the coming of Christ at any time, I conceive the commencement of a series of events, having relation to the progress of the Lord, and terminating in the revelation of Jesus Christ, is intended.

"We may lay it down as a proposition, that only those who deny ungodliness can be expecting Messiah's advent, for if men cast not off the works off darkness,[1] they continue in a

[1] Rom. xiii. 12.

state of darkness; they know not that the night is far spent, and that the day is at hand; for the service of God, and the waiting for Christ, St. Paul gives us as the two great characteristics of true conversion: 'How ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven.' But in this waiting, an anxious wish for the event is implied, as well as the belief in the probability of its immediate occurrence.

"Those who are expecting Messiah's advent do deny ungodliness and worldly lusts; the expectation has a purifying efficacy; 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and [or but] it doth not yet appear what we shall be.'[1] We are now in possession of this most exalted privilege, although the present is not the season when the sons of God are manifested; the world now knows them not, any more than when he was on earth it knew him. 'But,' says St. John, 'we know that, when he shall appear, we shall be like him; for we shall see him as he is.' To see him as he is, to know him even as we are known, argues an exaltation of our nature commensurate with the glorified humanity of the Son of God; 'and every man that hath this hope in him [*i. e.*, in Christ] purifieth himself, even as he is pure;' every one who has this exalting, exhilarating hope of being made like unto Christ at his glorious appearing, does now strive after, and in some measure attain unto, that purity which is in Christ himself. Hence St. Paul urges it, as the great motive to mortification: 'When Christ, our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.'[2]

"The passage which I have quoted from St. John's epistle seems to refer rather to the expansion of the intellectual and spiritual capacity of the glorified believer; but there must also be a spiritual body—a body capable of being actuated immediately by the glorified spirit—a body of glory suitable for the perfected spirit. Such was St. Paul's expectation, and in setting forth his walk as an example, in opposition to that which ends in destruction, he implies that this desire of Christ's appearing, and of the consequent transformation into his like-

[1] 1 John iii. 1—3. [2] Col. iii. 4, 5.

ness, was a great impelling motive to heavenly conduct: 'For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall transform our bodies of humiliation, in order that they may be fashioned like unto his body of glory.'[1] To attain to the hope, and to live in the expectation, of the advent, is, in short, that which characterizes those who are not deficient in any spiritual gift. 'I thank my God, . for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him: . . so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.'[2]

"St. James speaks of patience as being the crowning and completing grace of the Christian, so that however perfect he might be, were he not placed in such circumstances as would elicit and call into exercise the grace of patience, he would be wanting in something; and so great would be the want, that the believer should joyfully exchange a state of peace for one of manifold trials, in order that he might have the opportunity of exercising this grace. 'But,' adds he, 'let patience have her perfect work, that ye may be perfect and entire, wanting nothing.'[3] What, however, can fortify the believer, and enable him to endure in the exercise of this perfecting grace, but the expectation of the Lord's speedy return? The same apostle says, 'Be patient, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.'[4] St. Paul holds out precisely the same motive in support of the same grace: 'Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.'[5] In both these passages the consideration of the Lord's speedy advent to put an end to suffering and trial is held out as the support of patience. And in neither of them is there a hint of a period of spiritual peace and triumph prior to the advent.

"Precisely the same thought is held out for the consolation of those under bereavement in 1 Thess. iv. 13—18. To me it appears evident that the special ground of comfort here urged is the prospect of speedy reunion with the departed

[1] Phil. iii. 20. [2] 1 Cor. i. 4—7. [3] Jas. i. 4. [4] Jas. v. 7
[5] Heb. x. 36, 37.

brethren; and *that* too, not by our being also absent from the body, and so present with the Lord, but by the return of Christ, together with those who sleep in Jesus.

"We may be confident then that the expectation of Christ's Second Advent, which is taught by the grace of God—which is a sign of true conversion—which is purifying in the highest degree—which shows itself in all holy conversation and godliness—which is a mark of the highest spiritual knowledge—which therefore characterises those for whom the crown is laid up—an expectation which the saints on earth share in common with the church in heaven—is holy in its tendency—is in accordance with the divine mind, and is a point of great practical importance. On the other hand, that ignorance upon this subject—which is wilful—which betokens a child of darkness—which encourages a covetous disposition—which fosters a persecuting spirit—which unbridles the animal desires—and which will end in sudden destruction—is to be carefully avoided."

IN CONCLUSION, the practical effect of considering these prophetic truths should be to animate and stir up Christians to preach the gospel more zealously, and to proclaim more loudly and extensively the midnight cry, "Behold the Bridegroom cometh: go ye forth to meet him." The importance of publicly preaching upon the prophetic portion of God's word, and exhorting people to believe that Christ is personally coming in a few years' time, appears all the greater when we reflect that only those watchful Christians who really hold and openly confess that definite second advent belief will be caught up to meet Christ in the heavens at the first stage of his coming, BEFORE the three-and-a-half years of tribulation, while true Christians, who are, nevertheless, worldly minded, or backsliding, or drowsily neglectful and unbelieving in regard to these particular prophetic truths, will be left behind to be chastised in the subsequent tribulation, although subsequently upon their repentance saved so as by fire* (Rev. iii. 14–22, etc.).

When the seven-years' Jewish covenant is made, it is evident, as regards Christians who really believe, that within about two years afterwards Christ will come to translate his watching people to heaven, and that by the middle of the seven years the Great Tribulation and Persecution and Reign

* The prayerful supplication of the divine blessing upon these prophetic works, and their author, is requested of those who may be benefited by their perusal (Eph. i. 15–23; iii. 14–21; Col. i. 9–11).

of Terror will commence in which Christians left on the earth will necessarily lose at least all their property, if not their lives—they will in common consistency devote to benevolent and religious purposes their property, except what is necessary for the subsistence of themselves and those dependent on them during the interval before that tribulation.

If Christians realised that the 3½ years "Time of Trouble such as never was since there was a nation even to that same time," and "the Great Tribulation such as was not from the beginning of the world" (Daniel xii., Matthew xxiv. 21) will most probably begin not later than 1928, how energetic they would be in now availing themselves in the utmost measure of present opportunities of freely preaching the Gospel and proclaiming the speedy Advent of Christ. In numerous cities, towns, villages, and rural districts, larger and more frequent religious meetings would be held than ever known heretofore, in the open air, and in halls, lecture-rooms, chapels, and churches. Revival and second advent tracts and books would everywhere be widely circulated. Christians would be quickened, backsliders reclaimed, the careless awakened, and many souls converted from the error of their way, attracted to Jesus, turned unto righteousness, and enabled to unite devoutly in the aspiration of the Psalmist, "Let the heavens rejoice, and let the earth be glad: let the sea roar and the fulness thereof: let the floods clap their hands: let the hills be joyful together before the Lord: for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

"The Christian Herald and Signs of Our Times," edited by the Author of "Future Wonders," is a weekly journal of twenty-four large pages of religious news. It gives every week twenty or more pictures and portraits. It also contains every week two sermons, one by the late Rev. C. H. Spurgeon and the other by the Rev. Dr. Talmage, the eminent American preacher. It has likewise ably written stories, articles, social and religious sketches, narratives, anecdotes, and brief biographies, and a serial story of thrilling interest, and a much valued exposition by Mrs. Baxter of the International Sunday School Lesson. It can be had through any bookseller in town or country, from the office, 6, Tudor Street, London, E.C. Sent post free for 1½d. Also in Fivepenny Monthly Parts in neat cover. A somewhat similar American *Christian Herald*, of which Mr. Louis Klopsch is proprietor, is published at two dollars a year at Bible House, New York, America.

APPENDIX I.

END OF THIS AGE

With the Jewish Passover Week's Last Day, On May 2, 1929, or April 9, 1931.*

As being the end of a Future Seven Years' Covenant between a Napoleonic King of Syria and the Jews in Judea, predicted in Daniel ix. 27 to terminate this Age, and which may be either from Passover Week 1922 to Passover Week 1929, or from Passover Week 1924 to Passover Week 1931;

And also as being the End of the 2,520 years or "Seven Times" of the Four Successive Gentile Empires of Babylon, Medo-Persia, Greece, and Rome, from Nebuchadnezzar's final desolating siege of Jerusalem, April, 590 B.C. to April, 1931 A.D., and likewise as being the end of the 1,335 Mahomedan lunar years (=1295 solar years), either from their conquest of Syria in 634 to 1929, or from their capture of Jerusalem in 636 to 1931.

(The ascension of 144,000 Christians to heaven without dying may consequently be expected on Tuesday, February 26, 1924, or else an Tuesday, February 2, 1926.)

By the Author of "Coming Wars," "Twenty Coming Events," "Forty Wonders," etc.

(*Published separately at the Office of the "Prophetic News" monthly Magazine, at 6, Tudor Street, London, E.C. One Penny.*)

ONE of the most interesting problems which now, on our entrance into the 20th century, presents itself to the consideration of the thoughtful, and which is of vital concern to every man, woman, and child on the face of the earth, is the all-important question whether the year foreshown in the prophecies of Daniel to be the End of this Age is 1929 or 1931.

Two prophetic dates in the Book of Daniel, revealed to him by Divine inspiration, and invented by the wisdom of God and not of man, terminate evidently on the last day of Passover Week in 1929 or 1931.

---

* Full liberty is given to anyone in England, America, or any other part of the world, to reprint or republish any part or the whole of this article, or any other of the author's writings, but not to use the same titles for other books.

The first of these two prophetic dates (as fully explained further on) is the 2,520 years, or "Seven Times" of 360 years each (7 multiplied by 360) which are revealed in Daniel iv. 16, to be the whole length of time of the Symbolic Tree and Symbolic Metallic Image of a man (prefigured by Nebuchadnezzar personally) which represented the four successional Gentile Empires of Babylon, Medo-Persia, Greece and Rome, by which Jerusalem and the Jewish nation were doomed to be trodden down and oppressed for their past unfaithfulness. This was also stated by Christ in Luke xxi. 24, "Jerusalem shall be trodden down of the Gentiles until the (Seven) Times of the Gentiles shall be fulfilled." These 2,520 years evidently began with the last desolating siege of Jerusalem about 589 years before Christ, when Zedekiah, the last King of Judah, was carried captive to Babylon, as recorded in 2 Kings xxv., and so the 2,520 years will end about 1931 as being the End of the times of the Gentiles at Christ's descent at Jerusalem and the beginning of the Millennium.

The other one of Daniel's two prophetic dates which terminate in 1929 or 1931 is the 1,335 lunar years revealed in Daniel xii. 7 to 12, to commence at the same time as the 3½ times or 1,260 Mahomedan lunar years during which the Mahomedan Antichrist was to persecute and "scatter the power of the holy people" (from A.D. 634 to 1856); then there are to be 75 more Mahomedan lunar years (or 75 solar years) from 1856 to 1929-31, making up the 1,260 to 1,335, until full blessedness is reached. The verses read thus in Daniel xii. 7—12: "It [the time of trouble] shall be for 3½ times, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. From the time that the daily sacrifice [in Jerusalem] shall be taken away, and the [Mahomedan] abomination that maketh desolate set up there shall be 1,290 days. Blessed is he that waiteth and cometh to the 1,335 days"—*i.e.* from the setting up of the abomination.

These **1,335** days, in the year-day historical fulfilment, **signify 1,335** Mahomedan lunar years, which are equal to **1,295** ordinary solar years.

Now the Mahomedans date their Religion and their Lunar Calendar from July 16, 622, the day of the flight or hegira of Mahomet from Mecca to Medina, in Arabia. From that year 622, 1,335 Mahomedan years end in 1917, which, probably, therefore, will be a notable year in the decline of the Turkish-Mahomedan Empire. But they did not invade and conquer Syria until A.D. 634, and they did not begin their siege of Jerusalem, leading to its capture, until 636. Hence **1,335** Mahomedan lunar years (1,295 solar years) will end in **1929** if they commenced in **634**, or else will end in **1931** if they commenced in **636**. The question is, in fact, this: "May the treading down of the Holy City for 42 months—*i.e.*, 1,260 days (1,260 Mahomedan years), according to Revelation xi. 2—and the setting up of the Mahomedan abomination, be considered to have commenced in 634 or 636?" Because from one or other of those two years there will only be 1,335 Mahomedan years, according to Daniel xii. 7-12 (1,295 solar years), to the End of this Age, which may therefore be expected to be in one of the two alternative years—1929 or 1931. The Mahomedan Calendar from 1845 to 1931 is given further on.

The important statement in Revelation x. 6, that "there shall not be 360 years from the Reformation epoch (culminating in 1572 in the Massacre on St. Bartholomew's Eve) until the End of this Age" ("there

shall be a Time [a *chronos* of 360 prophetic days, *i.e.*, 360 years] no longer"), is a strong argument in favour of the end being not later than 1931. The Reformation movement is often dated in chronological books as being completed at the Peace of Augsburg in 1555, or at the close of the Anti-Reformation Council of Trent in 1563. This date of 360 years is considered more fully further on.

PRELIMINARY EVENTS WILL SHOW 10 to 14 YEARS BEFOREHAND, AND THEREFORE ABOUT 1917 to 1921, WHETHER THE END OF THIS AGE WILL BE IN 1929 or 1931.

A decisively crucial test will be applied by the onward march of time to the belief, derived from Biblical prophetic dates, that the End of this Age and personal descent of Christ at Jerusalem to commence His Millennial reign over the nations for 1,000 years will probably be in 1929 or 1931, because a remarkable series of extraordinary events is foretold in Daniel to run its course throughout the final 10 to 14 years of this Age, and therefore probably from 1917-21 to 1929-31.

First of all, an Allied Confederacy of Ten Kingdoms ruled by Ten Allied Kings must be formed not later than TEN YEARS, and possibly even Twelve years, BEFORE THE END (*i.e.*, formed between 1917 and 1921), so as to include all the 22 countries of Cæsar's ancient Roman Empire, denoted by the two corresponding emblems of the Ten-horned Wildbeast and Ten-toed Image of a Man in Daniel vii. 24 and ii. 31 to 45.

The TEN KINGDOMS confederated together—prefigured by the Ten-horned Wildbeast and Ten-toed Image of a Man (Daniel vii. 24; ii. 42-4) will be

1. BRITAIN, perhaps less directly governing Ireland, India, and its other colonies—at least so far as to grant them Home Rule. They never, like Britain, belonged to Cæsar's Roman Empire. 2. FRANCE, extended to the Rhine (by a future war perhaps), so as to annex to itself several Kingdoms or States—viz., Belgium, Luxembourg, Rhenish Prussia, Switzerland, Baden, Wurtemburg, and part of Bavaria. 3. SPAIN WITH PORTUGAL. 4. ITALY. 5. AUSTRIA, losing Bohemia, Moravia, Galicia, and Eastern Hungary. 6. GREECE, with Thessaly and Macedonia added to it. 7. EGYPT. 8. SYRIA, separated from Turkey. 9. THRACIAN TURKEY. 10, BULGARIA, ROUMANIA, PART OF SERVIA and EASTERN HUNGARY (Slavonic States) united together.

Now the European wars or revolutions apparently requisite to change the existing twenty-two kingdoms into the above-mentioned TEN kingdoms, and then moreover to form those TEN into a permanent standing offensive and defensive Allied Confederacy against Germany and Russia (which are outside the Roman Empire ten kingdoms), must surely commence not later than several years before the full development of the Ten-Kingdomed Confederacy—and therefore commence not later than about 1910, and perhaps as early as 1906, if the Ten-kingdomed Confederacy is to be formed as early as 1917-21.

Furthermore, according to Daniel vii. 20-24, viii. 9, xi. 21, a "Prince that shall come" is first to rise in the neighbourhood of Turkey as a Little Horn after the Ten Horns—that is as monarch over a little kingdom (*e.g.*, such as Macedonia)—in comparison with the larger Ten Horn-kingdoms, and is quickly to grow powerful and become King of

Syria about the time he makes the covenant with the Jews. He should therefore rise as a Little Monarch not later than about 1918-20, as it will take two or three years for him to make sufficient progress in "waxing great," as he is predicted to do in Daniel viii. 9, 10, so that it will become worth while for the Jews to enter into a covenant with him 7 years before the End, to secure his protection. This "Coming Prince" or Little Horn must be a NAPOLEON according to Revelation ix. 11 and xiii. 18, for "his name is in the Greek tongue Apollyon," and "the number of his name is 666," which is the sum total of the value of its letters in the dative inscription form, thus :

N	α	π	ο	λ	ε	ο	ν	τ	ι	} =666
50,	1,	80,	70,	30,	5,	70,	50,	300,	10	

Next, a covenant for a week of seven Jewish years is to be made, according to Daniel ix. 27, between this "Prince that shall come" and the Jews on a Passover Day 7 years before the Consummation, or End of this Age, and therefore either on Thursday, April 13, 1922, seven years before Thursday, April 25, 1929, or on Thursday, April 9, 1924, seven years before Thursday, April 2, 1931—all these four days being annual Passover Days. Then the 1,260 days of Great Tribulation and Anti-christian persecution of those who refuse to worship his image will be mainly during the latter half of that seven years, and may be expected to begin either on September 5, 1925, or August 13, 1927.

Then we find that the morning and evening sacrifice of a lamb every day is to be recommenced in a rebuilt temple at Jerusalem at the distance of 2,375 days—that is, about six years and six months—before the End of this Age. The 2,375 are the 2,300 in Daniel viii. 14, plus the additional 75 in Daniel xii. 11, 12, which are the excess of the 1,335 over and above the last 1,260 of the 2,300. Hence the renewal of this daily sacrifice will show that thence only six years and six months remain to the End of this Age.

THE 2,300 DAYS FULFILLED AS 2,300 YEARS.

The ending of the 2,300 years of Daniel viii. 14 and also of the 1,260 lunar years of Mahomedanism, primarily on March 21 (Nisan 1), 1844, at the abolition of the beheading of Christianised Moslems, and secondarily on April 27, 1856 (Nisan 22, the last day of Passover Week), at the ratification of the Crimean War Treaty of Peace giving civil and religious liberty to Turkey, and thus commencing the "cleansing of the sanctuary" of the Holy Land from being "trodden down" by the Turco-Mahomedans—is a reason for expecting the remaining interval of 75 Mahomedan lunar years (1,335 minus 1,260 in Daniel xii. 7, 12) to extend primarily from March 21 (Nisan 1), 1844, to March 23, Nisan 1, 1917, and secondarily from April, 1856, to May, 1929; for they are only equal to 73 solar years, or else from April, 1858, to April, 1931.

Their last seven years will be the Seven Years of the Jewish Covenant reaching to the final Passover Week, or Last Week of this Age.

Other Scripture dates have been fulfilled very precisely to an exact day, such as the 120 years of warning-time before Noah's Flood, which ended to a day (Genesis vi. 3; vii. 4), and the 430 years of Israel's sojourning in Canaan and Egypt, which ended on the self-same day—viz., Passover Day (Exodus xii. 41), and the 40 years of the Jews in the wilderness, which began and ended on Passover Day (Joshua v. 6—10).

The 70 years of the Jewish captivity were also fulfilled very precisely (2 Chronicles xxxvi.; Daniel ix.).

As indicated in the Parable of the Ten Virgins, a profound sensation and conviction of the nearness of the Advent of Christ and widespread excitement will be produced in the minds of many Christian people by the appearance of the Ten-kingdomed Confederacy and the European wars that will have caused it. And this agitation will extend and deepen for about FIVE YEARS until the Second Advent (perhaps in February, 1924 or 1926), and will be accompanied by a preaching of the MIDNIGHT CRY, "Behold the Bridegroom cometh," which will wax louder and louder so as to cause ALL Christians—foolish as well as wise—in some sense to ARISE from their present slumber, according to Matthew xxv. 6, 7, before the Bridegroom comes.

This stupendous religious agitation will also be the fulfilment of the Travail of the Sun-clothed Woman before her Manchild (the company of 144,000 Wise Virgins) is caught up to heaven at Christ's Advent in Rev. xii. 5. (See also Revelation xiv. 1-5; 1 Thessalonians iv. 17.)

The final TEN years may be indicated by the number of the Ten Virgins and the Wildbeast's Ten Horns being in each case TEN, to be the final Prophetic Period of the existence and career of the Ten-kingdomed Confederacy, during which the Wars, Famines, Pestilences, Earthquakes, etc., predicted by Christ in Matthew xxiv. and xxv. to be the immediate signs of his Second Advent, may be expected to accomplish their march in stately array and solemn procession in Indian file upon the stage of action before the End. There may also have been great wars and revolutions within 10 to 15 years previous to those Ten Years in order to change 22 countries into these Ten Kingdoms. The First Five of those Ten Years will be the Wise Virgins' period of their proclamation of the Advent Midnight Cry. The Second Five of those Ten Years, reaching to the final Passover Week, will be the Foolish Virgins' Period of their sufferings in the wilderness of Revelation xii. and otherwise until their Ascension to heaven.

THE SECOND COMING OF CHRIST "in the air" (1 Thessalonians iv. 16, 17; Revelation xii. 5; xiv. 1-6) to raise from their graves deceased saints and their Ascension to heaven together with 144,000 living translated Christians, may be expected in its FIRST STAGE 69 weeks of days after a future command to rebuild Jerusalem, which is indicated to go forth at the distance of 2,375 days before the last day of the final Passover Week of this Age (Daniel ix. 25; viii. 14; xii. 11, 12). There will be a great revival of religion after that Ascension, and preaching of the Gospel on the earth for about nine months (Revelation xiv. 6; vi. 3); and subsequently the THREE YEARS AND A HALF of the Great Tribulation and Infidel Persecution will run its course; during which the earth will be like a Pandemonium, an Aceldama, a Golgotha, or field of blood (Daniel vii. 25; xii. 7; Revelation xi. 2, 3; xii. 6, 14; xiii. 5). Our Saviour Himself thus describes it: "Then shall be great Tribulation, such as was not from the beginning of the world—no, nor ever shall be; and except those days shall be shortened no flesh should be saved. And immediately after that tribulation they shall see the Son of Man coming in the clouds of heaven, and He shall send His Angels and gather together His elect from the four winds" (Matthew xxiv. 21, 31). At this SECOND STAGE of Christ's Second Coming all the

Christians remaining on the earth will be translated to heaven. Then He will descend on Mount Olivet at Jerusalem on the last day of the final Passover Week of this Age, and destroy all the wicked and convert the Jews and Gentiles remaining on the earth, and personally reign over them and their descendants during the Millennium of 1,000 years (Rev. xix. and xx.; Zech. xiv.).

THE 2,520, 1,335, 1,260, 360, and 2,300 YEARS SHOWN TO DEMONSTRATE EITHER 1929 or 1931 TO BE THE END OF THIS AGE.

The expression "End of the world" in the twenty-fourth chapter of Matthew, where the question was asked, "What will be the sign of Thy coming and of the end of the world?" does not signify the annihilation or demolition of our material earth, but simply means the End of this Age or Dispensation—that is to say, the end of the world socially, politically, and ecclesiastically, but not materially or physically; for the Greek word "aioon," there translated "world," means "age," or "economy," or "dispensation," and does not mean the solid earth or globe, for which the Greek is "gee" or "kosmos."

The ablest prophetic expositors hold that certain prophetic periods in Daniel and Revelation, which are spoken of as being so many "days," will not only be literally fulfilled at the Final Crisis as days, but that they also have a figurative precursory fulfilment as to many "years," their longer year-day fulfilment being a rehearsal on a larger scale of their ultimate literal-day fulfilment; so that the 2,520 days or seven times (that is, seven years), the 2,300 days, the 1,335 days, the 1,290 days, the 1,260 days or 3½ times (that is 3½ years), the 391 days (the year and month and day and hour), and the 360 days at a time (that is, one year) mentioned respectively in Daniel iv. 23; viii. 14; xii. 12, 11, 7; Rev. xi. 2, 3; xii. 6, 14; ix. 15; x. 6—are all fulfilled as 2,520 years, 2,300 years, 1,335 years, 1,290 years, 1,260 years, 391 years, and 360 years, although they will also have an ultimate literal refulfilment as so many days.

The Scriptural authority for taking prophetic periods of days typically to signify just so many years is found in Numbers xiv. 34, where the forty days of the spies searching the Land signified forty years of their future wanderings in the desert. He said, "After the number of days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." Ezekiel (iv. 6) was commanded to lie on his side for forty days, to typify forty years' chastisement of the Jews. "Lie again upon thy right side, and thou shalt bear the iniquity of the House of Judah forty days; I have appointed thee each day for a year."

I.—THE 7 YEARS OF DANIEL'S 70th WEEK

Will be the most important of all the Scripture dates, because they will commence on a Passover Day with a Seven Years' Covenant between a Napoleon, then King of Syria, and the Jews in Judea, and will be the Final Seven Years of this Age, and will terminate with the Passover Week Seven Years distant from their commencement. So we must know when we see the Seven Years' Covenant made, that only seven years more remain from its commencement until the End of this Age. (See Daniel ix. 27.)

Passover Day is every year the day of the first or second Full Moon after March 21-2, the day of the Vernal Equinox—that is when the day and night are an equal length. The prophecy of Daniel's 70 Weeks reads thus in Daniel ix. 24-7 :

"24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the Most Holy. 25. Know, therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks : the street shall be built again, and the wall, even in troublesome times. 26. And after three-score and two weeks shall Messiah be cut off, but not for Himself ; and the people of the Prince that shall come shall destroy the city and the sanctuary ; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27. And he shall confirm the covenant with many for one week ; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

The 69 Weeks, or 483 years, of Daniel's 70 Weeks of years, begun in Nisan, 445 B.C., with a Command from King Artaxerxes to Nehemiah (in his 2nd chapter) to "restore and build Jerusalem," and ended on Passover Day in the Jewish month Nisan with Christ being "cut off" or "made a Covenant" at his Crucifixion, A.D. 39.

Then ensues an interval of nearly 19 centuries until Daniel's 70th week of 7 years will begin on a Passover Day (probably April 13, 1922, or Passover Day, April 19, 1924), with a seven years' Covenant between Napoleon and the Jews in Judea on a Passover Day, and will thus recommence and resume the broken thread of the 70 Weeks of years which was so long ago interrupted and suspended at the end of the 69 Weeks on the Passover Day of the Crucifixion.

Daniel's 70th Week must commence on a Passover Day, Nisan 14-15, because the previous 69 Weeks or 483 years ended on a Passover Day, Nisan 14-15, at Christ's Crucifixion.

This furnishes ground for the expectation that the "Prince that shall come" will make his covenant for the predicted term of seven *years* from a Passover Day in one year to a Passover Week seven years distant. And then in the final literal-day refulfilment of that same 70th week, the Prince's covenant, truce, or armistice, for a week of seven *days* will be for the exact term of the final Passover Week (Daniel ix. 27). In this case his three and a-half years' chief power, which is to be followed by the final 75 days, making altogether 1,335 days, will not commence precisely in the midst of the covenant seven years, although nearly so, but will commence in an August exactly 1,335 days previous to the last day of the final Passover Week, which is almost always in an April. Passover Week consists of Passover Day and the next seven days following it.

II.—THE 2,520 YEARS

are spoken of in Leviticus xxvi. 18, 19, 24, 28, and Daniel iv. 16 as seven times, during which the Jewish nation was predicted to be chastised for

its unfaithfulness by the Four successive Gentile Empires prefigured by the four parts of Nebuchadnezzar's Metallic Image and by the Four Wild Beasts in Daniel ii. and vii. Now as exactly half seven times—viz., three and a-half times, which is called "a time, times, and half a time" is distinctly shown to be equivalent to 1,260 days, or forty-two months of thirty days each, by comparing Revelation xii. 6, 14, xi. 2, 3; therefore seven times is equivalent to seven years—that is, twice 3½ years of 360 days each—in the literal day fulfilment, and equivalent to 2,520 years—*i.e.*, twice 1,260 years—in the symbolic year-day fulfilment.

Nebuchadnezzar's maniacy during the literal seven times or seven years, as described in Daniel iv. 16, 25, typified the spiritual aberration from God of the four Gentile Empires during the mystical seven times or 2,520 years. And as Nebuchadnezzar became like a wild beast during those seven years, so the four Empires are prefigured throughout their mystical "seven times" as four wild beasts—a lion, bear, leopard, and ten-horned beast—indicating their godless, rapacious, destructive character; and his subsequent conversion prefigures their conversion after Christ's Second Advent. Nebuchadnezzar, in his vision, saw them under the semblance of a human monarch, but Daniel viewed them more correctly as wild beasts. These "seven times" have been called the Sacred Calendar and Great Almanack of Prophecy, being the master number, and the longest of all the prophetic dates, and the exact duplicate of the "time, times, and half-time," which in its year-day fulfilment is the 1,260 years of the principal persecuting power of the Papal and Mahomedan religions.

These 2,520 years have three fulfilments, ending respectively in 1844, 1917, and 1929-31. First, from the earlier carrying away captive of the Jews from Judea about 677 B.C. by Esarhaddon at the end of the "threescore and five years" predicted in Isaiah vii. 8, for thence 2,520 years end in 1844. Secondly, from Nebuchadnezzar's accession to the throne of Babylon, 604 B.C., to whom it was said, "Thou art the head of gold," and thence 2,520 years reach to A.D. 1917. Thirdly, from 589-90 B.C. at Nebuchadnezzar's final destructive assault on Jerusalem and the capture of its last King. Zedekiah (2 Kings xxv.), and thence 2,520 years reach to A.D. 1931. Dr. Guinness says: "If the 2,520 years or 'Seven Times' of the Gentile Empires are to be reckoned from the culminating point of the dominion of the Babylonian Empire over the Kingdoms of Israel and Judah in B.C. 604 or 598 when Nebuchadnezzar overthrew Jehoiachin as recorded in 2 Chronicles xxxvi. 10, and took captive Ezekiel, then they will end in A.D. 1917 or 1923. But if reckoned from Nebuchadnezzar's burning of the temple at Jerusalem and dethronement of Zedekiah in 587-9 B.C. they will end in 1932-4 A.D."

The 2,520 is the period of the "Times of the Gentiles" (Luke xxi. 24; Daniel ii.), represented in their whole length by the Prophetic Image prefiguring the four Gentile Empires of Babylon, Medo-Persia, Greece and Rome. It is remarkable that 2,520 solar years are about 75 years longer than 2,520 lunar years, which equal 2,445 solar years.

Rev. E. B. Elliott, the learned author of "Horæ Apocalypticæ," wrote in it on page 1429 in 1142: "If the 2,520 years be calculated from Nebuchadnezzar's own accession to the throne of Babylon, B.C. 606, the End will be in 1915." Mr. Elliott took B.C. 606, as stated in the marginal reference of Daniel's first chapter, to be the first year of Nebuchadnezzar's reign; but B.C. 604 was really the true year, and from thence

2,520 years would end in A.D. 1917. Mr. Elliott further stated several times in its fifth edition in 1862 that probably the 1,260 and 1,335 years of the Papal Antichrist began, as so many expositors have thought, in 606 A.D., and thus the 1,335 years would end in **1941.**

Elliott also said: "We may conclude unhesitatingly that all these three periods—1,335, 1,290, and 1,260—are to be measured from one and the same commencing epoch—viz., that stated in Daniel xii. 11, the setting-up of the abomination of desolation, whether they are to be reckoned as years, on the year-day principle, or simply and literally as days. In perfect accordance with the principles laid down by me in regard to the year-day interpretation, these three periods may be periods of literal days, to be measured from either the Turkman's [the Mahomedan Antichrist] or the Papal Antichrist's setting up of the abomination of his apostasy in his last desolating invasion of the holy mountain district of Judah." Elliott also says: "Jerome, like the mass of modern interpreters, makes both the 30 and the 45 days an addition to the 1,260."

The Rev. E. B. Elliott expresses the opinion of many commentators in his statement in "Horæ," vol. iii., p. 247. "The royal tree in Daniel iv. represented Nebuchadnezzar as a *symbolic* man. When we consider the extraordinary nature of the judgment on the tree, the fact of its being so fully recorded by Daniel, the circumstance of Nebuchadnezzar being addressed on occasion of another prophecy as the representative of his nation ('Thou art this head of gold'—Dan. ii. 38), and the mention of the symbolic tree, when cut down, as being bound with a band of *brass* and *iron*, the metals significant (in the fourfold image) of the Greek and Roman empires, which did for ages hold sway over the prostrate region of Babylon—all these considerations lnduce the belief that the seven times 360 days, that passed over Nebuchadnezzar in his madness, represent typically the 2,520 years of the Times of the Gentiles."

III.—THE 1,335 MAHOMEDAN LUNAR YEARS

(which are equal to 1,295 solar years), as well as the 1,260 years, began simultaneously in 622 A.D., the first year of Mahomedanism according to the Mahomedan Calendar, and 1,260 Mahomedan lunar years (1,222 solar years) ended on Jan. 9, 1845, and the 1,335 end on October 16, 1917 (see accompanying Calendar). Nisan I in 1917 is on March 23, when perhaps the Turkish empire may notably decline. The 1,260 and 1,335 have a secondary fulfilment from 634-6 when the Mahomedans invaded Syria and captured Jerusalem, and if so, end respectively in 1856-8 and 1929-31.

"Blessed is he that waiteth, and cometh to 1,335 days; but go thou [Daniel] thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days"—that is, at the end of these 1,335 days (Daniel xii. 12, 13)—plainly implying that Daniel and all the saints will stand in their respective lots or inheritances at the end of the 1,335 days (both year-day and literal-day).

The 75 lunar years, which are the excess of the 1,335 lunar years over the 1,260 Mahomedan lunar years, include (1) the period of the Sixth Vial, from 1856-8 to 1924-6, drying up the mystical Euphrates or Turkish Empire and Mahomedan power, and preparing the way for the return of the Jews to Palestine: and (2) the Seventh Vial for the final five years. During the Sixth Vial the three unclean spirits of anti-Christian Infidelity, Democratic Revolutionism, and Romanist and Mahomedan Fanaticism go forth with renewed power throughout all the nations, to

gather them to the war of Armageddon. (See Revelation xvi. 12-16.) The Seventh Vial may be for 5 years from 1924 to 1929, or from 1926 to 1931.

REV. DR. GRATTAN GUINNESS ON THE 1,335 YEARS AS MAHOMEDAN LUNAR YEARS.

The extremely able year day (not literal day) book on Scripture Prophecy, "Light for the Last Days," published in 1886 by the Rev. Dr. Grattan Guinness (at Hodder and Stoughton's; 7s. 6d.), contained the following weighty and valuable remarks on 1917 as the conjoint ending of the "Seven Times" or 2,520 solar years of the Four Gentile Empires of Babylon, Medo-Persia, Greece, and Rome, and also of the 1,335 lunar years of Mahomedanism. Dr. Guinness's opinion as a learned astronomer is of especial value in reference to his subjoined statement that the period of 1,335 years is evidently "Eastern in character, and consequently lunar in scale"—it is therefore a period of lunar years. Dr. Guinness said in his 14th chap.:

"It was in the year B.C. 606 that Nebuchadnezzar first came against Judah, and carried Daniel and the Hebrew children among others captive. At this time he was acting on behalf of his father, Nabopolassar, and it was not until nearly two years later, B.C. 604, that he himself acceded to the throne. That year is consequently, properly speaking, the first of Nebuchadnezzar; and it was probably also the year in which he saw the vision of the great image, in connection with which it was said to him, 'Thou art this head of gold' (Daniel ii. 38). That year has therefore some special claims to be considered as a starting point of the **2,520** years, or 'seven times of the Gentiles.' Measured from it, the 2,520 years run out in A.D. **1917**, and it is a very notable fact that a second most remarkable period does the same. The **1,335** years of Daniel xii. 12, the ne plus ultra of prophetic chronology, which is evidently Eastern in character, and consequently lunar in scale, also ends in this very year **1917**, when reckoned from 622, the great Hegira era of Mahomedanism, the starting-point of the Mahomedan calendar, the birth-day of the power which has for more than twelve centuries trodden down Jerusalem and Judea.

"The verses in Daniel xii. 7, 11, 12, mentioning the 1,260, 1,290, and 1,335, do not state whether lunar or solar years are intended. But the astronomic features of the 1,335 seem to indicate distinctly that lunar years are intended, for 75 solar years is exactly the difference between 'seven times' lunar and 'seven times' solar, and hence the addition of 75 solar years to the lunar measurement of seven times makes it equal to the solar measurement. Both Jewish and Mahomedan chronology are strictly lunar, and chronological periods connected with Eastern events seem to be always calculated on this scale, while those connected with Western or Papal events are measured by solar years.

"Thoughtful readers will weigh the facts and draw their own conclusions, asking themselves, If the year B.C. 604 witnessed the rise of the typical Babylon, and its supremacy over the typical Israel, what event is 1917 as the end of 2,520 years from 604 B.C. likely to witness?

"The last possible measurement of this comprehensive and wonderful 'seven times' or 2,520 years, starts from Nebuchadnezzar's burning of the temple at Jerusalem and dethronement and captivity of Zedekiah, King of Judah, B.C. 587-9 and terminates in A.D. 1932-4. This termina-

tion of the 'seven times of the Gentiles' is also the end of the 1,335 Mahomedan lunar years, dated from the capture of Jerusalem by the Caliph Omar in 636-7, which was an event far more momentous in its effect on Judea and Jerusalem than the Hegira era of the commencement of Mahomedanism 622 A.D. No chronologic prophecy of Scripture indicates any date for the epoch of the consummation beyond this epoch of 1932-4. Astronomic considerations forbid the thought that the supplementary seventy-five years are to be added to these solar 2,520 years.

"It is our endeavour, like Daniel, to understand by books the number of the years whereof the Lord hath spoken; and here, like that holy prophet when he was convinced that the end was close at hand, may we set our faces to the Lord our God, to seek by prayer and supplication with confession that He will fulfil His own word, and cause His face to shine once more upon His sanctuary, which has so long lain desolate, and on His people, who have so long been a reproach; that He will do as He has said, and speedily send Jesus Christ, whom the heavens must receive until the times of the restitution of all things, which God has spoken by the mouth of His holy prophets since the world began."

Concerning the termination of the 1,260 lunar years of Mahomedanism in 1844, Dr. Guinness's book (in common with Bickersteth and Birks) says:

"It was the year 1844 that the united Powers of Europe obliged the Turkish Government to cease the practice of execution of Christian converts for apostasy from Mahomedan religion; in fact, to cease official persecution on religious grounds.

"This decree was published in the 1,260th year of Hegira. It is dated March 21, 1844. This date is the first of Nisan in the Jewish year, and is exactly to a day 2,300 years from the first of Nisan, B.C. 457, the day on which Ezra (x. 17) completed his work of reform in compliance with the command given in the seventh year of the reign of Artaxerxes to rebuild the temple at Jerusalem and renew the sacrifices."

MAHOMEDAN CALENDAR.—The Mahomedan era, or era of the Hegira, employed in Turkey, Persia, Arabia, etc., is dated from the flight of Mahomet from Mecca to Medina, which was in the night of Thursday the 15th of July, A.D. 622, and this era began on the day following. The years of the Hegira are purely lunar, and always consist of twelve lunar months commencing with the approximate new moon, without any intercalation to keep them to the same season with respect to the Sun, so that they retrograde through all the seasons in about 32½ years. They are also partitioned into cycles of 30 years, 19 of which are common years of 354 days each, and the other 11, indicated by a *, are intercalery years, having an additional day appended to the last month. (See accompanying Calendar.)

IV.—THE 1,260 YEARS

are mentioned twice in Daniel and five times in the book of Revelation as 3½ times, 1,260 days and 42 months,—that is 3½ years—(Daniel vii. 25. xii. 7; Revelation xi. 2, 3; xii. 6, 14; xiii. 5).

THE 1,260 LUNAR YEARS OF MAHOMEDANISM.

In Revelation xi. 2, the 1,260 years, *i.e.*, 1,260 prophetic days, are called 42 months, and describe the duration of the principal persecuting power of the Mahomedan Antichrist in relation to Jerusalem. "The holy city (Jerusalem) shall the Gentile invaders tread under foot 42 months." These 42 periods of 30 prophetic days, *i.e.*, 30 years, marvel-

lously coincide with the mode of reckoning adopted in the Lunar Calendar invented and used by the Mahomedans, who reckon time by cycles of 30 lunar years commencing on July 16, 622, the day of the flight (*Hegira*) of Mahomet from Mecca to Medina, so that thus 42 periods or cycles of 30 lunar years, *i.e.*, 1,260 lunar years, end on January 9th, 1845, which day is therefore the beginning of their 43rd cycle, and their 1,335 lunar years end in 1917, as shown in table of their 43rd, 44th, and 45th cycles (quoted on next page). John Aq. Brown, in his "Eventide," published in 1823, and the Rev. Dr. Grattan Guinness in his "Light for the Last Days," published in 1866, maintain the 1,260 years and 1,335 years of Rev. xi. 2, and Daniel xii. 7, 12 to be the 1,260 and 1,335 lunar years of the Mahomedan Calendar, which end respectively in 1844-5 and 1917. There is also a secondary 1,335 lunar years from 634-6 to 1929-31.

The Mahomedan Caliph Omar invaded and conquered Syria in A.D. 634-5, and after four months' siege of Jerusalem, captured it in 636-7, and erected, on the site of Solomon's temple, the Mahomedan mosque of Omar, which has now stood there for more than 1,260 solar years. Sir Isaac Newton, Whiston, Dr. Keith, and others consider this year 636 to be the beginning of this Mahomedan Woe under the fifth and sixth year-day trumpets. The Caliph Omar conquered a large part of the Eastern Roman Empire during his reign of ten years, from 634 to 644, and, as Bishop Newton says, was the most rapid conqueror who ever desolated the East.

THE 1,260 SOLAR YEARS OF THE PAPACY.

In its year-day fulfilment as 1,260 years it measures the principal exercise of the persecuting power of the Papal Antichrist in the West and of the Mahomedan Antichrist in the East, both of which thus typify and prefigure the final personal Infidel Antichrist, whose persecution is principally to be exercised during the final 1,260 days. And similarly the seven seals, trumpets, and vials, and, in fact, the main part of Revelation v. to xvi., have a double fulfilment, first by way of rehearsal throughout the 1929 or 1931 *years* of this Age in connection with the Papal and Mahomedan 1,260 years; secondly, more literally, during the 1,929 or 1,931 *days* at the closing crisis of this Age, in connection with the 1,260 literal days of the personal Infidel Antichrist. This view of the double fulfilment, both year-day and literal-day, of a large part of Daniel and Revelation is increasingly held by the best Biblical and prophetic expositors.

The 1,260 years or 3½ times (Daniel vii. 25) of the Popish Antichrist's persecuting power commenced, according to J. A. Brown's and Habershon's expositions, about A.D. 582, when the Pope's infallibility was first proclaimed, and therefore ended in 1844, from whence an additional 75 solar years end in 1919, which, according to Habershon, may therefore be the year of the End of this Age. But a truer commencement of the Papal 1,260 and 1,335 years was in A.D. 594–6, when Pope Gregory the Great raised the Papacy to power far greater than it had previously possessed, and from thence its 1,335 years will end in 1929–31.

In France the Roman Catholic Religion was abolished by national decree in 1793; but in 1802 the fall of the Papacy was stayed for a time, and it was restored to a portion of its former power by Napoleon's Concordat with the Pope for renationalising the Catholic religion in France, which is thus described in Sir Walter Scott's "History of Bonaparte":

TABLE OF MAHOMEDAN YEARS FROM 1845 TO 1931.

43RD CYCLE.			44TH CYCLE.			45TH CYCLE.		
Year of Hégira.	Commencement (1st of Muharram).		Year of Hégira.	Commencement (1st of Muharram).		Year of Hégira.	Commencement (1st of Muharram).	
1261	Frid.	10 Jan. 1845	1291	Wed.	18 Feb. 1874	1321	Mon.	30 Mar. 1903
1262*	Tues.	30 Dec. 1845	1292*	Sun.	7 Feb. 1875	1322*	Frid.	18 Mar. 1904
1263	Sun.	20 Dec. 1846	1293	Frid.	28 Jan. 1876	1323	Wed.	8 Mar. 1905
1264	Thur.	9 Dec. 1847	1294	Tues.	16 Jan. 1877	1324	Sun.	25 Feb. 1906
1265*	Mon.	27 Nov. 1848	1295*	Sat.	5 Jan. 1878	1325*	Thur.	14 Feb. 1907
1266	Sat.	17 Nov. 1849	1296	Thur.	26 Dec. 1878	1326	Tues.	4 Feb. 1908
1267*	Wed.	6 Nov. 1850	1297*	Mon.	15 Dec. 1879	1327*	Sat.	23 Jan. 1909
1268	Mon.	27 Oct. 1851	1298	Sat.	4 Dec. 1880	1328	Thur.	13 Jan. 1910
1269	Frid.	15 Oct. 1852	1299	Wed.	23 Nov. 1881	1329	Mon.	2 Jan. 1911
1270*	Tues.	4 Oct. 1853	1300*	Sun.	12 Nov. 1882	1330*	Frid.	22 Dec. 1911
1271	Sun.	24 Sept. 1854	1301	Frid.	2 Nov. 1883	1331	Wed.	11 Dec. 1912
1272	Thur.	13 Sept. 1855	1302	Tues.	21 Oct. 1884	1332	Sun.	30 Nov. 1913
1273*	Mon.	1 Sept. 1856	1303*	Sat.	10 Oct. 1885	1333*	Thur.	19 Nov. 1914
1274	Sat.	22 Aug. 1857	1304	Thur.	30 Sept. 1886	1334	Tues.	9 Nov. 1915
1275	Wed.	11 Aug. 1858	1305	Mon.	19 Sept. 1887	1335	Sat.	28 Oct. 1916
1276*	Sun.	31 July 1859	1306*	Frid.	7 Sept. 1888	1336*	Wed.	17 Oct. 1917
1277	Frid.	20 July 1860	1307	Wed.	28 Aug. 1889	1337	Mon.	7 Oct. 1918
1278*	Tues.	9 July 1861	1308*	Sun.	17 Aug. 1890	1338*	Frid.	26 Sept. 1919
1279	Sun.	29 June 1862	1309	Frid.	7 Aug. 1891	1339	Wed.	15 Sept. 1920
1280	Thur.	18 June 1863	1310	Tues.	26 July 1892	1340	Sun.	4 Sept. 1921
1281*	Mon.	6 June 1864	1311*	Sat.	15 July 1893	1341*	Thur.	24 Aug. 1922
1282	Sat.	27 May 1865	1312	Thur.	5 July 1894	1342	Tues.	14 Aug. 1923
1283	Wed.	16 May 1866	1313	Mon.	24 June 1895	1343	Sat.	2 Aug. 1924
1284*	Sun.	5 May 1867	1314*	Frid.	12 June 1896	1344*	Wed.	22 July 1925
1285	Frid.	24 April 1868	1315	Wed.	2 June 1897	1345	Mon.	12 July 1926
1286*	Tues.	13 April 1869	1316*	Sun.	22 May 1898	1346*	Frid.	1 July 1927
1287	Sun.	3 April 1870	1317	Frid.	12 May 1899	1347	Wed.	20 June 1928
1288	Thur.	23 Mar. 1871	1318	Tues.	1 May 1900	1348	Sun.	9 June 1929
1289*	Mon.	11 Mar. 1872	1319*	Sat.	20 April 1901	1349*	Thur.	29 May 1930
1290	Sat.	1 Mar. 1873	1320	Thur.	10 April 1902	1350	Tues.	19 May 1931

"When the ratifications of this Concordat or treaty were published, it was singular to behold how submissively the once proud See of Rome lay prostrated before the power of Bonaparte, and how absolutely he must have dictated all the terms of the treaty. Every article in it innovated on some of those rights and claims which the Church of Rome had for ages asserted. By this compact Pius VII. surrendered to Bonaparte—a soldier whose name was five or six years before unheard of—those claims to supremacy which his predecessors had maintained for so many ages against the whole of the potentates of Europe. A Puritan might now have said of the Power seated on the Seven Hills, 'Babylon is fallen—it is fallen, that great city.' The more rigid Catholics were of the same opinion. This Concordat, they alleged, showed the debasement of the Roman hierarchy. It was inaugurated at Notre Dame (April 1802) with the utmost magnificence. Bonaparte took care to make his full advantage of the Concordat by introducing his own name as much as possible into the catechism of the Church. To honour Napoleon, the catechism taught, was the same as to honour and serve God Himself; to oppose his will was to incur the penalty of eternal damnation."

In the year 1809, however, Napoleon Bonaparte being displeased with the Pope, arrested him in Rome as a prisoner, and had him conveyed to France, where he died. From this profound humiliation the Papacy recovered to some extent after Napoleon's fall in 1815.

The recovery of the Pope's temporal power after the shock of the French Revolution had subsided in 1815 is only a reprieve precursory to its utter and irrevocable overthrow in about a century from that premonitory abasement.

Another commencement of the 1,260 years of the Papal Antichrist's temporal power has been held by many expositors to be at the Emperor Phocas' decree in 606–8, granting increased supremacy to the Pope, and constituting him universal bishop over all the dioceses, even that of Constantinople, for in 588 the Patriarch of Constantinople had resisted and denied the authority of the Bishop of Rome. Boniface IV. was at that time Pope, from 607 to 614, and this may be regarded as a fuller establishment of the Pope's temporal power. Bowyer, in his "Standard History of the Popes," strenuously maintains that Phocas' decree in 607 is thus regarded by historians, and by Roman Catholic authorities. The dedication of the Pantheon in Rome to Popish worship was 608. But the year 666, according to Revelation xiii. 18, was the year of the fullest establishment of the Papacy's desolating despotism, and from thence its 1,260 years will end in 1926.

The years 604 to 634 were the date of the establishment of the Mahomedan Antichrist in the Eastern Roman Empire, as well as of the Papal Antichrist in the Western Roman Empire. Mahomet's earliest public preaching of his doctrines and publication of the Koran was during the years 604 to 622, and the Mahomedans date their Calendar from A.D. 622 and conquered Jerusalem in 636.

There are also 1,260 solar years of the Western Papal Antichrist from 666 to 1926, after which year there will be the 3½ years of the slaying of Protestant witnesses throughout Christendom, as foretold by many writers, such as Revs. T. Scott, the commentator; Dr. Gill, Dr. Macleod, Dr. Hales, Dr. Berg, Hollis Read, E. Nangle, &c., to occur at the close of the 1,260 years of sackcloth witness-bearing of Christian Witnesses in the year-day fulfilment of Revelation xi. 7-12.

V.—THE 360 YEARS (Revelation x. 6) *i.e.*, the "time" or year of 360 days (*i.e.*, years).

It is generally admitted by expositors of the historical or year-day fulfilment of the Book of Revelation that the tenth chapter of Revelation describes the period of the Reformation Movement commenced by Luther in Germany, 1517, and carried on by Lefevre and Farel in France, Twingle in Switzerland, John Knox in Scotland, and Cranmer, Latimer, Ridley, and Hooper in England. The Reformation is usually stated in chronological books of historical events to have ended and been completed by the religious "Peace of Augsburg" in 1555, which recognised the civil and religious rights of Protestants in Germany and their complete independence of the Popes. Christ, the Angel of the Covenant and the "Word of God" (Revelation xix. 13), is there pictured as descending from heaven with His face shining as the sun, which had hitherto been obscured by Popish darkness, but which now shone forth through Gospel preaching. He holds in His hand a little book open, which denotes the opening to the Church of the Bible, which had hitherto been kept shut up by the Church of Rome in the dead languages: but Luther published a complete translation of the Scriptures into the vernacular tongue in 1534. Tyndal published his translation of the New Testament in English in 1526. The English Parliament abrogated the Papal supremacy in England in 1536; but Dr. Hales says the English Reformation was not completed till A.D. 1547. The German Diet of Augsburg promulgated its Protestant Confession in 1555. If from 1555 or 1563 (the close of the Anti-Reformation Council of Trent) we date the Angel's statement that "there shall be a [Gr.] time no longer before the mystery is finished," this means that 360 years (a time) will not elapse from 1563 before the Epoch of the Consummation is reached, which, therefore, would not extend as far as 1923. But if we date the 360 years from the Massacre on St. Bartholomew's Eve in August, 1572, which was the culmination of the Reformation in France, the 360 years would end in 1932.

This agrees with the Martyrs of that Massacre under the FIFTH SEAL in Revelation vi. being bidden to wait for a "*chronos*" or season of 360 years before being finally avenged, *i.e.*, to wait until 1932. Bickersteth, Birks, and others have interpreted this 360 years as dating from the era of Luther's Reformation. The Rev. J. Fletcher, in his letter to Wesley, wrote in the year 1750:

"As to the various prophetic numbers in the Bible, let me only beg of you to observe the following: 'And the Angel swore by Him that liveth for ever and ever, that there will not be a time more' ('kronos ouk estai') (Revelation x. 6), which word 'time' in St. John and Daniel signifies a year and a prophetic year—namely, 360 years. If it be true that the Reformation of the seven Protestant countries is here signified it will follow that from the Reformation there will not be a whole time or 360 years, till the 'mystery of God should be finished' (Rev. x. 7), which He told for our comfort to His servants the prophets."

DR. GRATTAN GUINNESS SAYS IN HIS "LIGHT FOR THE LAST DAYS" REGARDING THIS 360 YEARS IN REVELATION x. 6:

"The Reformation movement, from which this final 'time' of 360 years is to be dated, is commonly regarded as extending from A.D. 1517 to A.D. 1555; that is, from the year when Luther first openly attacked

the Papacy by posting on the doors of the church in Wittenberg his celebrated theses, to 1555, the year of the Peace of Augsburg, which recognised the civil and religious rights of the Protestants of Germany and their complete independence of the popes. But it seems proper to consider the era as extending at any rate to 1563, when the Reformation was completed in England, and when the Anti-Reformation Council of Trent closed its sittings. The fifty-three years from A.D. 1510 to A.D. 1563 included all the main stages of the Reformation movement, viz., the enlightenment and conversion of the great reformer himself in 1510; the publication of the Greek Testament of Erasmus in 1516, of Luther's theses at Wittenberg in 1517, and of his treatise 'On the Babylonian Captivity of the Church,' together with his burning of the Papal bull of excommunication in 1520; followed the next year by the Diet of Worms and Luther's captivity in the Wartburg, where his German translation of the Bible was made: the presentation of the celebrated protest (from which the Reformers gained the name of Protestants) to the Diet of Spires in 1529; the Confession of Augsburg in 1530, and the formation in the following year of the Protestant League of Smalcald for mutual defence against Popish attacks; the publication of Luther's Bible in 1534, with the abolition of Papal supremacy in England in the same year, the national establishment of the Protestant Church in Saxony in 1539, the religious Peace of Augsburg in 1555, and in addition the various persecutions of Protestants all over Europe, the numerous sessions of the Council of Trent, the foundation and early activities of the order of the Jesuits and of the Inquisition, down to the close of the Council of Trent in 1563, by which council Rome's utter refusal of all reform was published and proclaimed in the most definite and formal manner.

"The close of the Reformation movement proper is given in chronological works as the 'Peace of Augsburg,' 1555. The final 'time' or 360 years from that date runs out in 1915, the first terminal year indicated by the 'seven times' solar or 2,520 years from Nebuchadnezzar's conquest of Jehoiakim: while, measured from 1563, the close of the Council of Trent, it expires in 1923, as do the 'seven times' measured from the principal date of the Captivity era, the fall of Jehoiachin.

"The first and second crises of Nebuchadnezzar's overthrow of Judah were respectively the fall of Jehoiakim B.C. 606 and of Jehoiachin B.C. 598 and the third and final crisis, the fall of Zedekiah B.C. 589. And we may note that the 'time' of 360 years measured from the massacre of St. Bartholomew (1572) leads to 1932, the end of 'seven times' measured from Zedekiah. The following diagram presents a conspectus of the final 'time' (of 360 prophetic days—*i.e.*, years), as measured from the principal dates of the Reformation era:

A.D.	A.D.
1555, whence 360 years end in	1915
1563.....	1923
1572.....	1932."

VI.—THE 2,300 YEARS.

The 2,300 Years in Daniel viii. 13, 14, were revealed by Christ Himself, there called "The Wonderful Numberer." It has two commencements, an incipient and ultimate commencement—viz., first, on the first

day of the month Nisan, when Ezra completed his Jewish reforms (Ezra x.) in 457 B.C., and thence the 2,300 years ended on March 21 (Nisan 1), 1844; and secondly, it distinctly commenced in the Jewish month Nisan in 445 B.C., at Nehemiah's commission from King Artaxerxes to rebuild Jerusalem (Nehemiah ii. 1), and terminated on April 27, 1856, on which day the European Powers after the Crimean War ratified a treaty of peace at Paris, containing a record of the firman of the Sultan of Turkey issued in connection with the negotiating of that treaty, and granting civil and religious freedom and liberty of worship to his Christian and Jewish subjects in Palestine and elsewhere. This very day, April 27, was in 1856 the 22nd day of the movable Jewish month Nisan, which is always the last day of the Jewish Passover Week, which invariably extends from Nisan 14–15 to 22. It is therefore evident that the 2300 began on the last day of Passover Week in Nisan 445 B.C. This we conld not have positively known until it did actually terminate on Sunday, April 27, 1856, with the ratification of the Treaty of Paris.

A further interval of 75 Mahomedan lunar years equal to 73 ordinary solar years or of 75 solar years (the prolongation of the 1,335 beyond the 1,260 years)—is predicted in Daniel xii. 11, 12 to elapse from the termination of the 2,300 years to the end of the Final Covenant Seven years (because the 2,300 and 1,260 years terminate at the same point of time).

Thus there are Four Great Passover Week Epochs in B.C. 445, A.D. 39, 1856, 1929, or 1931, which are so wonderfully connected with the whole length of the Grand Period of 2,373, or 2,375 years, and which fix and fasten it down to its predestined place on the Line of Time with chronological clamps more immovably than any artificer ever fastened down an iron rail with rivets to its resting place.

Daniel's prophecy in his eighth chapter about the 2,300 years reads thus :—

"The he-goat [Alexander's Macedonian Empire] waxed very great, and when it was strong, the great horn between its eyes [Alexander the Great] was broken, and instead of it there came up four notable ones toward the four winds of heaven [the kingdoms of Greece, Egypt, Syria, Turkey]. And out of one of them came forth a Little Horn [the Mahomedan Antichrist in the long-day fulfilment, but the future Napoleonic Antichrist in the short literal-day fulfilment] which waxed exceedingly great, and by him the daily sacrifice was taken away and the place of its sanctuary cast down. Then I heard one saint speaking, and another saint said unto that certain saint [Palmoni, the Wonderful Numberer, in the Hebrew] which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Daniel viii. 8–14).

In considering this date of 2,300 years, we may notice: First, its BEGINNING PRIMARILY in Nisan (Passover month), 457 B.C., and SECONDARILY in Nisan (Passover month), 445 B.C.; second, its ENDING in Passover month, 1844, and again in Passover Week A.D. 1856; third, the ADDITION to it of 75 Mahomedan lunar years reaching from its ENDING in 1844 to 1917, and from its ENDING in 1856 to 1929, or of 75 solar years from 1856 to 1931.

First. As to its BEGINNING, the question was asked in Daniel's eighth chapter, in connection with the Little Horn arising out of one of the four horned-kingdoms of Alexander the Great's former Eastern Empire and taking away the daily sacrifice: "How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The reply was given by Christ Himself, who is there called in the ordinary version "that certain saint," but in the marginal translation "The Wonderful Numberer" or "Numberer of Secrets." "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This signifies that the whole period of 2,300 years (in the year-day fulfilment) was to be occupied in its earlier portion by the restoration of the daily sacrifice in a restored temple (which Ezra commenced 457 B.C., and again Nehemiah recommenced in Nisan, B.C. 445); and in its later portion by the rise of the Mahomedan Antichrist in 622 A.D., and by the treading under foot of the Jewish sanctuary of the Holy Land by the Mahomedan Little Horn from A.D. 634 to 1856, during the mystical 42 months (a lunar period) in Revelation xi. 2, *i.e.*, 1,260 lunar years, which are equal to 1,222 solar years. It is singular that the Mahomedans reckon solely by lunar years in their Calendar, which are each eleven days shorter than solar years.

INCHOATE PRIMARY FULFILMENT OF THE 2,300 YEARS FROM EZRA'S RESTORATION OF THE JEWISH SACRIFICIAL RITUAL ON NISAN 1, B.C. 457, to Nisan 1 (March 21), 1844, and therefore Probable Ending of an Inchoate Primary 75 lunar Years Additional thereto about Nisan 1, 1917, by a future marked decline of Turkish-Mahomedan power (perhaps by the separation of Judea from Turkey). (Daniel viii. 14, xii. 11, 12.)

A duodecennial epoch of twelve years intervened between Ezra's Ecclesiastical and Nehemiah's Edificial work of Reform; but conjointly they constituted a notable period of blessing for the Jewish nation. Ezra's one year's work of restoring the Jewish ecclesiastical polity at Jerusalem began on the first day of the first month Nisan, in King Artaxerxes' seventh year (B.C. 458), and was completed within exactly one year on the first day of the first month, Nisan, B.C. 457, as stated in Ezra vii. 8–13, x. 16. This was twelve years before King Artaxerxes, who had commissioned Ezra, in Nisan, to perform his work, subsequently commanded Nehemiah, in Nisan, 445 B.C., to rebuild Jerusalem. Ezra's work of restoring the sacrifices and beautifying the House of the Lord was the fundamental beginning of the period of blessing of which Nehemiah's work of restoring and rebuilding the city of Jerusalem was the further development and completion.

The 2,300 years computed from Nisan 1, B.C. 457, in its initial commencing fulfilment, most remarkably ended with the Turkish Sultan's repeal of the law of beheading converts to Christianity, on Nisan 1 (March 21), 1844, which was the initial "cleansing of the Sanctuary" of the Holy Land from the "desolating" persecution of the Mahomedan "abomination." This was one of the clearest fulfilments of prophecy ever known, as we will proceed to explain. And the importance of it to us is that if in this initial fulfilment the 2,300 years are to be followed by the additional 75 Mahomedan lunar years (the excess of the 1,335 beyond the 1,260 years), then there will be a termination of these 75

lunar years (equal to 73 solar years) in such initial fulfilment on March 23 (Nisan 1), 1917, by a marked decay of Turkish power.

OLD PREDICTIONS THAT 2,300 YEARS FROM EZRA'S REFORMS, AND 391 YEARS OF THE TURKISH WOE UNDER THE SIXTH TRUMPET FROM 1453, WOULD TERMINATE IN 1843–4 (Revelation ix. 15; Daniel vii. 14), as they did.

The Rev. Charles Buck in his Theological Dictionary, published about 1810, showed in his article on Mahomedanism that the Mahomedan Woe being foretold in Revelation ix. 15, to last for 391 years—that is for a prophetic "year [360 years], month [30 years], and day" [1 year], might be expected to end in 1844, as it commenced with the Mahomedan Turks capturing Constantinople in 1453.

The Rev. F. Fysh, M.A., in his "Sure Word of Prophecy" (312 pages), published in 1839, also interpreted the same 391 years as a period of the rise of the Turkish Empire in 1062, the first year of Alp Arslan's reign, to its zenith in 1453, and thence again to its gradual decline to 1844. He said: "The Turkish Empire was at its zenith in 1453, and another period of 391 years will end with its fall in 1844, although its final extermination will not take place until some years later."

Alfred Addis, B.A., in his large volume on Prophecy in 1830, clearly showed that the 2,300 years would end with the cleansing of the sanctuary in 1843, which, as a Jewish year, ended on March 20, 1844.

The Rev. David Simpson, in his "Key of Prophecy," published about 1798, also expected that 391 years of the Turco-Mahomedan Woe would end in 1844, being reckoned from the capture of Constantinople in 1453.

The Rev. William Miller, in 1839, and a number of other American ministers strenuously maintained by their books and their preaching that there would be a "cleansing of the sanctuary" in 1843–4, at the termination of the 2,300 years from its commencement at Ezra's restoration of the Jewish sacrifices, B.C. 457. Mr. Miller, as early as 1839, distinctly stated: "I shall claim the whole Jewish year 1843 for the ending of the 2,300 years up to the commencement of the Jewish year 1844, *i.e.*, March 21 (Nizan 1), 1844." This is stated on page 283 of the book called "The Advent Message."

The Rev. E. Bickersteth, an eminent author and leading clergyman of the Church of England (uncle of the Bishop of Ripon and father of the Bishop of Exeter), printed and published in 1839 in his "Practical Guide to the Prophecies" a clear prediction that the 2,300 years and 390 or 391 years would both end in 1843–4, as "the beginning of the cleansing of the sanctuary" of the Holy Land by the restoration of liberty for Christian profession and worship, and by the Turkish Empire ceasing to be a Woe to Christianity in that part of the world, as it had been for twice 391 years. The Rev. E. Bickersteth wrote in it in 1839: "There are two things in the period of 2,300 years in Daniel viii. 13, 14—viz., the restoration of the daily sacrifice and the subsequent time of desolation. There is a first commencement of these 2,300 years from Ezra's decree (issued by King Artaxerxes in his seventh year—Ezra vii.). Ezra's restoration of the sacrifices and reform of the Jewish polity was completed on Nisan 1, B.C. 457 (Ezra x. 17); then the restoration of the sacrifice continued with slight exceptions to the destruction of Jerusalem by the Romans, A.D. 70, since which time Jerusalem has been trodden down of the Gentiles. The desolation, or the remaining part of the

2,300 years after the ceasing of the sacrifice, would bring us to 1843 as the beginning of the cleansing of the sanctuary.

"There is a second commencement of these 2,300 years from Nehemiah's decree (given in Artaxerxes' 20th year, B.C. 445, Neh. ii.)."

The above-mentioned predictions by the Revs. E. Bickersteth, C. Buck, A. Fysh, A. Addis, D. Simpson, as to Turkish desolation of Judea subsiding in 1843–4 were most extraordinarily fulfilled by the Sultan of Turkey signing on the very first day of Nisan (March 21), 1844 (exactly 2,300 years from Ezra's complete restoration of the Jewish ecclesiastical polity and sacrificial ritual on Nisan 1, B.C. 457) an Official Declaration that henceforth no Mussulman convert to Christianity should be put to death according to the Turkish law. This was the beginning of the cleansing of the sanctuary of the Holy Land.

This Official Declaration was, however, only a step toward the much more important Firman or Hatti Scheriff promulgated by the Sultan in connection with the Crimean War Treaty of Peace on April 27, 1856, and publicly read in all the Turkish Mosques, proclaiming civil and religious equality and liberty.

The Rev. E. Bickersteth pointed out in a later edition of his "Guide to the Prophecies," in September, 1844, how remarkably the Sultan's concession on March 21 (Nisan 1), 1844, ended the 2,300 years from their commencement on Nisan 1, B.C. 457. He said:

"The date of the Sultan's official declaration, March 21, 1844, is very remarkable as being in fact the first day of Nisan, the first sacred month of the Jews. And this is the more remarkable as it is connected with the termination of the date of the 2,300 years (from its first commencement on Nisan 1, B.C. 457) with the end of 1843, which according to the Jewish year ended on March 20, 1844.

"Then on the 1st of Nisan, 1844, the power of the Mahomedans officially to put to death converts to Christianity passed away, constituting a measurable cleansing of the sanctuary. This is the more remarkable also as 1844 is the 1,260th lunar year of the Hegira (the date fixed by the Mahomedan Antichrist as the rise of this branch of the apostacy in A.D. 622), and so the closing year in Mahomedanism of that remarkable prophetical period, 1,260 years. It will be observed that Ezra is very specific in stating the dates: 'On the first day of the first month [Nisan] began to go up from Babylon' (Ezra vii. 9). 'And they made an end with all the men that had taken strange wives by the first day of the month' (Nisan—Ezra x. 17), the whole time of the return and restoration taking exactly a year.

"The 390 years also, in Revelation ix. 15, expressed as a year and a month—that is 360 and 30 days or years—reckoned from 1063, the beginning of the Turkish power, bring us to 1453, the height of that power in the capture of Constantinople. And taken onward, it brings us to 1843–4 when the Turkish Empire ceased to be a woe to Christendom."

Another commencement of these 2,300 years is also fixed by the angel Gabriel appearing to Daniel, as recorded in Daniel's ninth chapter (verses 21–23), and stating that he came to give him understanding of "the vision" of the ram and he-goat connected with the 2,300 years which had been shown in the preceding eighth chapter about fifteen years earlier, but which at that time was "shut up and none understood

it," although Gabriel had been commanded by Christ to make Daniel understand it (Daniel viii. 16, 26–7).

Gabriel now fulfilled this command by coming to Daniel and explaining that Seventy Weeks of Years—that is 490 years—are "determined" (or "cut-off," as the Hebrew verb signifies according to Dr. Gill, Hengstenberg, Gesenius, Otto Zochler, Hitzig, and many Hebrew scholars) "upon thy people and upon thy holy city,"—that is, divided off from the commencing part of the 2,300 years (thus many expositors understand it): and thus the 2.300 years and the seventy weeks are foreshown to commence at the same time, namely at King Artaxerxes' decree to Nehemiah to restore and rebuild Jerusalem.

THE 483 YEARS OR 69 WEEKS.

(Daniel ix. 25) from Passover Week in Nisan, B.C. 445, to Passover Week in Nisan, A.D. 39,

have been generally understood since the earliest ages of the Christian Church by many expositors—on the principle of a day being sometimes put for a year (Genesis xxix. 27; Numbers xiv. 34; Ezekiel iv. 6)—to have commenced their fulfilment in Nisan 445 B.C. (Neh. ii.) when Nehemiah went in Artaxerxes' twentieth year to "restore and build Jerusalem." Gabriel said to Daniel (ix. 25): "From the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince shall be seven weeks and threescore and two weeks"—that is, 69 weeks or 483 years—"and after threescore and two weeks shall Messiah be cut off [or made a covenant] but not for Himself."

Many expositors, such as Julius Africanus, the Venerable Bede, Thomas Aquinas, Luther, Offerhaus, Reinbeck, Weickhmann, Havernick, Wintle, and according to L'Herbelot, Abulfarage, and the Oriental writers, have long ago shown the above-mentioned commandment or decree to restore and build Jerusalem was the one given to Nehemiah by the Persian King Artaxerxes in the month Nisan, in the twentieth year of his reign, which was B.C. 445, as narrated in Nehemiah's second chapter. Dr. Otto Zochler says: "A majority regard the twentieth year of Artaxerxes, mentioned in Nehemiah ii. 1, as the starting point of Daniel's 69 Weeks of years."

Thus 69 weeks of years—that is, 483 years—commencing in Nisan, B.C. 445, reached, of course, to Nisan, A.D. 39—"Unto Messiah the Prince," when he was crucified—that is, "After the seven weeks and threescore and two weeks," Messiah was "cut off, but not for Himself,"—on the cross on a Friday, which was Passover Day, the 14–15th day of Nisan, at three o'clock p.m., "the ninth hour" (Luke xix. 38; xxii.).

Subsequently Jerusalem was destroyed in A.D. 70 (verse 26). Finally, the last or 70th week will follow at the close of the Gentile dispensation, with "the Prince shall come" (the "Prince" Napoleon) making a seven years' covenant with the Jews, and breaking it in the midst of the seven years, and being himself destroyed at their termination. The learned chronologist the Duke of Manchester calculated A.D. 38 or 39 to be the year of the crucifixion, and others A.D. 39 or 40.

Hence the 2,300 years beginning at the same time as the 483 years, which were stated to be divided off from its commencing part, necessarily began at Nisan B.C. 445, and therefore were naturally expected beforehand to be likely to end in Nisan A.D. 1856, at the exact distance

of 2,300 years, because 1,855 years and three months added to 444 years and nine months is equal to 2,300 years.

BERICK'S AND BURNHAM'S PREDICTION
of the 2,300 Years to end in April, 1856.

It is remarkable that the Rev. F. H. Berick, of Lowell, Massachusetts, foretold two years beforehand that the 2,300 years would end in the spring of 1856, in a prophetic book of 383 pages, published in 1854, in Boston, U.S., called "The Lord Soon to Come," in which he said: "The Jews had offered sacrifices under the administration of Ezra, but the temple worship where the daily sacrifice was regularly presented was not fully restored until the completion of the walls of Jerusalem, and, according to Josephus, of the temple, under Nehemiah, B.C. 445. Now, as the 2,300 years commence with the restoration of the daily sacrifice, according to Daniel viii. 14, which we thus find to have taken place under Nehemiah, B.C. 445, they will terminate in A.D. 1855, or at the latest in the spring of 1856."

Elder E. Burnham's exposition of the 2,300 years and seventy weeks, published in America previous to 1854, is quoted at considerable length in the above-mentioned book of the Rev. F. H. Berick. Elder Burnham, like many other expositors, maintains that Gabriel stated in Daniel's ninth chapter (verses 21–23) that he came to explain the visions respecting the 2,300 years in Daniel's eighth chapter, and that 70 weeks were to be determined or cut off from the commencing part of these 2,300 years, and were to commence with the going forth of a commandment to restore and build Jerusalem, which undoubtedly was the decree granted to Nehemiah "according to the united voice of all reliable history" in B.C. 445. Mr. Burnham said: "These 445 years taken out of 2,300 years leave 1,855 years. But it will require all these 1,855 years A.D. to make up 2,300 full years according to Bliss's Chronology. Well, but Artaxerxes' commandment went forth in the month Nisan, as stated in Nehemiah ii. 1—that is, in the spring of our March or April, B.C. 445. So the 2,300 full years extend from the spring of B.C. 445 to the spring of A.D. 1856."

Elder Burnham maintained that the 69 weeks of years, or 483 years, which are specified in Daniel ix. 25 to commence with the going forth of the commandment to rebuild Jerusalem, B.C. 445, must, of course, have ended in A.D. 38–9, and that therefore the cutting-off of Messiah, which was predicted to take place after the 69 weeks, must have taken place about A.D. 38–9. He observes that some of the Primitive Fathers state the date of Christ's crucifixion to have been A.D. 38 or 39 or 40.

The Abbot Dionysius Exiguus, who first instituted in A.D. 539 the system of dating the Calendar of Time from Christ's birth, dated His birth about five years too early. Strauchius maintained the year 532 to be really A.D. 527, and not A.D. 532—that is, that Christ's birth was about the year 5 or 6 in the Christian Era. Therefore His crucifixion was about 38–9 at the age of about 34, for we read in Luke that Christ began to be about 30 years old at the commencement of his public ministry, which lasted about 3½ years.

The remarkable prediction of Berick and of Burnham was signally verified by the before-mentioned Treaty of Peace being ratified by the ambassadors of all the Powers in Paris at 3 p.m. on Sunday, April 27, 1856, which, according to Lindo's Jewish Calendar, was the 22nd day of the Jewish month Nisan and the last day of the Passover Week.

Matthew Habershon, in his "Dissertation on the Prophetic Scriptures" (the first edition of which was published in 1834), said: "In this vision of the Persian Ram we are to calculate the 2,300 years from some remarkable interference of the Persian dynasty of kings on behalf of the Jewish Church. Now the royal Persian edicts given by Artaxerxes, King of Persia, to Ezra, B.C. 456–7, and to Nehemiah, B.C. 444–5, settled the Jews and left them, without any material alteration, as a State and a people, in their government and polity, until the time of Christ and the destruction of the kingdom by the Romans. Two thousand three hundred years calculated from Artaxerxes' decree to Ezra, B.C. 456–7, will bring us to 1843–4, and calculated from B.C. 444–5, will bring us to 1856." Thus Habershon actually predicted many years beforehand the ending of the 2,300 years in 1856. He also suggested that the I,335 years might end in 1919.

Charles Beales, in his prophetic treatise, "Armageddon," published in 1858, said, in chapters i. and iii. and vii.: "Some commentators consider that this date of the 2,300 years should be associated with some striking circumstance in the history of the Jewish nation, and consequently fix it at 445 B.C., the twentieth year of the reign of Artaxerxes Longimanus, in which (in the month Nisan, as stated in Nehemiah ii.) that monarch gave a permissive commission to Nehemiah to restore the city of Jerusalem. Now, the number 2,300, if it be made of full years, will bring us from 445 B.C. to A.D. 1856, the very year in which, in the spring, the Sultan issued a decree (recorded in the Treaty of Peace which concluded the Crimean war) placing Jews and Christians on a political equality with Mahomedans, permitting the purchase of land in Palestine by Jews, removing all religious restrictions, throwing open the Turkish dominions to European colonisation, and opening the way for the return of the Jews, thus commencing the cleansing of the Jewish sanctuary from the 'treading down' by the Mahomedans (Revelation xi. 2). The great God works out his appointed purposes by human means; and this terrible Crimean War, whilst being for the punishment of the conflicting nations, was evidently a Providential step in advance toward the final restoration of Israel, in the now permitted return of the Jews to Palestine on an equal footing with the Mussulman and Christian, and in the prospective withdrawal of the dominion of Turkey over the Holy Land which may ultimately result from it."

Alexander Porter published in 1856, in Philadelphia, a prophetic treatise, in which, like Charles Beales and many others, he held that the future Antichrist will be a Napoleon, and will make a seven years' Covenant with the Jews seven years before the End of this Age, according to Daniel ix. 27. From his long exposition of the 2,300 years and 70 weeks we extract the following: "Gabriel was commanded to make Daniel understand the vision respecting the 2,300 years (Daniel viii. 13 to 16). But in the last verse of that chapter we find Daniel saying, 'I was astonished at the vision, but none understood it.' Gabriel then had not so far accomplished his mission to make Daniel understand it. But in the following chapter (15 years later) Gabriel reappears to Daniel while he is in the very act of praying about the 70 years of the Jewish captivity, and says, 'O Daniel, I am now come forth to give thee skill and understanding, therefore understand the matter and consider the vision. Seventy weeks are cut off upon thy people.'

"The Rev. E. Bickersteth paraphrases this passage thus: 'Seventy

weeks of years are cut off from the whole period of 2,300 years.' These 70 weeks are given to provide us a point from whence to commence the 2,300 years. 'Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince shall be seven weeks and threescore and two weeks.' The only commandment which fully answers the requirements of this prophecy is that given to Nehemiah in the 20th year of Artaxerxes, which, according to Ptolemy's Canon, was B.C. 445, from which at the end of 7 and 62 weeks of years 'Messiah was cut off.' As the exact point of time when Messiah was cut off is disputed among chronologers, it is sufficient to refer to the declaration of Paul in Romans v. 6, 'In due time Christ died,' or 'when the fulness of the time was come' (Gal. iv. 4). Again, 'Before the feast of the Passover, Jesus knew that His hour was come that He should depart out of the world' (John xiii. 1). (Was it not from Daniel's prophecy that He knew?) Now 445 B.C. taken from 2,300 years leaves 1855 A.D. But as the 2,300 years must be made up of full years it is evident that its termination must extend into the year A.D. 1856, just so far as the going forth of the decree entered into the year B.C. 445. And Nehemiah made his request unto the king in the Jewish month Nisan." Alexander Porter seems to have published this treatise in the early part of 1856, and of course made no mention of the Treaty of Paris, which was ratified in April (Nisan) that year. He simply appears to have perceived very clearly that the 2,300 years would end, somehow or another, in 1856.

SECONDLY. THE ENDING OF THE 2,300 YEARS WAS PRIMARILY ON NISAN 1 (MARCH 21), 1844, AND SECONDARILY ON THE LAST DAY OF PASSOVER WEEK, NISAN 22 (April 27), 1856, with the Treaty of Paris, closing the Crimean War, which Treaty ratified on April 27, 1856 (the 22nd day of Nisan), contained in its 9th Article an engagement on the part of the Turkish Sultan to give to all his subjects civil and religious liberty and freedom of worship, which up to that time had been withheld to a great extent from Christians and Jews in Palestine and elsewhere in Turkey.

The momentous liberal concessions of the Sultan abolishing on March 21, 1844, the beheading of Mahomedans who might become Christians, constituted in the year-day fulfilment the *incipient* "cleansing of the sanctuary" of the Holy Land with which the 2,300 years were predicted in Daniel viii. 14 to end; and the Sultan's concession of civil and religious liberty and religious toleration by the Crimean War Treaty of Peace on April 27, 1856, constituted a *fuller and ultimate* "cleansing of the sanctuary." Thus the Mahomedan abomination of desolation or false religion, which, with the Koran as its sacred book, Mahomet had fabricated in the year A.D. 604, terminated its predicted 1,290 lunar years—that is 1,252 solar years—in 1856, and thenceforth ceased to be a persecuting desolation to the Holy Land, as it had formerly been. And 1,260 lunar years—that is 1,222 solar years—from the Mahomedan conquest of Syria in 634 likewise ended in 1856.

The CRIMEAN WAR was, in fact, a prophetical war associated in a remarkable manner with the close of this Great Period of 2,300 years. It commenced in the autumn of 1853 by Russia's invasion of Turkey. Then in the summer of 1854 the Allied Powers—Britain, France, and Sardinia—engaged in active operations for the defence of Turkey, and at

the battle of Alma in September they defeated the Russians. The battle of Balaclava in October, when 600 English cavalry, through a mistaken order, rode to certain death, was indecisive, and severe sufferings and mortality were experienced by the allied armies in the winter of 1854–5. They successfully repulsed an assault of the Russians in great force at the battle of Inkerman in November, 1854, and they besieged Sebastopol for eleven months, from October, 1854, until their capture of it in September, 1855. This, with the death of the Russian Czar, the same autumn, opened the way for Austria, as a neutral intermediary, after conferring with the allied powers, to present to Russia Peace Propositions embracing Five Conditions. These were accepted by Russia on January 16, 1856, as a basis of negotiations for a Treaty of Peace. They were : 1. The Russians to relinquish all claim to the right of protection over the Danubian Principalities. 2. The southern part of Bessarabia to be ceded by Russia to Turkey. 3. Neutralisation of the Black Sea. 4. All the Powers to protect the non-Mussulman subjects of Turkey—Christians and Jews. 5, Consu's to be admitted to the ports of the Black Sea.

On January 16, 1856, Russia accepted these propositions. Three Conferences were subsequently held at Constantinople between the representatives of Turkey and of England, France, and Austria upon the fourth Proposition—viz., that all the Powers should protect the Christian and Jew subjects of Turkey; and as the result, those powers stated to Turkey the Reforms they desired in consideration of the services rendered to Turkey in helping her to repel Russia.

These Reforms, as stated in the London *Times* of February 8, 1856, required the security of persons and property of Christian and Jew subjects of Turkey, and their equality with Mahomedans and their right to possess property, along with the same right for foreigners ; the right likewise to be admitted as witnesses in court, and the reform of their tribunal of justice and of the police ; their right of admission to civil and military offices and duties ; the development of the agricultural, industrial, and commercial resources of Turkey, etc. On January 30, 1856, the Sultan of Turkey agreed to these Reforms, and on January 31 was present, for the first time in the history of the Sultans, at a ball at the British Ambassador's mansion, to show his desire to break down the barriers of Mahomedan exclusiveness and to mingle freely with foreigners. He even partook of supper with them, although the Sultan's custom is always to eat alone. Subsequently the Sultan framed and caused to be recited before the chief dignitaries of his empire, and the heads of the Mahomedan religion and law, and the non-Mahomedan sects assembled at Constantinople, a Firman of considerable length and numerous clauses, granting civil and religious liberty and equality and freedom of worship throughout all the Turkish Empire. The Allied Powers were desirous of making the Firman as binding as possible upon the Turkish Government by incorporating it textually in the Treaty of Peace, or appending it so as to make it part of the Treaty. The Sultan objected to this as an infringement of his independence and dignity, which would afford a constant excuse to the Contracting Parties, Russia, Austria, France, and England, to interfere in the local affairs of Turkey. Hence the matter was compromised by the Firman being only adverted to and recorded in Article 9 of the Treaty ; but still this is held to be equivalent to a solemn pledge from Turkey to carry out the provisions of the Firman because it forms part of the groundwork of the Treaty.

On March 30 the Treaty of Peace was preliminarily signed at Paris by the Ambassadors of the Powers, who, however, held further conferences during April regarding the Danubian Principalities and other matters. The conditions and articles of the Treaty were not published until after its full Ratification by the Ambassadors in Paris, at 3 p.m., on Sunday, April 27, 1856. Its articles were then communicated to the French and English Parliaments. A Proclamation of Peace was made in London on April 29, and a Day of Thanksgiving observed on May 6.

The Rev. W. G. Schauffler, American missionary in Constantinople, wrote in 1857 of this Firman of April 27, 1856: "Although for some time after its promulgation this Firman seemed destined rather to arouse the slumbering fanaticism of bigoted Moslems, still it is pouring light upon the minds of millions. Translated into all the languages of Turkey, and read to its various nations publicly, it has created a ferment never before witnessed in Turkey."

THIRDLY. DANIEL'S ADDITION OF 75 SOLAR YEARS OR 75 MAHOMEDAN LUNAR (THAT IS, 73 SOLAR) YEARS TO THE 2,300 YEARS, reaches both from Nisan, 1844, to Nisan, 1917–19, and from Nisan, 1856, to Nisan, 1929–1931. And the Seven Years of Daniel's final 70th Week in Daniel ix. 27, will end with Passover Week in the month of Nisan, **1929** or **1931.**

Two distinct events were foretold by Christ, "the Wonderful Numberer," to happen during the progress of the 2,300 days or years—viz., 1. The restoration of the Jewish sacrifices; and, 2. The treading under foot of the Jewish sanctuary and sacrifices and host; because the question in Daniel viii. 13 was, "How long shall be the vision concerning the daily sacrifice and the transgression [or abomination] of desolation, to give both the sanctuary and the host to be trodden under foot?" and the answer in the next [14th] verse was, "Unto two thousand three hundred days [in the Hebrew, evenings-mornings], then shall the sanctuary be cleansed." The exact length of the latter of these two events—viz., the treading under foot of the sanctuary by the abomination of desolation—was subsequently revealed by Christ again appearing, as a Holy One, to Daniel in his 12th chapter, and declaring, "It shall be for a time, times, and a half [1,260 prophetic days]; and when He shall have accomplished to scatter the power of the holy people, all these things shall be finished"—that is, 1,260 years in the year-day fulfilment. So again in Rev. xi. 2 the treading under foot is said to be for 42 months.

This concluding 1,260 of the 2,300 is the period of the abomination of desolation standing in the sanctuary and treading it under foot; but at the conjoint termination of both the 1,260 and 2,300 days or years, the sanctuary will begin to be cleansed by the ending of the scattering and treading under foot of the holy people. Then the Holy One added in the 12th verse, "Blessed is he that waiteth and cometh to the 1,335 days [or years]; thou Daniel, shalt rest and stand in thy lot at the end of days"—that is, at the end of the 1,335 days [or years], because at their end the saints raised from the dead at Christ's descent on earth will stand in the eternal inheritance allotted to them.

It is generally held by numerous expositors that these 1,335 days are simply an extension and prolongation of the 1,260 days by the addition of 75 days to them, as a supplementary interval to elapse from the commenced cleansing of the sanctuary at the end of the 1,260 days until

the time of full blessedness, when the sanctuary shall be completely cleansed and Daniel and other saints raised from the grave shall stand in their final lot and place of glory. The 1,260, 1,290, and 1,335 days or years are held by standard expositors to commence at the same time.

In the year-day fulfilment these three all began in A.D. 622 at the first establishment of the Mahomedan Antichrist, and more fully in A.D. 634 at the Mahomedan conquest of Syria, and are Mahomedan lunar years. As Daniel in his 12th chapter virtually adds 75 lunar years (equal to 73 solar years) to the 2,300 years of his 8th chapter, he thus gives a total long period of 2,373 or 2,375 years, which he predicts to end with the Second Advent Epoch. At the same time, he gives in his 9th chapter a short period of 483 years (69 weeks of years—Daniel ix. 25), which he predicts to end with the First Advent Epoch, when Christ was "cut off." Still further, he explains the short period to be "determined" or "divided off" from the commencing part of the long period—in other words, both periods to have a common commencement. Now, as we know from past history that the short period of 483 did commence with Artaxerxes' commandment to Nehemiah, in Nisan, B.C. 445, and ended in Passover Week, Nisan, A.D. 39, with the public presentation of Messiah as a Prince to the Jewish nation at His First Advent, when at His trial He declared that he was King of the Jews, and was "cut off" or made a covenant on the same day; therefore we know that the 2,373 or 2,375 solar years must also have commenced in Passover Week, Nisan, B.C. 445, and will end in Passover Week, Nisan, 1929 or 1931, with the Second Advent Epoch.

Daniel's 70th Week of 7 years did not follow in due course (as might have naturally been expected) the short period of 69 weeks or 483 years which ended with the First Advent Epoch, but was postponed so as to end with the long period of 2,373 or 2,375 solar years which ends with the Second Advent of Christ on this earth at the battle of Armageddon at the End of this Age either in 1929 or 1931.

VII.—THE 6,000 YEARS FROM THE CREATION OF MAN, ENDING IN 1929-31,

are on good grounds understood to terminate in the Second Coming of Christ and the Millennium. It is a belief of great antiquity that the SIX DAYS of creation foreshadowed the six periods of a thousand years each during the Patriarchial, Jewish, and Christian Dispensations, and the SEVENTH DAY of rest typified the seventh period of a thousand years of the Millennial dispensation. This idea was entertained among the Jews long before the birth of Christ; and Scripture warrant for if has been afforded by the fact that Peter, when speaking of the "Day ot Judgment" and "Day of the Lord," immediately explains the meaning of those expressions by saying, "But beloved, be not ignorant of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day" (2 Peter iii. 7-10). Paul also says: "There remaineth therefore a rest ['sabbatismos,' a keeping of a Sabbath, a Sabbatical septenary] to the people of God" (Hebrews iv. 9). This seventh day of a thousand years—the Millennium—the Day of Judgment—is shown in the nineteenth and twentieth chapters of Revelation to commence with the resurrection of the righteous, the Advent of Christ, the chaining of Satan, etc.; and to end with the battle of Gog and Magog, resurrection of the wicked, and burning of the earth.

Bishop Russell says: "The tradition that the earth as well as the religious state of its inhabitants is to undergo a great change at the end of 6,000 years has been found in the writings of Pagans, Jews, and Christians; because six days were employed by Almighty God in the creation of the globe, after which he rested on the seventh day; and as with Him one day is as a thousand years, and a thousand years as one day, it was concluded by the Cabalists and Jews that the world was to continue 6,000 years; and on the conclusion of this period there would succeed a Sabbath of a thousand years of corresponding length—a Millennium of rest and of peace. This idea has been traced in the Sibylline oracles, in the poems of Hesiod, in Plato, and prevailed long before the birth of Christ, relative to a momentous change which is supposed to await the earth after a period not exceeding 6,000 years. We find this expectation expressed by the Chaldeans, the Persians, the Greeks, the Romans—orators, poets, philosophers; and the only difficulty we experience in the examination of the records collected from the literature of ages is to account for so great unanimity of sentiment where we cannot discover any source of information, or any authority which so many different writers acknowledge for a conclusion so remarkable."

There is another striking type meriting observation in this connection. As God concluded the six days of Creation by forming the literal body of the first Adam out of the dust of the earth, and breathing into it the spirit of life, so, at the conclusion of the 6,000 years, at the Second Coming of Christ, God will, by His resurrection power, raise to life and form the mortal dust of His deceased saints into the mystical body of the Second Adam—the glorified Church of Christ—and breathe upon them the Holy Spirit.

THE CHRISTIAN ERA A.D. 1 BEGAN ABOUT THE YEAR OF THE WORLD 4070, AND NOT 4000.

This expectation of the Second Advent of Christ at the end of 6,000 years acquires additional importance from the fact that the Old Testament periods seem to show approximately the 6,000 years to terminate about A.D. 1930, for the Christian Era began about 4,070 years after the Creation. All the periods that make up this 4,070 years are explicitly stated in Scripture, excepting one interval of about 33 years, from Cyrus' first year, until Artaxerxes' first year (Nehemiah ii.), and the length of this interval is deduced from Rollin's Ancient History, etc. We compute this interval to be 33 years, and this makes the 6,000 years to end in about 1930.

THE BIBLE CHRONOLOGY OF THE 6,000 YEARS FROM ADAM'S CREATION TO CHRIST'S DESCENT ON EARTH, AT THE END OF THIS AGE IN PASSOVER WEEK, 1929-31.

The accompanying Table of the Scripture periods shows the 6,000 years to terminate in Passover Week, 1929-31; and that we have almost arrived at the SATURDAY MIDNIGHT OF THE WORLD'S WEEK OF 7,000 YEARS. The six days are nearly ended, and the seventh day of 1,000 years is about to commence.

The Chronology of Ussher, which has usually been adopted in the marginal references of Bibles, places Christ's Nativity about the year 4004, but the later researches of Clinton and others show that Ussher missed at least 100 years out of the whole period of the Judges, making

that period to be about 350 instead of 450 years, as stated in Acts xiii. 20. Ussher gives B.C. 1444 in Joshua xiv. as the date of the dividing of the land of Canaan and the beginning of the period of the Judges, and B.C. 1094 in 1 Samuel ii. as the date when the era of the Judges ended and Saul was made king. Now this gives only 350 years as the period of the reigns of the Judges, whereas Paul said, in Acts xiii. 20: "He divided their land to them by lot, and after that He gave them Judges about the space of four hundred and fifty years (450), until Samuel the prophet; and afterward they desired a king, and God gave them Saul by the space of forty years," etc.

		B.C.
(1)	Creation of Adam to the close of Noah's Deluge (Genesis v. and viii. 13, 14)	1656
(2)	Close of the Deluge to the Call of Abraham to Canaan (Acts vii. 6; Genesis xi. 10—32, xii. 1—5)	427
(3)	Abraham's Call to the date of the Exodus (Exodus xii. 40; Galatians iii. 8—17)	430
(4)	The Exodus to the Distribution of the Land (1 year Numbers x. 11 to xiii. 25 and 45 years Joshua xiv.)	46
(5)	Dividing of the Land to the End of Samuel's Judgeship (Acts xiii. 20; Joshua xiv.)	450
(6)	Reigns of the Kings: Saul, David, and Solomon, 40 years each, and Rehoboam 17 years. Abijam 3, Asa 41, Jehoshaphat 25, Jehoram 8, Ahaziah 1, Athaliah 6, Jehoash 40, Amasiah 29, Azariah 52, Jotham 16, Ahaz 16, Hezekiah 29, Manasseh 55, Amon 2, Josiah 31, Jehoiakim 3 years, when the seventy years of the captivity of the Jews commenced in the 3rd or 4th year of Jehoiakim's reign according to Jeremiah xxv. 11, 12, and Daniel i. 1. (All these Kings' Reigns are given in 1 Kings xi. 43 to 2 Kings xxv.)	494
(7)	The seventy years' captivity from Jehoiakim's 3rd or 4th year until Cyrus' first year (2 Chron. xxxvi. 21—23; Jeremiah xxv. 11, 12).	70
(8)	Cyrus' 1st year to Artaxerxes' 1st year	33
	[Cyrus 7 years, Ahasuerus and Artaxerxes (Ezra iv. 6, 7) 6 years, Darius (Ezra vi. 1) and Xerxes 20 years (see Rollin's Ancient History.)]	
(9)	Artaxerxes' 20th year (that is, having reigned 19 full years) when he commanded Nehemiah to rebuild Jerusalem (Nehemiah ii.; Daniel ix. 25)	B.C. 19
(10)	Passover Week, B.C. 445 to Passover Week A.D. 1. [Daniel's 69 weeks or 483 years commencing in Artaxerxes' 20th year with his Command to rebuild Jerusalem in Passover Week, B.C. 445, reached "unto Messiah the Prince," when He acknowledged Himself to be King and Prince, and was "cut off" or crucified in Passover Week, A.D. 39 (Daniel ix. 25, 26; Nehemiah ii. 1)]	445
	Total, from the Creation of Adam to the beginning of the Christian Era in Passover Week, A.D. 1	4070
	Add for this Age or Christian Dispensation 1930 years ...	1930
	Total from Creation of Adam to End of this Age on the last day of Passover Week, in 1929—31.....	6000

The following remarks are explanatory of the periods comprised in the foregoing table:—

(1) The **1,656** years consist of the generations from Adam to the close of the Flood, which are given in Gen. v. and viii. 13, 14, as follows: Adam to Seth, 130 years; Seth to Enos, 105 years; Enos to Cainan, 90 years; Cainan to Mahalaleel, 70 years; Mahalaleel to Jared, 5 years; Jered to Enoch, 162 years; Enoch to Methuselah, 65 years; Methuselah to Lamech, 187 years; Lamech to Noah, 182 years; Noah to the close of the Flood (Gen. viii. 13, 14), 600 years. These intervals altogether amount to 1,656 years.

(2) The period of **222** years between the Flood and Terah's birth is given in Gen. xi. 10—23, as here subjoined. The Flood to Arphaxad, 2 years; Arphaxad to Salah, 35 years; Salah to Eber, 30 years; Eber to Peleg, 34 years; Peleg to Reu, 30 years; Reu to Serug, 32 years; Serug to Nahor, 30 years; Nahor to Terah, 29 years. Total amount 222 years. The further period of **205** years (which, added to 222, makes **427** years) is shown thus: Terah did not beget Abraham until he was 130 years old, as is shown by Gen. xi. 32, xii. 4, for when he died, at the age of **205** years, Abraham, who then migrated to Canaan, was 75 years old. Gen. xi. 36 might seem to contradict this: "Terah lived 70 years and begat Abram, Nahor, and Haran," but the first mention of Abram among the three does not imply his being the eldest, any more than the mention of Shem before Ham and Japhet implied Shem to be the eldest of Noah's sons, for Japhet is expressly called the eldest, Gen. x. 21. Thus, although Terah was 70 years old at the birth of his eldest son (probably Haran, as his daughter was old enough to marry Nahor, Gen. xi. 29), yet he was 130 years old at the birth of Abraham.

(3) The **430** years' sojourning (Ex. xii. 40) of Abraham and his posterity commenced with Abraham's going forth to Canaan, Gen. xii. 1—5 (2048 B.C.), when God made a covenant with him (Gal. iii. 17), and ended with the Exodus, after which the law was given at Sinai (Ex. xix. 1). Dr. Hales renders Ex. xii. 40 according to the Masorite, Samaritan, and Septuagint versions, "Now the sojourning of the Children of Israel (and of their fathers) which they sojourned in the land of Egypt (and in the land of Canaan) was 430 years."

(4) The **46** years are from the Exodus to the Distribution of the Land (1 year in Numbers x. 11 to xiii. 25 and 45 years in Joshua xiv.).

(5) In Acts xiii. 20 we read, "He gave unto them Judges about the space of **450** years until Samuel the prophet" (including, of course, Samuel's judgeship); and this approximately corresponds with the periods mentioned in the Book of Judges, and is held to be the correct account by Clinton, Hales, Cuninghame, Bliss, Bowen, Shimeall, &c. It is noticeable that there is thus exactly 580 years from the Exodus to the 4th year of Solomon, when the Temple began to be built, and any definition of this period as being 480 years must be a mistake for 580 years. The component parts of the 580 years given in the Book of Judges are as follows: From the dividing of the land to the death of Joshua (Josh. xxiii. 1, xxiv. 29), 19 years (this period, as well as the next 11 years, is not explicitly stated in Judges, but is given by Dr. Hales, Elliott, Bliss, &c., on the authority of Josephus and other historians); from Joshua's death to the death of the surviving Egypt-born elders

(Josh. xxiv. 21; Jud. ii. 10, 11), 11 years; servitude under Chushan (Jud. iii. 7, 8, 9), 8 years; rest under Othniel (Jud. iii. 9, 11), 40 years; servitude under Eglon (Jud. iii. 12, 14, 18 years; rest under Ehud and Shamgar (Jud. iii. 15, 30, 31. iv. 1), 80 years; servitude under Jabin (Jud. iv. 2, 3—23, v. 31), 20 years; the subsequent rest (Jud. v. 31), 40 years; servitude under Midian (Jud. vi, 1), 7 years; rest under Gideon (Jud. vi. 14, viii. 28, 33), 40 years; Abimelech, as judge (Jud. ix. 6, 22, 23, 54), 3 years; Tola (Jud. x. 1, 2), 23 years; Jair (Jud. x. 3, 5), 22 years; servitude under Ammon (Jud. x. 6, 8), 18 years; Jephthah, as judge (Jud. xi. 32, xii. 7), 6 years; Ibzan (Jud. xii. 8, 9), 7 years; Elon (Jud. xii. 11), 10 years; Abdon (Jud. xii. 13, 14), 8 years; servitude under the Philistines (Jud. xiii. 1), 40 years; it is supposed that this 40 years is the same as Eli's 40 years, 1 Sam. iv. 18, and that during part of this time Samson judged south-west Israel for 20 years contemporarily with Eli (Jud. xiii. to xvi. 31); Samuel's judgeship after Eli's death until Saul's election (1 Sam. vii. 2, gives 20 years, and about 10 years more seem to have elapsed, 1 Sam. vii. to ix.), 30 years. These brief periods altogether amount to 450 years, which is expressly mentioned in Acts xiii. 20, while in Judges the first 30 and the last 10 years are not definitely stated, and have to be estimated approximately.

(6) This period of **494** years consists of the reigns of the kings from Saul, David, Solomon, Rehoboam, etc., to Jehoiakim's 4th year, which are given in Kings and Chronicles as follows: Saul, David, Solomon, each 40 years, Acts xiii. 21; 2 Samuel v. 4; 2 Kings xi. 42—Rehoboam, 17 years, 1 Kings xiv. 31, xv. 1; 2 Chron. xii. 13—Abijam, 3 years, 1 Kings xv. 1, 2—Asa, 41 years, 1 Kings xv. 9, 10—Jehoshaphat, 25 years, 1 Kings xxii. 42—Jehoram, 8 years, 2 Kings viii. 17—Ahaziah, 1 year, 2 Kings viii. 24, 26—Athaliah, 6 years, 2 Kings xi. 1, 2, 3, 20, 21—Jehoash, 40 years, 2 Kings xii. 1—Amaziah, 29 years, 2 Kings xii. 21, xiv. 1, 2—Azariah (called Uzziah), 52 years, 2 Kings xv. 1, 2; 2 Chron. xxvi. 1, 3—Jotham, 16 years, 2 Kings xv. 32, 33—Ahaz, 16 years, 2 Kings xvi. 1, 2—Hezekiah, 29 years, 2 Kings xvi. 20, xviii. 1, 2—Manasseh, 55 years, 2 Kings xx. 21, xxi. 1—Amon, 2 years, 2 Kings xxi. 18, 19—Josiah, 31 years, 2 Kings xi. 26, xxii. 1—Jehoahaz, 3 months, 2 Kings xxiii. 31—Jehoiakim, 3 years, 2 Kings xxiii. 34, xxiv. 1; Jeremiah xxv. 1, 12; Daniel i. 1. These reigns amount to 494 years.

(7) The **70** years' captivity is here commenced in Jehoiakim's 3rd or 4th year (Dan. i. 1—11; Jer. xxv. 1, xlvi. 2), when the King of Babylon defeated the King of Egypt, and Jehoiakim became subject to Babylon instead of Egypt (2 Chron. xxxvi. 6). This is the epoch at which these 70 years are also commenced by Bliss, Birks, Browne, Chapin, Clinton, Cuninghame, Habershon, Hales, Jarvis, Usher, and the Duke of Manchester. Zedekiah, who afterwards reigned 11 years, was the mere deputy and vassal of Nebuchadnezzar, being left to rule over the few Jews that remained at Jerusalem. It is universally allowed that Cyrus' 1st year was the end of the 70 years, as intimated in 2 Chron. xxxvi. 21, 23, and Ezra i.

(8) This **33** years is the only link in the chronological chain of **4,070** years from Adam to Christ, that is not precisely defined in Scripture, and it has to be obtained from historical authorities, such as Herodotus, Josephus, Petavius, Ctesias, and Rollin's "Ancient History," &c. It appears that Cyrus (Ez. i. 1), after the death of Darius the Mede, reigned

as sole Monarch for 7 years. Then Cambyses (or Ahasuerus, Ez. iv. 6) seems to have reigned about 6 years; and Smerdis (or Artaxerxes, Ez. iv. 7) reigned 7 months. After this Darius, Hystaspes (Ez. vi. 1), and Xerxes reigned in succession altogether about 20 years (see Rollin's "Ancient History") and were succeeded by Artaxerxes Longimanus (Ez. vii. 7), from whose 20th year in 445 B.C. the 70 weeks (Dan. ix. 24), or 490 years, are dated.

(9) Artaxerxes Longimanus having reigned **19** full years, then in the 20th year of his reign, gave a command to Nehemiah (ii. 1) to rebuild Jerusalem, and this was the beginning of Daniel's 70 weeks (Dan. ix. 25).

(10) The **445** years. The 70 weeks (Dan. ix. 24) have been generally understood since the earliest ages of the Christian Church to signify 490 years (a day being sometimes put for a year—Gen. xxix. 27; Numb. xiv. 34; Ezek. iv. 6). They commenced their fulfilment about 445 B.C. (Nehemiah ii.), when Nehemiah went up in King Artaxerxes' 20th year "to restore and build Jerusalem." As respects its subdivisions of 7 weeks, 62 weeks, and 1 week, the 7 and 62 weeks (483 years) were to reach "unto Messiah the Prince" (Dan. ix. 25), when Christ was first publicly presented to Israel as their Messiah, by His riding upon an ass into Jerusalem as their predicted Prince and being "cut off" in Passover Week, A.D. 39; and in A.D. 70 Jerusalem was destroyed (ver. 26). Then the last week follows at the close of the Gentile Age with "the Prince that shall come" (a future King of Syria), making a 7 years' covenant with the Jews and breaking it in the midst of the 7 years, and being himself destroyed at their termination. Thus 444 years B.C. and 9 months, added to 38 years A.D. and 3 months, amounts to the 483 years from 445 B.C. to 39 A.D.

THE SEALS, TRUMPETS, AND VIALS

have their year-day fulfilment within 1,929 or 1,931 years, and their future literal-day fulfilment within the final 1,929 or 1,931 days, in the following manner:

The SEVEN SEALS of Revelation vi. have their year-day fulfilment during the 1,929 or 1,931 years of this Christian Age, as follows: Seal 1. The Gospel conquests of the Professing Christian Church from A.D. 39 to 324. Seal 2. Its sanguinary discord from 324 to 595. Seal 3. Its spiritual famine amid Papal darkness from 595 to 1095. Seal 4. Its death-dealing Crusades and Inquisitions from 1095 to 1572. Seal 5. Cry of the Martyrs at the Climax of Persecution at the Massacre on St. Bartholomew's Eve in 1572, and then delay of vengeance until 1789, Seal 6. Retributive Earthquake of the French Revolution—1789 to 1818; then during the holding back of political whirlwinds until 1924—6, 144,000 Christians are sealed. Seal 7 will be a period of five years, beginning with the translation of 144,000 sealed ones, and ending with Christ's descent at Armageddon in Passover Week on **May 2, 1929**, or **April 9, 1931.**

These Seven Seals, in their future literal-day fulfilment, will each be fulfilled more literally in the same number of days during the final 1,929 or 1,931 days, as they are fulfilled in years during the final 1,929

or 1,931 years. Thus Seal 1 will be the period of the White Horse of great Gospel victories from the 39th to the 324th day of the final 1,929 or 1,931 days. Seal 2 will be the period of the Red Horse of world-wide war from the 324th to the 595th day. Seal 3 will be the period of the Black Horse of famine from the 595th to the 1,095th day. Seal 4 will be the period of the Pale Horse of Pestilence, etc., in the fourth part of the earth from the 1,095th to the 1,572nd day. Seal 5 will be the period of the anguished Cry of Martyrs under the altar in heaven at the climax of persecution on the 1,572nd day, with delay of vengeance for a little season, until the 1,789th day. Seal 6 will be an epoch of commencing vengeance—a great earthquake and darkening of the sun, moon, and stars, and general terror from the 1,789th until the 1,818th day. Then a period of comparative calm ensues, while 144,000 Jews are sealed. Seal 7 will be the period of the final five days, beginning with the Translation of the Harvest Ingathering of the Great Multitude to heaven, and ending with Christ's descent on Mount Olivet at the battle of Armageddon on May 2, 1929, or April 9, 1931.

The SEVEN TRUMPETS in Revelation viii. and ix. have their year-day fulfilment during the 1,929 or 1,931 years of this Age, as follows: The voices, thunders and lightnings denoted civil commotions in Cæsar's Roman Empire between A.D. 180 and 220; the earthquake (viii. 5) signified mighty political convulsions in the Roman Empire between A.D. 235 and 248; and the first trumpet denoted Gothic invasions from A.D. 250 to 268. The second trumpet, barbarian incursions and the sacking of Rome, 365 to 476. The third trumpet signified the poisoning of the channels of religious teaching by Nestorian heresies, 431 to 566. The fourth trumpet, the eclipse of the Eastern Roman Empire, 566 to 622. The fifth trumpet, the woe of Saracens' invasions of Cæsar's Roman Empire, for twice 150 years, from 634 to 934. The sixth trumpet, the woe of Turkish invasions of the Roman Empire for 390 years of rise, from 1063 to 1453, and then for 390 years of decline until 1844. The seventh trumpet will last for five years, from Christ's Advent in its first stage and translation of 144,000 Christians, until Passover week, in 1929 or 1931.

These Seven Trumpets in their analogous position in the literal-day fulfilment during the final 1,929 or 1,931 days of this Age are deductively foreshown to be as follows: The voices, thunders, and lightnings will be literally from the 180th to the 220th day of the final 1,929 or 1,931 days; the literal Earthquake will be from the 235th to the 248th day. Trumpet 1 will bring hail and fire mingled with blood on the earth from the 250th to the 268th day. Trumpet 2 will turn one-third of the sea into blood from the 365th to the 476th day. Trumpet 3 will poisonously embitter rivers and fountains from the 431st to 566th day. Trumpet 4 will darken one-third of the sun, moon, and stars from the 566th to 622nd day. Trumpet 5 will bring countless demons in the form of locust-scorpions on earth from the bottomless pit for twice five months, from the 634th to the 934th day. Trumpet 6 will bring two hundred million demon horsemen from the bottomless pit on earth to kill the third part of men for a year and month, from the 1,063rd to the 1,453rd day, and then to hurt men for another year and month, from the 1,453rd to the 1,844th day. Trumpet 7 will bring the second stage of Christ's Second Advent and a resurrection and translation of saints during the final five days of Passover Week in April, 1929 or 1931.

The SEVEN VIALS in Revelation xvi. have the following year-day fulfilment during the closing part of the 1,929 or 1,931 years of this Christian Age: The First Vial caused the Sore of revolutionary frenzy in France and Europe from 1789 to 1792; the Second Vial deluged the Political State with revolutionary bloodshed, and a reign of terror from 1792 to 1796; the Third caused sanguinary wars of invasion of the Ecclesiastical States—the States of the Church of Rome in Italy—1796 to 1800; the Fourth caused Napoleon, the Imperial Sun, to scorch Europe with the fiery heat of his burning, consuming wars, 1800 to 1815; the Fifth Vial eclipsed the Napoleonic Sun at Waterloo, and the darkness of the humiliating occupation of France by foreign armies followed for three years, 1815 to 1818; the Sixth Vial gradually dries up the mystic Euphrates or Turkish Empire, from 1818 onward; the Seventh Vial, causing an Earthquake or Revolution, "such as was not since men were upon the earth," will be for the final five years, ending in 1929 or 1931, when "Great Babylon (Papal Christendom) will come into remembrance before God to give unto her the cup of the wine of the fierceness of His wrath," when Christ descends upon Jerusalem at the battle of Armageddon.

But these Seven Vials will also have the following literal-day fulfilment: The First Vial will inflict noisome sores upon Antichrist's worshippers from the 1,789th to the 1,792nd day of the final 1,929 or 1,931 days of this Age. The Second Vial will turn the sea into blood from the 1,792nd to 1,796th day. The Third Vial will change the rivers and fountains of water into blood, from the 1,796th to the 1,800th day. The Fourth Vial will make the sun scorch men with fire and great heat, from the 1,800th to the 1,815th day. The Fifth Vial will cover the Napoleonic Cæsar's throne—that is, Rome—and all the Ten Kingdoms with darkness from the 1,815th to the 1,818th day, and it may last somewhat longer. The Sixth Vial will dry up the literal River Euphrates, and send forth three evil spirits to gather the nations to the battle of Armageddon, from the 1,818th to the 1,912th or 1,924th day. The Seventh Vial will cause a literal "earthquake such as was not seen since men were upon the earth, so mighty an Earthquake and so great," during the final five days of Passover Week in 1929 or 1931, and will end with Christ's descent on earth.

APPENDIX II.

THE REV. JOSEPH TYSO ON THE FUTURE LITERAL FULFILMENT OF THE 70 WEEKS.

DANIEL'S SEVENTY WEEKS TO BE FULFILLED AS 490 LITERAL DAYS AT THE FINAL CRISIS, AND TO COMMENCE WITH A FUTURE DECREE TO REBUILD JERUSALEM.

By the late REV. JOSEPH TYSO, *Author of "Elucidation of the Prophecies," published in* 1840.

Mede and Sir I. Newton's Views—The past decrees of Cyrus, Darius, and of Artaxerxes to Ezra were only for the Rebuilding of the Temple, and not of the Walls and City of Jerusalem, which the Prophecy stipulates—Thus the Decree for the Restoring and Rebuilding Jerusalem, which will go forth at the Commencement of the Seventy Weeks, or 490 Literal Days, is still Future; and the Streets and Walls will be Rebuilt in the Latter day "Troublous Times"—The Statement that after Threescore and two Weeks "Messiah shall be cut off," may be translated according to the Hebrew, "Messiah shall be made a Covenant," i.e., given for an everlasting Covenant to the People—Future Restoration of the Jews and Invasion of Judea by Ezekiel's Prince Gog, the Personal Antichrist—Note by Editor.

"SEVENTY weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. Know, therefore, and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times" (Dan. ix. 24, 25).

Mede and Sir Isaac Newton both thought that this prophecy would have its ultimate accomplishment at the Second Advent. I believe its chief reference is to that period.

I am of opinion that these weeks are common weeks, consisting of *seven days* each, and that they constitute the appointed period for the accomplishment of the following events connected with the Jews, and the city of Jerusalem, contained in ver. 24-27. "To finish transgression." That is, to hinder or put a stop to trans-

gression, or cause it to cease. Christ will bind Satan and "make an end of sins," not by the shedding of blood, for that is done already, but by the effusion of His Spirit and grace. About the same time He will "make reconciliation for iniquity," so that God and sinners will be *actually* reconciled; then He will "bring in everlasting righteousness," or the righteousness of the ages to come, when, as God has said, "Nothing shall hurt or destroy in all My holy mountain" (Isaiah iv. 3, 4; Ezek. xxxvi. 24-29).

When these things are accomplished He will *seal up the vision* and (*nabi*) *prophet*, that is, ratify and confirm them both. During this period the temple foretold by Ezekiel will be finished, therefore this will be the time to anoint the *most holy place*. *Kodesh kodeshim*, here translated the most holy, is in Ezek. xliv. 13 and xlv. 3 rendered the *most holy place*. By the LXX. *agiōn agiōn*; by Tremellius and Junius, sanctum sanctorum; by Dr. Stonard, "an holy of holies;" by Houbigant and Dr. A. Clarke, "the holy of holies." These terms in Hebrew, Greek, and Latin are never applied to the Deity, angels or saints, but invariably to the most holy things, or to the *most holy place* which contained the ark and the Cherubim.

The word *place* should have been supplied here as it is in all the passages where it occurs (Exod. xxvi. 33, 34; xxx. 25-31; xl. 9, 10; Num. xviii. 10; and Ezek. xliv. 13; xlv. 3). In the latter passages it is found without the emphatic *H* as it is here; and sometimes when it is without it, it is translated "the most holy things" (2 Chron. xxxi. 14; Ezra ii. 63; Neh. vii. 65). The 24th verse predicts none but joyful events, but the three following exhibit a chequered scene.

Ver. 25—"Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be *seven weeks*."

This "commandment" has not yet been given: one that bears some resemblance to it is the *decree of Cyrus* (Ezra i. 2; vi. 3), but there is not one word in that decree about "restoring" or "building *Jerusalem*." The whole of it relates to the building of the *Temple*, even "the *house* of the Lord God of Israel." But commentators are nearly all agreed that this is not the command to which the prophecy refers.

Then next comes the *decree of Darius* (Ezra vi. 1). But this is no more than an *order "to search the house of the rolls,"* where the public records were kept; and having searched there they found the desired document, and Ezra gave a copy of it (Ezra vi. 3-12), by which it may be seen that it contains minute directions about the building of the *Temple*—the site, "the foundations, the height and breadth, great stones and new timber, and an order on the king's treasurer for the expense; also for bullocks, rams, lambs, wheat, salt, wine and oil, for the service of the *house*;" and he directed that the priests should

"pray for the life of the king and his sons" (Ezra vi. 10), but it contains *no* "*commandment to restore and build Jerusalem.*"

Neither the decree of Cyrus nor of Darius will correspond with the mystic number 70 weeks or 490 years, so as to terminate at the coming of Messiah the Prince; therefore some commentators have recourse to THE DECREE OF ARTAXERXES, to Ezra the Priest in Ezra vii. 11-26. This is called a "*letter*, that the king Artaxerxes gave to Ezra the Priest." The principal parts of it are as follows—

First. That all the Jews that chose might return to Jerusalem.

Secondly. That they might take as much silver and gold as was willingly offered them for the *house of their God* which is in Jerusalem—that they might buy bullocks, rams, and lambs with the money, and also meat offerings and drink offerings.

Thirdly. An order upon his treasurer for whatsoever more was needful for the *house of God*, "unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. Whatever is commanded by the God of heaven, let it be diligently done for *the house of* the God of heaven" (Ezra vii. 15-23). This is the decree from which some commentators date the commencement of the 70 weeks or 490 years; yet there is not *one word* of "command to restore and build *Jerusalem!*" nor does it pertain *to the building of the Temple*, for that was built and dedicated 58 years before this letter was written; therefore it has no relation whatever to *building* either the Temple or Jerusalem.*

This royal grant was for *sacrifices* and the *general service* of the Temple, and the surplus was applied according as it seemed good unto Ezra and his brethren (ver. 18), and they employed it to the beautifying of the house (ver. 27).

Now we have inspired authority to prove that these three decrees have been literally fulfilled in reference to the Temple.

"And they builded, and finished it, according to the commandment of the *God of Israel*, and according to the commandment of *Cyrus*, and *Darius*, and *Artaxerxes* king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king" (Ezra vi. 14, 15). Suppose London had been destroyed and there was a decree of the king in council similar to that of Cyrus, to rebuild

* The precursory year-day fulfilment of the prophetic dates is never so perfect and exact as the final literal-day fulfilment will be. But still there undoubtedly was *a* fulfilment of the 69 weeks as 483 years, from the commandment of Artaxerxes to *Nehemiah* (not *Ezra*) about B.C. 445, exclusively concerning the rebuilding of the *city* (not the *temple*) of Jerusalem and its *walls* and *gates*. From B.C. 445 the 483 years reach to A.D. 39, when Messiah the Prince came publicly to Israel. But there will be a more exact fulfilment of the 69 weeks as 483 days from a future decree to rebuild Jerusalem, 483 days before Christ's Second Advent.—[EDITOR.]

St. Paul's Cathedral, what should we think of our British judges if they were to interpret it as a decree to restore and build the city of London!

But in my humble opinion *days* are *days*, *weeks* are *weeks*, *months* are *months*, *years* are *years* in *all cases* where the inspired writers do not say to the contrary.

The prophet then informs us what progress will be made in the work at the end of 62 weeks; namely, that "the street shall be built again, and the wall," or ruin, "even in troublous times."

THE CORRECT TRANSLATION OF THE WORDS "MESSIAH SHALL BE 'CUT OFF'" SHOULD BE "MESSIAH SHALL BE MADE A COVENANT."

Having stated the rebuilding of the city, and the expiration of the 62 weeks, the prophet proceeds to inform us what great event would occur next.

Ver. 26—"And after threescore and two weeks shall Messiah be cut off." Here it is proper to remark that the word *karath* signifies to cut, and to *cut off*. But whenever the writers of the Hebrew Scriptures record the making of a covenant, they (I believe) invariably employ this word *karath*, to cut, which according to their idiom is *to cut a covenant*.

In the first place where it is used in the sacred Scriptures, Abraham was ordered to take an heifer, a goat, and a ram, and *cut* or divide them in the midst; and fire (the symbol of Jehovah) passed between the parts (Gen. xv. 9-17). "In the same day the Lord *cut a covenant with Abram*, saying, Unto thy seed will I give this land." There is an allusion to the same ceremony, Jer. xxxiv. 18: "They have not performed the words of the covenant which they have made before Me when they *cut* the calf in twain, and passed between the parts thereof." Generally indeed the word *berith*, covenant, is connected with the verb.

But I beg leave to acquaint the reader that the word *karath* alone is rendered to make a covenant in our Authorised Version in the following passages: 1 Sam. xi. 2; xx. 16; xxii. 8; 1 Kings viii. 9; 1 Chron. xvi. 16; 2 Chron. v. 10; vii. 18; Neh. ix. 38; Ps. lxv. 9; Isa lvii. 8; Hag. ii. 5. Now if it be properly so translated in the above *eleven* places, why may it not be so rendered in the twelfth? And I contend the sense does require that it should be rendered Messiah "*shall be made a covenant*."

This prophecy cannot be fulfilled in any measure until "the command to restore and build Jerusalem" has been issued. The sense, therefore, requires that it should be read thus: "After threescore and two weeks Messiah shall be made a covenant, but not for Himself." The analogy of Divine truth requires this rendering, and the following passages amply support it: "I will give thee for a *covenant* to the people" (Lowth—Isa. xlii. 6). "I

will preserve thee and give thee for a *covenant* for the people" (Isa. xlix. 8). "As for thee also, by the blood of *thy covenant*, I have sent forth thy prisoners out of the pit wherein there is no water" (Zech. ix. 11).

And the use of the word *diatheke, covenant*, in the New Testament shows that Jesus Christ *is made a covenant*. "For this is *My* blood of the *new covenant* which is shed for many" (Matt. xxvi. 28; Mark xiii. 24). "This is the blood of the *covenant*" (Heb. ix. 20). And again, "Through the blood of the *covenant*" (Heb. xiii. 20). Is not this the blood of Christ? and is He not called the covenant? See Parkhurst on the place.

The old covenant was a type of the new, which is a better covenant, established upon better promises, which is made with better sacrifices, and ratified with better blood. The whole centres in Christ who has made the life and soul of it. Whatever Christ is in the economy of Redemption, He is *made* that by the purpose of God. "The word was *made* flesh and dwelt amongst us. God sent forth His Son *made* of a woman, *made* under the law"—*made* a priest for ever after the order of Melchisedec—*made* a surety of a better covenant—He is the foundation and *made* the head of the corner.

In a word, He is *made* all in all. This is He who of God is *made* unto us wisdom, righteousness, sanctification and redemption. "And after threescore and two weeks" from the going forth of the command to restore and build Jerusalem "shall Messiah be **made a covenant*, but not for Himself:" but for us men and for our salvation. When the Jews are *restored* and converted, Messiah the Prince will be given for a *covenant* to the people, even an everlasting covenant, called the sure mercies of David. "Behold I have given Him for a witness to the people, a Leader and Commander to the people" (Isa. lv. 4, 5).

This shall take place when God shall make a new covenant with the house of Israel and the house of Judah—"when He shall forgive their iniquity and remember their sin no more." *This* is the time "that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go over against it upon the hill Gareb, and shall compass about to Goath. And the valley of the dead bodies and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down *any more for ever*" (Jer. xxxi. 31-40). *Then* He will finish transgression and make an end of sins: "And wash away the filth of the daughters of Zion, and purge the blood of Jerusalem

* Michaelis and Dathè and Blaney—all professors of the Hebrew language—translate this verse in their expositions "*Messiah shall cut off thy people.*" They thus render the verb *iachreth* active instead of passive.—EDITOR.

from the midst thereof," not by shedding His own blood, but "by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence" (Isa. iv. 4, 5).

After the Jews have been *restored*, and have built their city, and have become prosperous, the allied armies under Gog or the Prince that is to come will invade the land, and take the city and sanctuary as described in Ezek. xxxviii., xxxix.

The commandment is to be for the building of the *city*, and not for rebuilding "the *Temple*." But Cyrus' and Darius' decrees were fulfilled while Jerusalem was in ruins: a plain proof that they could not relate to it. Hear the testimony of Ezra. The *Temple* (not the city) was "builded and finished according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, kings of Persia. And *this house* was finished on the third day of the month Adar, which was the sixth year of the reign of Darius the king" (Ezra vi. 14, 15).

* Seventy years after these decrees were executed or fulfilled, Nehemiah went up to Jerusalem and found it lying "waste." He says: "I went and viewed the walls of Jerusalem, *which were broken down, and the gates thereof were consumed with fire.* Then I went to the gate of the fountain, but there was no place for the beast that was under me to pass." Having inspected the dilapidations, he returned and assembled the elders of the Jews, and thus addressed them: "Ye see the distress that we are in, how Jerusalem *lieth waste*, and the gates thereof are burned with fire: come and let us build the wall of Jerusalem, that we be no more a reproach:" and they replied, "Let us arise and build."

Future Literal-Day Fulfilment of the Seventy Weeks.

I contend, therefore, that the prophecy *has not been fulfilled*, and that at some future time there will go forth the predicted decree or "command to restore and build Jerusalem;" and *from that period to the Coming of Messiah the Prince* will be "seven weeks, and threescore and two weeks: the street will be built again, and the wall, even in *troublous times*" (Dan. ix. 25). These troubles will arise from the invading armies of Prince Gog and his allies, the beast, the false prophet, and the ten kings, who will "make war with the Lamb, and the Lamb shall overcome them for he is Lord of lords, and King of kings" (Rev. xvii. 11-14).

This will be *the time of trouble* such as never was, and such as

* See Prideaux's Connection and Thomas Scott's Commentary on this.

never will be again, foretold, Dan. xii. 1; Joel i. 6; ii. 1, 2, 10, 11, 20; iii. 1, 9-17; Mic. iv. 11-13; vii. 14-17; Zeph. iii. 8; Hag. ii. 6-9, 22; Zech. xii. 2-5; xiv. 1-5; Matt. xxiv. 21; Mark xiii. 19.* Then "the people of the prince to come shall destroy the city and the sanctuary" (ver. 26). Yet this very hostile prince shall by flatteries and threatenings confirm the covenant, league, or armistice, by which he will promise to make peace with the Jews; but though he will confirm it with many for one week, yet he will not keep his word, but in the midst of the week cause the sacrifice and oblation to cease.

I believe "*the prince that shall come*" is the Antichrist who shall destroy the city and sanctuary: and he shall cause the "sacrifice and oblation to cease; and upon the wing of abominations he shall make it desolate even until the consummation," which will be shortly after; "and that determined" in the seven last plagues or the vials of God's wrath "shall be poured upon the desolater" (ver. 27).

This siege and decisive battle is foretold by many of the prophets: "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee: for I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; *half* of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (Zech. xiv. 1, 2).

The Second Advent of Christ and the resurrection will be at the close of the 1,260 days of unparalleled tribulation (Dan. xii. 27; vii. 25; Rev. xiii. 5; Matt. xxiv. 21). A second number is mentioned—1,290 days; this is the period from the time of the daily sacrifice being taken away to the cleansing of the sanctuary. The third number is 1,335, which, if reckoned from the same period, ends 45 days later, at the era of blessedness, when the happy days of the Millennium will commence, and Christ and His saints will personally reign over the nations (see Dan. xii. 7, 11, 12).

[NOTE BY EDITOR.—The foregoing exposition, published about 40 years ago, is valuable as showing how clearly even then the truth was grasped that there will be a future and final fulfilment of the 70 weeks as weeks of literal *days*, when at the ultimate restoration of the Jews the street, and walls, and city of Jerusalem shall be thoroughly renovated and rebuilt in "troublous times." This does not militate at all against the year-day fulfilment of the 70 weeks as weeks of *years*, for it is now admitted as a grand fundamental principle of prophetic interpretation by the best expositors that the principal prophetic

* Faber says, "The events foretold in the above scriptures are synchronical."

dates have a *double* fulfilment, both as *years* and *days*, and we have illustrated this by two diagrams on another page.

In the year-day fulfilment, the 69 weeks or 483 *years* reached from Artaxerxes' decree, B.C. 445 to A.D. 39, the *First* Coming of Christ as Messiah the Prince. In the literal day fulfilment the 69 weeks or 483 *days* will reach from a future decree to restore and to rebuild Jerusalem to the *Second* Coming of Christ as Messiah the Prince.

The unspeakably momentous importance and value of the future literal day fulfilment of these 70 weeks consists in this—that when the official decree goes forth to restore and rebuild Jerusalem, we shall know that *from the date of that decree there will be only* 69 *weeks of days* (i.e., 1 *year and* 17 *weeks*) *to the date of the Second Coming of Messiah the Prince to raise the deceased saints and to translate living saints.*

This will be the *first stage* of Christ's Second Advent (about one year and eleven months and a week after the date of the seven years' covenant) as foreshown in 1 Thess. iv. 16, 17; Rev. xii. 5, &c., and about eighteen months *before* the Great Tribulation and Antichrist's persecution of 3½ years (Rev. xii. 6, 14); and then the *second stage* of Christ's Second Advent will be *after* those 3½ years, when He descends upon Mount Olivet as described in Zech. xiv. 2, 3; Matt. xxiv. 29-31.

And as those 69 weeks necessarily commence at the same point of time as the 2,300 days (because they are "divided off" from the commencing part of the 2,300 days), and as the 2,300 days begin with the renewal of the Jewish daily sacrifices in a rebuilt Jewish temple, therefore it follows that the Command to restore and rebuild Jerusalem (with which the 69 weeks will commence) will actually go forth *on the very day* on which the Jewish evening sacrifices will be renewed.

The Date of Christ's Crucifixion in A.D. 39.

It is clear from Luke iii. 23, that Christ was about thirty years old when He commenced His public ministry, which lasted about 3 to 4 years. Therefore He was about 34 years old at His crucifixion. Now the reckoning of the Calendar of Time from the Birth of Christ, in other words, the adoption of the Christian Era, was not invented until A.D. 532, and Dionysius Exiguus, an Abbot of Rome, who invented it, commenced it mistakenly 4 or 5 years before the Birth of Christ, so that the true date of Christ's Birth is apparently A.D. 5, and His Crucifixion A.D. 39.

APPENDIX III.

Statements of Prophetic Views.

By the Earls of Shaftesbury and Cavan, and Lord Farnham, and Rev. A. R. Fausset, the Commentator.

REMARKS ON CHRIST'S SECOND ADVENT.

By the RT. HON. the EARL of SHAFTESBURY. K.G.

As Chairman at the Prophetical Conferences in London, May 7th, 1873, and 1874, at which the Revs. Canon Fremantle, G. W. Weldon, C. Skrine, F. Whitfield, W. Dalton (the Commentator), Lord Radstock, &c., were speakers.

I have been requested to say a few words to express my sense of the value and importance of the subject of the Second Advent of Christ; and I do so with some hesitation, because although I have had it much upon my heart, yet I have never studied the subject for didactic purposes. When the thought has arisen, "At what time will He come?" the ready answer has been "As a thief in the night," and when the question has been put, "In what manner will He come?" the reply has presented itself in the words of the Angels, "This same Jesus shall so come in like manner as ye have seen Him go into heaven." With satisfaction I may say that this subject has been upon my heart for years and years; it has been much upon my inmost soul, I may almost say every day; and although I cannot talk theologically upon the matter, and enter into the arguments introduced this evening with so much force and piety, I may say that in reference to the state of the times and the signs which are around us I cannot see any remedy or solution but that suggested by the assured hope of the Second Coming of Christ.

The social convulsions, national perplexities and troubles, which are on every side in these days, have been pointed out by Mr. Baxter; and it is impossible to observe the condition of the things, and the aspect of society, without arriving at

the conclusion that an event no less than that of the Second Advent itself must come to pass before the world can be brought to a condition of piety, and purity, and peace; and I do hope that these meetings may be the beginning of a constant, persistent course of practical preaching and faithful testimony and warning upon the subject, for hitherto we have had far too little said about it in the pulpits of our land.

It is not enough to have occasional meetings and sermons in relation to this grand theme, and to read an odd book or pamphlet or tract; but it must be constantly and regularly preached by the clergy from every pulpit, and proclaimed everywhere, even at the corners of the streets. And I believe if this great matter were so treated you might still produce a very practical result upon all classes, and especially upon the English people; upon the refined and educated classes, as well as upon the masses of our working population.

From long-continued knowledge of the working classes I believe there would be no one subject they would receive with greater delight, no one doctrine which would produce a greater effect upon their lives and their general conduct, than the bringing before them, in their miseries, sorrows, and sufferings, the grand consolations of the Second Advent.

I think it most desirable for the study of prophecy to be encouraged, and I think every man and woman should form their judgment upon such an important subject by constant reading and meditation upon the Word of God.

I am quite sure of this, that one great result that would follow such a course would be that in these days of widespread insubordination and general Babel of thought and spirit, reverence for the past might in some measure be restored, so as to triumph over that recklessness which abounds as to the present, and thus there might be awakened some forethought as to the future, in opposition to the striking feature of irreverence for the past and disregard for the future which is such a characteristic of modern times. And I cannot think anything would be more beneficial than a consideration of the grand truth of the Second Coming of Christ in all the aspects in which it is presented to us in Scripture.

Those who have given attention to it have derived from its consideration the greatest amount of instruction, and knowledge, and spiritual light; and especially is it important in these days, when nearly everything has a tendency to divert

men's minds, and thoughts, and feelings from this great hope that should always be before them—the entertainment of the cheering promise of Second Advent. If the lively expectation of this event were more generally cherished, it would of itself be a hopeful earnest and foretoken of the promised "Times of Refreshing from the presence of the Lord, when He shall send Jesus Christ at the times of the restitution of all things.' (Acts iii. 19.)

There is one inquiry which is sometimes made: *When shall the Second Advent come to pass?* Now I can understand that in antediluvian times Noah would be told regarding his predicted flood, "It cannot come to pass because such and such prophecies are first to be fulfilled." But the flood *did* come, and the prophecies held on their course, and in due time *were* accomplished, and some have yet to be accomplished. So, in like manner, the Second Advent of Christ will soon come, although some may think that many prophecies have first to be fulfilled.

I am satisfied, however, from the statements of Scripture, that the personal return of the Lord Jesus will take place speedily and suddenly, at a time when the world at large is least looking for it; and we must not allow the expectation of any intermediate event to make it appear distant. Adopting the view that whatever prophecies remain to be fulfilled, the coming of our Lord may nevertheless come to pass suddenly at any time, I find comfort and satisfaction in taking the various predictions of Scripture as I find them.

And I know of no ground upon which we can more readily overcome our religious differences—Church and Nonconformist—than this; to go forth and preach, day by day and night by night, the great and glorious truth of the approaching Advent of our blessed Lord. Indeed, what can there be more calculated to produce a powerful effect upon all, both great and small, than to assert, without ceasing, the necessity of constant watchfulness, and to proclaim the solemn admonition, "Be ye therefore ready, for the Son of Man cometh at an hour when ye think not." (Luke xii. 40.)

ADDRESS UPON THE SECOND ADVENT BY THE RT. HON. THE EARL OF CAVAN.

AT THE PROPHETICAL CONFERENCE IN LONDON, MAY 7, 1873.

Importance of watching for the Second Advent of Christ. 1. *The future national restoration of the Jews, and the Personal Antichrist's seven years' covenant with them.* 2. *Antichrist's persecuting career of three and a half years after Satan is cast on the earth.* 3. *The two stages in Christ's Second Advent.*

THE subject of the Second Advent is one that has been too much overlooked, but now in these latter days those who have closely studied the Word of Christ, and are looking forward to His glorious Appearing, cannot but rejoice to have an opportunity of listening to elucidations of the subject by some of the Lord's people who, from time to time, have given close attention to it. And the more so because the time of His Second Appearing is at no great distance, but is evidently indicated to be fast approaching.

And just as on the occasion of the First Coming of our Lord there were some, of whom mention is made in Holy Scripture, who were looking for and expecting that *First Coming*, so, in like manner, how much more essential and important is it for us, who are living in the Last Days, to be anxiously looking for and expecting *the Second Coming* of our Blessed Lord, when He shall come to be glorified in His saints and admired in all them that believe on Him. We read in the second chapter of Luke about Simeon, who, it is said, was "just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him." We find still further in that chapter that "Anna, coming in that instant, gave thanks likewise unto the Lord, and spoke of Him to all them that looked for redemption in Jerusalem." And at the further end of that Gospel by St. Luke we find that Joseph of Arimathea, a city of the Jews, was another one "who also himself waited for the kingdom of God."

Now I believe that the Lord's people at the present day ought to be in a similar expectant and waiting attitude, looking for the speedy pre-millenial Advent of our Blessed Lord. And I hold it to be clearly shown in Scripture that the personal return of Christ, as foretold in Acts i. 11, will take place BEFORE the

millenium of a thousand years, and that He will reign during that period with the saints of the First Resurrection over the converted nations of the earth, as foretold in the twentieth chapter of Revelation.

Our Lord himself opened up the subject of the Prophetic Events which will accompany His Second Advent in the thirteenth chapter of Mark, when His disciples asked Him, "What shall be the Sign when all those things shall be fulfilled?" or, as St. Matthew expresses it, "What shall be the Sign of Thy Coming, and of the end of the age?" That Prophetic Discourse, which we have not time to enlarge upon, concludes with most admonitory words: "Take ye heed: Watch and pray; For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch: Watch ye therefore, for ye know not when the Master of the house cometh; at even, or at midnight, or at the cock-crowing or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch."

Here are three duties mentioned as incumbent upon every Christian—to be *watching*—to be *praying*—and to be *working*: each individual has his appointed work. Our Master has given to each of us one or more talents, and He has said, "Occupy till I come." We are to be diligently occupying until he returns. We cannot but fear that at the present day there is a tendency to spiritual torpor. Even the very activity and bustle of the world around us tends to lead us away from a close walk with God, and from steady, prayerful working in His service. It is needful for us to keep in mind the Apostle's exhortation in Ephesians, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." While our Lord has gone away to receive for himself a kingdom and to return, let us, who are children of the light and children of the day, be stirred up to greater diligence in his service, and "not sleep as do others, but watch and be sober."

The Apostle Peter, as well as St. Paul, refers fully to this subject. He says in his second Epistle, "I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth. Yea, I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance. For we have not followed cunningly devised fables, when we made known unto you the

power and Coming of our Lord Jesus." St. Peter then speaks of the scene of the Transfiguration, which he had witnessed, as a typical representation of the future Coming of Christ in His kingdom of glory; and he adds, "We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts."

Most animating is this prospect which lies before us "of th power and Coming of the Lord Jesus Christ" to raise from their graves the bodies of the deceased saints, and to transfigure and translate His waiting people, who shall then be living on the earth, to meet Him in the heavens, and to gather them all together into His presence in one united and glorified company As to whether *all* or only *some* of the saints who shall be found living on the earth at that time, namely, the unwatchful ones, will have to pass through the great Tribulation of 3½ years, is a point regarding which we must exercise our judgment upon those passages of Scripture which relate to it. But *the grand leading fact of the speedy Personal and Pre-millennial Advent of Christ* is one upon which we are all agreed. We do well indeed, in the present days, not to be turned aside from searching into and giving heed to the sure word of Prophecy by any opposition, from whatever quarter it may arise.

We must bear in mind how great contradiction of sinners Christ endured against Himself. Not the railing or deriding of the highest ecclesiastics or chief priests, or of those who tauntingly exclaimed, "Have any of the Rulers believed on Him?" not the mocking of the soldiers, nor the gibes of the mob, could divert Him from the purpose upon which His heart was set, namely, the accomplishing of the redemption of His people by His death upon the Cross; and if we have our eyes fixed upon Him as our Great Exemplar and our Glorified Head, we shall be upheld and strengthened in running with patience the race that is set before us, and enabled "to live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ, who gave himself for us that He might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." (Titus ii. 12-14.)

Let us endeavour to keep prominently in our mind THREE GREAT LEADING EVENTS which are to characterise the Last

Days of this Dispensation: first, the Restoration of the Jews; secondly, the manifestation of a Personal Antichrist, and, thirdly, the Lord's Personal Advent in glory.

1. First, as regards the *national restoration of the Jews*, we have this fully predicted in the last chapter of Zechariah, as well as in the four previous chapters, and also in the thirty-eighth and thirty-ninth chapters of Ezekiel, and in the eleventh of Romans. It appears that a restoration of some of the Jews to Palestine in an unconverted state will take place about seven years before the end of this Dispensation, as foretold in the concluding verse of the ninth chapter of Daniel: "He shall confirm a covenant with many for one week or seven (a week of) years, and in the midst of the week, he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until that determined shall be poured upon the desolator." (Daniel ix. 27.) It thus seems that a "Prince that shall come," spoken of in the previous verse, will promote their return to Palestine by making a seven years' covenant with many of them, but in the midst of the seven years will put a stop to their renewed sacrifices and temple worship, and will cause his image, the abomination of desolation, to be set up in their rebuilt temple during the remaining $3\frac{1}{2}$ years. This is referred to by our Lord in Matthew xxiv. 15.

2. And this brings before us, in the second place, *the manifestation and career of this Personal Antichrist*, who, after appearing as the friend of the Jews, and promoting their restoration, will, during this latter half-week of years, as mentioned by Daniel, become the great persecutor both of them and of Christians. This final period of $3\frac{1}{2}$ years, during which the Great Tribulation and Persecution by the Personal Antichrist is to prevail with such unequalled violence and severity, is clearly predicted in Daniel and Revelations as 1260 *days*, or 42 *months*, or *a time times and half-time*. I understand these expressions beyond all doubt to signify literally *three years and a half*. And although the Pope and Popery have been a dreadful Antichrist, yet there will arise this Last Personal Antichrist, an individual man, as distinctly foretold in St. John's first epistle: "He is Antichrist that denieth the Father and the Son." (1 John ii. 22.)

Instead of being a professing Christian like the Pope, he will be an avowed Infidel utterly denying all the doctrines of the

Christian religion. He is further described in the second chapter of 2nd Thessalonians as the Man of Sin who shall sit, as God, in the Temple of God at Jerusalem, showing himself that he is God, and whom the Lord shall at last destroy with the brightness of His Personal Coming. His career is particularly set forth in the 13th and 17th chapters of Revelation, where it is stated that he is to be head over the ten kingdoms of the Roman empire, which are to give their power and strength to him, and is to have "authority given him over all kindreds and tongues, and nations," and is to make war with the saints for 42 months or 3½ years, and is to overcome them; and all that dwell upon the earth, except the elect, are to worship him, and all the world is to wonder after him, and exclaim, "Who is like unto him? who is able to make war with him?"

I quite agree with the remarks of the Rev. W. Dalton and others that nothing has ever yet happened at all approaching to the fulfilment of this description; the power of the Pope and Popery has by no means ever yet approximated to the degree of power here depicted. In fact, the Pope has never claimed or received Divine worship as God from any one at all, and far less from *all that dwell upon the earth, except the elect.* (Rev. xiii. 8.) Moreover, the nature of this persecution for 3½ years is further particularised. The Man of Sin is to have an image of himself fabricated by human hands; and by Satanic power this naturally lifeless image is to have life given to it so that it shall speak; and as many as refuse to worship it, or to receive the mark of this Man of Sin in their foreheads or right hands, are to be killed. (Rev. xiii. 15–18.)

Let us carefully bear in mind that it is by the energy and power of that great and mysterious being, Satan, that the Antichrist will be enabled to accomplish his miraculous and unparalleled career of evil. The tremendous power of Satan, which is incessantly at work, has been too much overlooked by Christian people, but events are approaching which will demand for it much deeper attention. The Apostle warns us that we wrestle not merely against foes of flesh and blood, but against wicked spirits in the regions of the air (see Ephesians vi. 12). *Satan* is the Prince of the power of the air, as well as the God of this world. We find, however, in the 12th chapter of Revelation, that he is to be dislodged and cast down with all his evil angels from the air upon this earth previously to the Great Tribulation of 3½ years; and is then to *enter into and energise the Per-*

sonal Antichrist, and is to give to him "his power, and his throne, and great authority," and thus to raise him up as the prime agent by whom to conduct the final struggle against Christ and His people. (Rev. xiii. 2.) Most solemn is the voice from Heaven uttered in reference to that period: "Woe to the inhabiters of the earth and of the sea, for the Devil is come down unto you having great wrath, because he knoweth that he hath but a short time." (Rev. xii. 12.)

3. In reference to the third leading event which we should keep in view, namely, *the personal Second Advent of Christ* in glory, it is generally agreed that it will take place in *two stages or acts*. The *earlier stage* is when He descends into *the air*, and when the bodies of the dead in Christ shall be raised to life and be caught up together with those living Christians who love His appearing and look for His coming, and are ready for it, to meet Him in the air. This occurrence *precedes the final* $3\frac{1}{2}$ *years* which is the term of Antichrist's persecuting career. (1 Thess. iv. 16, 17; Matt. xxv. 10.)

I remember a Christian person once saying to me how distressed she would be if the Lord came now at any moment. "Oh, I should be so frightened," was her expression. "Nay," I replied, "you would not have time to be frightened, because in a moment, in the twinkling of an eye, the waiting saints shall be changed from mortal to immortal, and translated to Heaven." The transaction will be so rapid in its accomplishment that there will be no time for the most timid to entertain the slightest sensation of fear.

The *later and concluding stage* of our Lord's Advent will consist in His descent from the air upon the *very surface of the Mount of Olives*, as predicted in Zechariah xiv. 1, 2, when Antichrist and his hosts will be totally overthrown at the final conflict. This is also set forth in the 19th chapter of Revelation, where we have three vivid contrasts—*the two women*, the Bride, the Lamb's wife glorified, and the Scarlet Woman, harlot Babylon, at the same time consumed with fire—*the two suppers*, the joyous Marriage Supper of the Lamb (which may God grant every one of us may be admitted to sit down at), and the dismal Supper of Vengeance, to which the birds of prey are invited to feast upon the flesh of Antichrist's hosts—and *the two armies*, the army of the Lamb, composed of His Saints clothed in fine linen and mounted upon white horses, and the army of Antichrist, consisting of the kings of the earth and

their armies under his leadership, gathered together to Armageddon to war against the Lamb and against His army; but the Imperial Antichrist and his ecclesiastical minister, the False Prophet, will be cast alive into the lake of fire, and their vast military hosts slain with the sword of the King of kings and Lord of lords.

Then Satan will be bound in the bottomless pit for a thousand years, and the surviving inhabitants of the earth that are spared will become converted to true Christianity, and together with their posterity will constitute the subjects of the millenial kingdom of Christ and his glorified Saints, of the First Resurrection, who will reign over them from heaven during the thousand years. At the close of this period, Satan, being loosed from the bottomless pit, produces a general apostasy of mankind, but is once more captured and consigned to the lake of fire. Then follows the creation of a new Heaven and a new Earth, and the entire disappearance of the sea, in conjunction with the general judgment of the wicked at the Tribunal of the great White Throne (see Revelation xx and xxi. 1). Well may we exclaim, in looking forward to these impressive and solemn scenes, "O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are His judgments and His ways past finding out."

It should be our aim to be living branches steadfastly abiding in Christ in these last days when the world at large is steeped in iniquity and luxury, in pursuit after material prosperity, and the making haste to be rich. Meanwhile, many cry, Peace peace, and look for the continuance of all things as they were from the beginning of the creation. Yet we are just on the edge of a seething volcano, on the verge of an awful chasm—"The great tribulation such as was not from the beginning of the world to this same time, no, nor ever shall be. (Matt. 24, 21.)

I fervently hope and pray that God will open the eyes of many who are blind to the perils and judgments of the last days that are rapidly coming upon us. The great effort of Satan is by every means to keep people in the dark regarding these things, lest, being forewarned, they should be forearmed, and also lest they should be stirred up to increased activity in the Master's service, and to fresh efforts to wrest from the destroyer's grasp some of those who are now led captive by him at his will. For this would be the result of a firm belief in the speedy pre-millennial Advent of Christ.

It is impossible to overrate the importance of these prophetical subjects, which I trust may be the beginning of good things, and may be continued in the future. May the Lord enable us to weigh prayerfully in our minds all that we have heard; and may He guide and direct us into all truth to our own spiritual profit and to the advancement of His glory

---

THE BABYLON OF THE APOCALYPSE IN RELATION TO THE FUTURE PERSONAL ANTICHRIST.

ADDRESS BY THE REV. A. R. FAUSSET, RECTOR OF ST. CUTHBERT'S, YORK, THE EMINENT AUTHOR IN PART OF JAMIESON'S AND FAUSSET'S CELEBRATED COMMENTARY ON THE BIBLE.

THE present Christian age or dispensation is described in Scripture as belonging to the period called "The Times of the Gentiles"—the period represented by Daniel's prophetic image in its whole length from Nebuchadnezzar the golden head down to the feet of iron and clay which are to be destroyed at Christ's Second Advent. (Dan. ii.) Our age or dispensation is that portion of the Times of the Gentiles, during which, as St. James expresses it in Acts xv., "God visits the Gentiles to take out of them a people for His name." When the full number of those who are to constitute the glorified Church or Bride of Christ shall have been thus taken out, and when the full number of the elect shall be accomplished, then "the fulness of the Gentiles," as it is called in Romans xi. 25, will be come in, and consequently "the blindness in part" that has hitherto happened to Israel will cease, and the restoration and conversion of the Jews will take place, and so all Israel will be saved.

The Times of the Gentiles will then have ended; and the Times of Israel will begin again; and the receiving of Israel will be to the whole world, as life from the dead. (Romans xi. 15.) It is observable that the Greek word *pleroma*, used in the phrase "the *fulness* of the Gentiles" is the same word as is translated "a piece" in the parable of the rent cloth: "No man seweth *a piece* of new cloth on an old garment." (Mark ii. 21.) A rent in the unbroken continuation of a visible Church of God upon earth was caused by the excision of Israel—national Israel was cut off. But the Christian Church is the filling in

piece or complement—the *pleroma* that fills up the chasm made by the cutting out and rejection of Israel during the present Christian age or dispensation.

The world at large, however, remains essentially unchanged in its open opposition or secret enmity to God's people and His holy truth, although out of it there is being gathered a remnant according to the election of grace. The leading World-Powers of Christendom are represented as a wild beast with seven heads and ten horns—the very same representation as was given to them when previously in a state of Paganism. As the Jewish Church had a mighty opponent in ancient Babylon, so the Christian Church has a relentless foe in the mystic Papal Babylon. St. John beholds it in Revelations xvii., represented as a woman arrayed in purple and scarlet, even as the wild beast upon which she rides, and decked with gold and precious stones and pearls, and having a golden cup in her hand full of abomination, and upon her forehead a name written "Mystery, Babylon the Great, the mother of Harlots, and abominations of the earth;" and seeing her also drunken with the blood of the saints and of the martyrs of Jesus, John wondered with great amazement.

That a beast of prey should destroy the saints is natural, but that the professing Church, that claimed to be the faithful Bride of Christ, should do so, appeared monstrous. Christendom, as the outward visible professing Church, has apostatised from her high profession and declined from the Primitive Church's first love. At the present time the invisible Church, the true Woman, the faithful Spouse, represented in Revelation xii. as a Woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars, remains comparatively hidden, in striking contrast to the ostentatious prominence of the false worldly professing Church represented as the Scarlet Woman. The true Church will never be perfectly manifested until Christ is manifested in glory. "When Christ, who is our life, shall appear, then shall ye also be manifested with Him in glory." (Colossians iii. 4.)

The Church of Rome, with its metropolitan seat upon the seven-hilled city of Rome, is the prominent representative of the Scarlet Woman, Babylon the Great, which is described as sitting upon the seven hills, and also as sitting upon many waters. "peoples and multitudes and nations," and at the same

time riding upon the wild beast, that is, upon the godless world-powers. Already God's law of righteous retribution has begun to work; the world-powers everywhere throughout Europe are begining to turn upon the Church of Rome. According to Revelation xvii. it still remains for the world-powers eventually *to burn her with fire* and totally destroy her.

There are modern schools of thought and professing Christians in thousands who maintain that heathen religion and heathen philosophy are almost on a level with Christianity, and that Christianity is not to claim to itself an exclusive right to renew men's minds. These philosophers, falsely so-called, admit the Bible to be a good Book, though far from perfect. It needs, they say, to be judged by a man's own conscience, by the inner light, the verifying faculty in the soul. And again, some think that the beauties of architecture and painting, exquisite music, and solemn pageantry will regenerate the masses and renew society. But is society really becoming better in a spiritual point of view? In material comforts the world is much advanced; but are men more truly manly now than in ruder ages? Man was made in God's image, and he is most manly who is most godly, Is reverence for God, is humility, is love, is respect for law, is submission to the powers that be, as ordained of God. on the increase?

A picture of the last days is drawn in the 3rd chapter of 2nd Timothy: "This know, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof, ever learning and never able to come to the knowledge of the truth." And then follows a prophecy of magical pretensions in these last days: "As Jannes and Jambres withstood Moses, so these resist the truth; men of corrupt minds, reprobate concerning the faith." Now here we have the hotbed out of which the deadly fungus of the latter-day apostasy is about to spring, as well as a prediction of spiritualism. The world-powers, the instrument of the professing Church's sin, shall be the instrument of her punishment.

The Scarlet Woman, Babylon, shall be unseated by the ten kingdoms confederate, under the Final Imperial Head of the

wild beast; and of these ten kingdoms, five have yet to be completely formed in the Eastern and five in the Western Roman empire, corresponding with the two legs of Nebuchadnezzar's image. Then the wild beast will assume his definite and worst form as the Final Antichrist, who is described as a King of fierce countenance, and a Wilful King, in Dan. viii. and ix. This Personal Antichrist will be an individual, viz., "the beast from the bottomless pit (Rev. xvii. 8)—the beast that was and is not, and yet is," a resurrection man, the embodiment of a resurrection empire. Satan, the dragon, delegating his power to the personal Antichrist, and the false prophet, Antichrist's minister, will form the awful Anti-Trinity.

The False Prophet evidently is a spiritual power, which will succeed to the place of the deposed Scarlet Woman or Papal Babylon. Man cannot do without some form of religious power. So, when the apostate Church of Rome shall be set aside, the false prophet takes her place. She was a woman, however idolatrous, but the false prophet is represented as a two-horned wild beast, however spiritual his pretensions and his appearance may be. (Rev. xiii. 10-18.) Antichrist personally will be an avowed atheist, "denying the Father and the Son." (1 John iii. 2.) Yet he will represent himself as the decaying Church's vindicator. He will concentrate in himself the infidel lawless spirit which has been working in the world since the days of St. Paul. (2 Thess. ii.)

Heretofore Infidelity and Superstition have been on opposite sides, but when they unitedly shall combine against law, liberty, and Christianity, a period mercifully limited to 3½ years shall ensue, unparalleled in horrors by anything that has gone before. (Daniel xii. 1.) Spiritualism, Socialism, and Infidelity are preparing the way for the lying miracles which shall accompany the reign of Antichrist and the false prophet. But the darkest hour is that which precedes the dawn; the term of the Antichrist's dominion over Christendom and power to persecute God's people is restricted to 3½ years, or 1260 literal days, of which there is a typical fulfilment in the 1260 years of the Papal and Mohammedan Antichrists.

These 3½ years of unparalleled persecution will be the second half of the seven years of his covenant with the Jews. (Dan. ix. 27.) He is the Son of Perdition (Rev. xvii.), doomed to perdition at the descent of Christ upon the earth at the final

battle of the great day of God Almighty. Then follows the glorious reign of the Lord with the Saints, who wait for his coming, over this earth for a thousand years. The final judgment on Babylon shall be shortly after the translation and transfiguration of the Elect Church. The saints shall escape the full violence of the last fiery trial and judgment, although involved in part of it. Therefore let us lift up our hearts. In quietness and confidence shall be our strength; in your patience possess ye your souls. May we be waiting for the coming and kingdom of our Lord, and a glorious entrance into it be ministered to each one of us.

CHRIST'S PERSONAL REIGN OVER THE EARTH FOR 1000 YEARS, THE DESIRE OF ALL NATIONS.

By Lord Farnham.

With no propriety can the closing utterings of Haggai be applied solely to the governor of Judah: "Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots. In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee, saith the Lord of Hosts."

The type must here lose itself in the antitype; the threefold *overthrowing* here is the threefold *overturning* of Ezekiel, chap. xxi. 27, which the dispensation in which we live must witness (if, indeed, it is not witnessing *its commencement in the present unparalleled upheaving of nations*), "until He comes whose right it is"—whose right it will be to enter in due time on "a kingdom which shall never be destroyed," not to be constituted (as some think) by the subjection and submission of nations evangelised under a preached gospel; but *a kingdom founded on the ruin of earthly kingdoms*, the governmental arrangements of which, being in direct antagonism thereto, are now ripe for judgment, to be broken in pieces and consumed by the "stone cut out of the mountain without hands," while "it shall stand for ever." (Daniel ii. 44, 45.)

Let Joel iii. be contrasted with Isaiah ii. "The word that

Isaiah saw concerning Judah and Jerusalem: And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it. . . . And the Lord shall judge among the nations, and *they shall beat their swords into ploughshares, and their spears into pruning hooks.* Nation shall not lift up sword against nation, neither shall they learn war any more."

This glorious promise has never been realised, neither is the instrumentality of a preached gospel in the present dispensation to effect its fulfilment. "The preaching of the cross" for more than eighteen centuries, while it has "visited the Gentiles, to take out of them a people for His name" (Acts xv. 14), has left outside the church of God a *gospel-hardened or a gospel-rejecting Christendom* as its result, more the theatre of war than ever. In Europe every nation is putting forth its energies to prepare for an apprehended coming struggle. Anything approximating to the blissful state of things here foretold is a thought far from the mind of the most cursory observer of the course of events. Instead of men "learning war no more," it is the *great science of the age.* The high pressure with which the brains of man bear on the resources of nature, to fill earth's armoury with newly-invented instruments for the destruction of human life, rather induces an expectation of the near advent of the epoch when the converse of Isaiah's prophecy shall, according to Joel, be fulfilled: "*Beat your ploughshares into swords, and your pruning hooks into spears.*" (Joel iii. 10.)

The *shaking of the heavens and the earth* in Haggai is that indicated by Joel; when in the day of the Lord's proclamation of war "among the Gentiles," "mighty men" shall be bid to "wake up," and "men of war" to "draw near;" when "the sun and the moon shall be darkened, and the stars shall withdraw their shining," expounded by our Lord to be immediately at the tribulation of the days of the lightning coming of the Son of Man. (Matt. xxiv. 27; Haggai iii.) "For thus saith the Lord of Hosts, Yet once it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and THE DESIRE OF ALL NATIONS shall come (a coming which, being associated with what is yet future, must itself be future), and I will fill this house with glory, saith the Lord of Hosts: the glory of this latter house shall be greater than of the former." (Haggai ii. 6, 7, 9.)

In the generally received acceptation of the term Christ was not THE DESIRE OF ALL NATIONS before his first coming. But it may be interesting and instructive to evolve from actual human experience, in the light of Scripture, in what sense Christ may be said to be THE DESIRE OF ALL NATIONS. Together with the groan, which even the patient expectancy of a redeemed body is unable to stifle, we read of an intelligent groaning and travailing in an animate and inanimate nature, which witnesses to the fact of a sin-stricken, curse-bearing creation—"*The whole creation groaneth and travaileth in pain together until now;*" and so it will be throughout this *animal* and *vegetable* department until the day that the Messiah's rule over the redeemed and renovated world, which shall see the wolf, the lion, and the bear laying aside their savage propensities, and companying with the lamb, the calf, and the cow, while "the sucking child shall play on the hole of the" then stingless "asp, and the weaned child shall put his hand on the den" of the harmless "cockatrice"—no hurting, no destroying in all God's "holy mountain," for "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah xi. 6, 7, 8; lxv. 20-2; Ezek. xxxiv. 25; Hosea ii. 18.)

"Instead of the thorn shall then come up the fir tree, and instead of the briar the myrtle tree." "The cedar tree shall be planted in the wilderness, the shittah tree, and the myrtle, and the oil tree;" and then shall men "see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the HOLY ONE OF ISRAEL hath created it."

Then, before the LORD OF THE WHOLE EARTH, shall cease the groan of creation; and, in the rapture of the raised dead and the changed living, shall cease the groans of the once *hoping*, *waiting* Church of God. (Isaiah xxxv; xxx. 2, 3; lv. 13.)

But, in addition to this *twofold groaning*, earth's bosom may be said to heave with a groan which speaks of utter failure in all social and governmental effort to reach that *ultimatum* of good which man in his wisdom, and, it may added, in his benevolence would secure for his fellow. *Republican*, *despotic*, *constitutional* forms of government have essayed their best, but, weighed in the balance, they have been found wanting, and still outstanding and unattained is the goal which they fain would reach; hopes disappointed, and desires unfulfilled, leaving among the various nations of earth under their respective sway, still to be fulfilled in an aching void, in the longing yearning of ambitious hearts,

which finds expression in one universal cry—"WHO WILL SHEW US ANY GOOD?"

America, assuredly, cannot point to its vaunted republic to give the needed answer! Monarchical *Italy*, notwithstanding all its new-born liberty, cannot supply the answer; and even could the ruler of Italy sway the sceptre on the throne of Cæsars and of Pontiffs, still would the same *unanswered* query sound upon the ear. France and Britain, with their seaboards bristling with ordnance, vying with each other as to the number and calibre of *ironclads*, which, at their bidding, Vulcan is to transfer to the dominions of Neptune, while war, in either country, is become the great science of the day, and the inventive powers of man are more and more than ever taxed to forge weapons for the wholesale destruction of his fellow—France and England, thus grimly confronting each other across the channel, and bound over *in terrorem* respectively to keep the peace, though boasting of a national prosperity without a parallel on the earth, must still swell the cry of other nations—"WHO WILL SHEW US ANY GOOD?" if that good is to involve the sitting down of "every man under his own vine and under his fig-tree, none making him afraid." (Micah iv. 4.)

Again, if amidst the agitation and foreboding which characterise the constituent governments of Germany one can secure a hearing, let it be asked, with "*balance of power*," now nothing more than a myth, and national covenants, once scarcely binding, now a mere rope of sand, with rulers and their subjects acting on the principle that "*might is right*," where shall we found the nationality which will own itself content and satisfied, either with its *status quo* or with anything which may be effected in the way of improvement therein?

Let commerce, with all its cogent arguments for peace, with all its mighty spell over the self-aggrandising spirit of man, come to the rescue of the falling warrior and statesman. Let John Bright, the great apostle of commerce, be heard giving forth, with all confidence, his prophetic utterings on the certainty of the final triumph of its appeal to *self-interest* as the strongest motive which can sway the actions of nations, and thus bind them over to *keep the peace* with each other. In one of his speeches at Birmingham he has said: "In all Europe the commercial spirit is extending, and producing great and beneficial results. War is much less possible than it used

to be; the very greatness of armaments, so provocative of war, has induced the strongest disposition for peace among the nations of the world. Wars of conquest are gone into the past, and peace is seen to be the true interest of nations. On the *commercial class* depend our hopes for the future of our country; for it is by their intelligence and energy, and their capital, that populations are raised to a high level, darkness and barbarism are driven away, light and civilisation enter, war recedes into the past, and peace comes before us, promising to bless the future; and thus, when I am in what I should call my happier mood of thinking, I think that I discover that the world, slowly, it may be, but still sensibly, moves on towards a happier time."

Let us now listen to the summary, if not scornful, mode of dealing with the vaticinations of Mr. Bright by the *Times*. "Commerce he exalts, glorifies, and deifies! commerce he makes the restorer, the saviour, the governor of the world. In his raptured vision, races and states rise and fall by commerce; commerce brings peace, goodness, and happiness; commerce governs the world; is our glorious future; her triumph is at hand; a reign of universal peace is approaching! But whatever the piety of the aspiration, the facts of the case show that commerce is very little security for peace, and has its positive influence for war. Large exports and imports are no sufficient protection against the master of scores of ironclads and half a million of armed men. The prospects of peace just now are most indifferent; and commercial prosperity is no more a security against war than plate-chests are against burglars, or a great balance at the bank against unnecessary suits at law. There is nothing whatever to show that commerce makes people just, considerate, forbearing, forgiving, mutually respectful, or desirous to make real sacrifices for the sake of amity. All Europe has made immense strides in commerce, and the other pursuits of peace; but the last ten years (to go no further back) show what wars may happen any day without warning, and what may be repeated next year, as suddenly, and with even more terrible consequences."

Justly severe as is this criticism of the leading organ of public opinion, yet the great ultimatum of the fulfilment of a nation's *desires to be reached through human instrumentality* is not arraigned by it as existing in the *Utopia* of unwarranted expectation; but Mr. Bright's great error is declared to be simply that he aims at it as "*the enthusiastic, one-sided represen-*

tative of *a special interest.*" But to the Rochdale philanthropist, and no less to his sage censor in Printing-house Square, the Christian, without presumption, can say that from the one and the other lies concealed the secret of what can alone avail to satisfy the yearning *desire of all nations*, even the *uplifting* of the Lord's "countenance," the rising of "the Sun of Righteousness with healing in His wings" on a groaning creation, which, in the place of the bootless cry of the many, "WHO WILL SHEW US ANY GOOD?" will "put gladness into the heart more than in the time" of the increase of "corn and wine."

Until that blessed epoch of the Second Coming of Christ, this cry will continue to be dictated by bewildered minds, to be the utterance of unsatisfied hearts; and predicable not more of Solomon than of the *would-be* Solomons, and the "*wiser than Daniel*" of the present enlightened age, is the recorded experience of the "King of Jerusalem": "This was my portion of all my labour. I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." *The desire of all nations* still outstands unsatisfied and insatiable. (Eccles. ii. 10-11.)

The faith and hopes of the *groaning, waiting* Church of God are in exercise on the promise of Habakkuk—"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Then shall the universal challenge, "WHO WILL SHEW US ANY GOOD?" be, for the first time in the history of man, satisfactorily resolved. The present dispensation will have met its close in God's day of fearful reckoning with a judgment-doomed *Christendom*. The God of heaven will have set up a kingdom, which shall never be destroyed, on the ruin of all existing earthly kingdoms; all the busy governmental arrangements of proud, ambitious man will have ceased; the "stone cut out of the mountain without hands" having *smitten* and *broken in pieces* "the feet of iron and clay," the only remaining vestige of the "*great image*" of Nebuchadnezzar; the *shaking* of "the heavens and the earth, and the sea and the dry land," the *shaking* of "all nations," will have ushered in the Second Advent of Christ, who entering on His rule over the saved remnant of His restored ancient people, will extend to the nations of the millennial age those issues of blessing and glory which will entitle Him to give to the universal challenge "Who?" the all-satisfying response—"I, EVEN I," who am THE DESIRE OF NATIONS.

APPENDIX IV.

EXPOSITORY PREDICTIONS BY DR. TREGELLES, DR. KELSALL, AND B. W. NEWTON, IN 1846—9, IN THEIR EXPOSITIONS OF THE SEVENTH AND EIGHTH CHAPTERS OF DANIEL AS TO THE PREDESTINED RE-ESTABLISHMENT OF GREECE, EGYPT, SYRIA, AND THRACE AS DISTINCT AND INDEPENDENT KINGDOMS (AND INFERENTIALLY THEREFORE OF BULGARIA AS THE REMAINING FIFTH KINGDOM IN THE EASTERN HALF OF THE ROMAN EMPIRE,) WHICH SHALL ALL BE INCLUDED AMONG THE TEN KINGDOMS, AND THEIR PREDICTIONS AS TO THE FATED LEGISLATIVE SEPARATION OF IRELAND FROM BRITAIN.

DR. TREGELLES,

in his "*Remarks on the Prophecies of Daniel*," published in 1846–7, says, in his exposition of Daniel viii. :—

"The rough goat is the king of Greece, and the great horn that is between his eyes is the first king," etc. After the rise of the empire of Alexander and his personal rule have been spoken of in the vision (verses 5—8), we find, "The great horn was broken : and for it came up four notable ones toward the four winds of heaven." In the interpretation, this is stated (verse 22), "Now that being broken, whereas four stood up for it, *four kingdoms* shall stand up out of the nation, but not in his power." This *fourfold division* had been intimated in Daniel vii. 6, by the *four heads* of the third beast, and it is also mentioned in chap. xi. 4.

"We know simply as a matter of historical fact, that after the death of Alexander, his dominions were parcelled out amongst his generals, and that after a few years (subsequently to the battle of Ipsus, B.C. 301) FOUR KINGDOMS were formed.

"1. *Ptolemy* possessed Egypt, Cyrene, Cœle-Syria, and some of the southern parts of Asia Minor. 2. *Cassander* had Macedon and Greece. 3. *Lysimachus* obtained Thrace, Western Bithynia, Lesser Phrygia, Mysia, and Lydia—and 4. *Seleucus* had Syria and all the rest.

"Daniel's vision, after speaking of the formation of the four horns, proceeds thus :—'And out of one of them came forth A LITTLE HORN, which waxed exceedingly great toward the south, and toward the east, and toward the pleasant land.' This is explained thus in the interpretation—'And in the latter time of their kingdom, when the transgressors are come to the full, A KING OF FIERCE COUNTENANCE, and understanding dark sentences,

"The he-goat [the Empire of Alexander the Great] waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

"And out of one of them [the four horns, representing respectively the kingdoms of Egypt, Greece, Thrace, and Syria] came forth a Little Horn [Napoleon], which waxed exceeding great, toward the South, and toward the East, and toward the pleasant land."—Daniel viii. 8, 9.

shall stand up,' etc. The history of this horn or king is then given, and it reaches to the *end of the vision;* everything concerning this person and his actings must therefore belong to the period called 'THE LAST END OF THE INDIGNATION.'

"To this period, then, the issue of this vision belongs: a king rises from one of the four parts of that dominion which once was in the power of Alexander; his power extends in various directions; amongst others "toward the pleasant land"; this, of course, means the land of Israel. Violent oppression and blasphemy appear to characterise this king, both from the statement of the vision and the explanation given by Gabriel.

"It is scarcely possible for us to have examined this eighth chapter of Daniel without being struck with many points of resemblance between this little horn and the little horn which has been spoken of in the seventh chapter:—that in the seventh chapter continues to act till Christ takes the kingdom,—the one before us acts up to 'the last end of the indignation.' These two periods are synchronous. Thus the horn in this chapter and that in chapter vii. *coincide as to period of time.*

"Further, the four divided kingdoms which formed themselves out of the empire of Alexander, were one by one incorporated with the Roman empire;—but it is out of one of these four kingdoms that the little horn in this eighth chapter springs, hence it is clear that he will belong to the *Roman earth.* Thus the persons spoken of in the two chapters are found within the *same territorial limits.* The *moral features* of the two are also alike.

"The conclusion from all this appears to be inevitable, that the horn of chapter vii., and that of chapter viii., are one and the same person.

"But it may be asked—How can these two little horns be identical; for that in chapter vii. springs out of one of the *ten parts of Cæsar's Roman earth,* that in chapter viii. from one of the *four parts of Alexander's Grecian empire?* The answer to this is simple, and, I believe, satisfactory: In chapter vii., we see that the *whole of the Roman earth* is to be divided into *ten* kingdoms; these ten being found in its whole extent, the *East* as well as the *West.* The four parts of Alexander's empire formed a considerable portion of the *Eastern* half of the Roman territory; and as we see here these four EXISTENT AS KINGDOMS AT THE TIME OF THE END, it follows that four kingdoms out of the ten will be identical with the four parts into which the Grecian empire was long ago divided, viz., *Egypt, Greece, Thrace, and Syria.* A horn springs out of one of these parts: it may be described in a general manner, as in chapter vii., as rising from one of the *ten* kingdoms, or else in a much more definite way, as in chapter viii., as rising from one of the *four* kingdoms, so that we see even what part or direction of the Roman earth will give Antichrist his origin (as a sovereign power or *horn*).

"The whole extent of the Roman empire is marked out in pro-

phecy as that which shall be divided into *ten* kingdoms, just as the Grecian empire of Alexander the Great was separated into *four*.

"We have, in accordance with Scripture, to look at all the present period as one in which *changes and divisions take place* in the Roman earth prior to that *tenfold development* into kingdoms which shall *precede* the rise of the terrible but transient Horn of blasphemy. "The ten horns are ten kings that shall arise, and another shall rise after them" (Dan. vii. 24).

Britain, which had been invaded by Julius Cæsar in B.C. 55, and which for many subsequent years maintained only a commercial connection with Rome, *was made part of the Roman Empire* by the successors of Augustus Cæsar about a century after Julius Cæsar's invasion—so far, at least, as the lines of forts carried from the Clyde to the Forth in Scotland. Even farther north there were Roman towns. . . . It seems to me we should include Southern Britain (*i.e.*, below the Clyde and Forth) in the Roman Empire, and take as its boundary-line in Europe the Rivers Rhine and Danube in the general sense."

[Thus Dr. Tregelles *does not include Ireland* among the countries of Cæsar's Roman Empire which he maintains are to be formed into ten kingdoms, and therefore in his view *Ireland must be separated from England*, which is to be one of those ten kingdoms. Dr. Tregelles gives in his book the same map of the Roman empire which is given in Bagsters' and many other Reference Bibles, and which *excludes* Ireland but *includes* all Britain and most of Scotland, and the same territories as we have described (on page 36 under the head of the Third Wonder) as belonging to the Roman empire, viz., Britain, France, Spain, Italy, Austria, Greece, Egypt, Syria, Thracian Turkey, and Bulgaria with Hungary; and in a chapter on "The Roman Empire and its Divisions," he designates those countries and the North of Africa as constituting the territories of the Roman empire. Further observations of Dr. Tregelles are given under the sections of our *Fifth* and *Seventh Wonders*.]

Dr. HENRY KELSALL,

in his book "*The Antichrist*," published in 1846, observed upon Daniel viii.:—

"Alexander the Great fulfilled the prophecy of the *notable horn* on the head of the He Goat—the Grecian empire—in Daniel viii. 5, 6, 7, 21, and four kingdoms arose out of his conquests, none of which were governed by his posterity: for 1. *Ptolemy* became king of *Egypt* and *Judea*; 2. *Seleucus* king of *Syria*; 3. *Lysimachus* king of *Thrace* and *Bithynia*; 4. *Cassander* king of *Macedonia* and *Greece*. This quadruple or fourfold division of Alexander's Grecian empire, as predicted by the four horns on the goat in Daniel viii. 8, 22, corresponds with the four-winged leopard of Daniel vii. 6, and so far the two visions are parallel; but in chapter viii. Daniel, after describing the Grecian empire, passes entirely over the fourth beast with ten

horns of chapter vii., the Roman Empire, which succeeded the Grecian Empire; and abruptly proceeds to speak of the 'Time of the End.' Here, therefore, there is *a break or chasm* in the thread of the prophecy which has continued from the time of the fourfold division of the Grecian Empire up to the present year 1845.

"At verses 9 and 23 the thread of prophecy is resumed with the prediction of things which will occur in Jerusalem at the 'Time of the End' (verse 9). 'And out of one of them (the four horns) came forth *a little horn*, which waxed exceedingly great toward the South and toward the East and toward the pleasant land,' etc. (verses 22-3). 'Now the great horn being broken, whereas four horns stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences (the little horn) shall stand up,' etc."

This "little horn" is here described *as arising out of one of the four horns of the Grecian Empire.* This limits the place of his first appearance to the Eastern Limb of the Roman Empire. The quadruply divided Grecian Empire was included territorially in the Roman Empire, and when the final settlement of the latter into ten kingdoms takes place, THE FOUR ANCIENT GRECIAN KINGDOMS—VIZ., 1. EGYPT WITH JUDEA; 2. SYRIA; 3. THRACE AND BITHYNIA; 4. MACEDONIA AND GREECE,—WILL MOST LIKELY BE RESTORED AND MAKE FOUR OF THE TEN.* Out of one of these four kingdoms Antichrist will arise as a Little Horn, and not from any part of the Roman Empire, which extended beyond the limits of Alexander's Grecian Empire.

"This Little Horn in Daniel viii., where his connection with the Jews and Jerusalem is detailed, is the same as the Little Horn in Daniel vii., which describes his connection with the wide scope of the Gentle prophecies in these words: 'The Ten Horns are ten kings which shall arise, and another (the Little Horn) shall arise after them and shall subdue three kings' (Daniel vii. 24). These are ten co-existing kingdoms. When the tenfold division of the Roman earth shall have been finally settled, then Antichrist shall make his appearance (as a *horn* or sovereign) among the ten kingdoms.

"IRELAND *was never brought within the limits of the Roman Empire, and probably does not come within the scope of the prophecy. The present course of events in that Island indicates that its separation from England may hereafter take place.*

"BELGIUM was within the limits of the Roman earth; the principal part of Holland was not, and in 1832 they were

* Dr. Kelsall repeats this on his page 65, where he says, "The four kingdoms of Alexander's successors will probably form four of the ten kingdoms of the Roman earth in its last condition."

separated. The restoration of the kingdom of Greece in 1827 is also worthy of observation. It seems as if the ten kingdoms were gradually developing themselves. . . . The ten toes of the Image seen in Nebuchadnezzar's dream, which are partly of Iron and partly of Clay, signify that the Roman Empire will be divided into ten kingdoms; the clay-iron denotes a heterogeneous mixture of strength and weakness—*i.e.*, kingly power combined with democratic opposition to that power—monarchs limited as to the exercise of their power by the will of the people.

"Antichrist, the Prince that shall come, shall make a treaty or COVENANT with the Jews for one *seven* or *hebdomad*, the last of the seventy weeks (Daniel ix. 27), but after making this seven years' covenant he will break it in the midst of the seven years, and cause the sacrifice and oblation to cease, after which the period of the exercise of his open blasphemy exactly corresponds with the *time, times and a-half* of Daniel vii., at the commencement of which the abomination of desolation will be set up, and the worship of him and his image continue until the consummation. The abomination of desolation is probably the image endowed by Satan with the power of speech and breath or life. (Revelation xiii. 15.) That the Gentiles should worship the image of Antichrist is not difficult to conceive, seeing that idols and crucifixes, etc., are even now adored by the nations of European Christendom."

B. W. NEWTON,

in his "*Prospects of the Ten Kingdoms*," first published in 1849, says: "The Eighth Chapter of Daniel reveals that Antichrist will spring from that part of the Roman Empire which the Romans gained from the successors of Alexander the Great. 'The ram which thou sawest having two horns are the Kings of Media and Persia. And the rough goat is the King of Grecia; and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And *in the latter time of their kingdom*, when the transgressors are come to the full, *a king of fierce countenance*, and understanding dark sentences, shall stand up,' etc. The first King of Grecia has arisen and has fallen; his four successors also have resigned; but they, too, have passed away, and their kingdoms have vanished, *without* the king of fierce countenance having appeared, of whom it is declared, that he shall arise 'in the *latter* time of *their* kingdom.' Has, then, this prophecy been falsified?

"It has *not* been falsified. The chapter throughout its whole course declares that its burthen respects 'the time of the End, when the transgressors shall have come to the full'; and regards the four kingdoms of Alexander's successors as *existent* at that

closing hour. 'The latter time of their kingdom' agrees with the time 'when the transgressors shall have come to the full' (see verse just quoted). THESE FOUR KINGDOMS THEREFORE *MUST* BE *REVIVED*. And the Antichrist will afterwards arise as a Little Horn out of one of them.

"In the final division of Alexander's dominions—1. *Ptolemy* possessed Egypt, Cyrene, Cœlo-Syria (which includes Palestine); 2. *Cassander—Greece* and Macedon; 3. *Lysimachus—Thrace* and Bithynia; 4. *Seleucus*—Syria and all the rest. This division may give us a general notion of the territories to be included within these *four* kingdoms when they again exist."

"That Antichrist is to arise as a Little Horn from the Eastern part of the Roman Empire, and from one of the four kingdoms, Greece, Egypt, Syria, or Thrace, is rendered unquestionable by Daniel viii. But, seeing that in the eleventh chapter he is mentioned as conflicting with the king of the north (*i.e.*, the king of Syria), and also with the king of the south (*i.e.*, the king of Egypt), it is plain that *he does not arise either from Egypt or Syria*. He must, therefore, arise either from *Greece* or from the districts immediately contiguous to Constantinople (*ancient Thrace*). It is true that if he arose from the latter, or indeed from either of the four, he would be esteemed Greek in origin, because all the four were divisions of the Greek Empire; but it seems far more probable that *Greece proper will be the place of his rise (as a Horn or monarch)*. He is described as 'waxing great towards the south and towards the east and towards the pleasant land'; that is, towards Egypt, Syria, and Palestine—a description that would geographically suit the position of one who was supposed to be in Greece.

"Moreover, a '*little horn*' (an emblem not of that which he is as *an individual*, but of that which he is as a monarch) is a symbol that well suits one who should arise from one of those petty principalities which once abounded in Greece, and have even still their memorial in the throne of the sovereigns of Montenegro.

"The ten kingdoms represented by the ten toes of the prophetic Image are to be sought in the *whole* extent of the Roman Empire, *Eastern* as well as *Western*.

"The changes, therefore, that may be expected in those nations which fall within the Roman Empire may be classified under three heads: *First*, the introduction of popular (*i.e.*, democratic) monarchic principles into those countries which have not yet received them (all ten toes being formed of *clay*, representing *democracy*, and *iron*, *monarchy*).

"Secondly, an alteration in the present territorial divisions throughout the whole extent of the Roman Empire, so as to form ten kingdoms therein.

"Thirdly, the dissolution of governmental union between

countries, one of which *did* fall, and the other of which did *not* fall within the Roman Empire.

"As regards the first of these, comparatively little remains to be accomplished. The countries in which popular-monarchic principles are not yet established are: Morocco—Egypt—Turkey —Luxembourg—Rhenish Prussia on the west of the Rhine— Baden — Bavaria — Wurtemburg — Switzerland — Italy—and Bessarabia.

"As respects the alteration of territorial arrangement, much more remains to be accomplished. The legs of the Image corresponding with the division of the Roman Empire into Eastern and Western would lead us to expect that five kingdoms will ultimately be found in the Eastern, and five in the Western, part of the Roman dominions (corresponding with the five toes on each foot). The eighth chapter of Daniel places it beyond a doubt that Greece—Egypt—Syria, reaching to the Euphrates— and Thrace will form four of the Eastern kingdoms, as these are the only *four* out of the *ten* of which the Scripture speaks specifically. But there seems but little doubt that France, Spain, and England will continue kingdoms to the end. The accomplishment of the final division will probably precede very little the closing hour of the dispensation.

"With respect to the third point—that is to say, the dissolution of unions at present subsisting between countries, one of which *did*, and the other did *not*, fall within the Roman Empire —there are two cases to be considered.

"*First*, there is the case in which the country *external* to the Roman Empire *holds authority over* a country that fell *within* the Roman Empire. Such was the relation of Holland to Belgium. It has been dissolved. We may expect to see a similar dissolution in all cases where the German confederation exercises authority west of the Rhine, or south of the Danube. Baden, Wurtemburg, the chief part of Bavaria, and Rhenish Prussia, are the countries thus circumstanced. We may, therefore, expect their separation from Germany and annexation to some of the countries that fall within the Roman Empire. We may also expect that Russia will resign Bessarabia, and that her influence will be supplanted in Moldavia and Wallachia; that is, if the full extent of the Roman Empire is to be taken, as it existed in the time of Trajan.

"But, *secondly*, there is a more difficult question, in cases where a country external to the Roman Empire is *subjected to* a country within the Roman Empire. The countries thus circumstanced are: IRELAND IN ITS RELATION TO ENGLAND —the central part of Hungary, which lies between the Danube on the West and the Vallum Romanum on the East,—also Bohemia and all German Austria North of the Danube, and the COLONIES OF ENGLAND, France, Spain, and Portugal.

"This question cannot perhaps be answered with the same confidence as the previous one; but I think there can be little doubt that THE UNION BETWEEN SUCH COUNTRIES WILL BE DISSOLVED, IF NOT FULLY, YET TO THE EXTENT OF DISTINCT AND INDEPENDENT LEGISLATURES BEING GRANTED, AS, INDEED, IS ALREADY DONE IN THE LEADING COLONIES OF ENGLAND. The importance of such separate legislatures may not perhaps be fully apprehended now; but when the hour arrives for decree to go forth, enforcing the worship of Antichrist, and the rejection of Christ and of God, the value of a separate legislature will be more distinctly felt.

APPENDIX V.

(Added in 1880.)

THE NAPOLEON DYNASTY FORESHOWN TO BE THE FINAL SEVENTH-EIGHTH GOVERNMENTAL HEADSHIP OF CÆSAR'S ROMAN EMPIRE, ACCORDING TO SIXTY EXPOSITORS, WITH QUOTATIONS FROM THE TREATISES OF J. H. FRERE, REVS. G. S. FABER, H. GAUNTLETT, E. IRVING, THOMAS JONES, E. T. VAUGHAN, J. S. JACKSON, DR. C. DUFFIELD, DR. ALEX. KEITH.

THE following are the principal reasons for believing that the Napoleon Dynasty is the Seventh-Eighth or Last Head of Cæsar's Roman Empire, and must consequently be revived and become the Greatest Military Power ever known, and its representative develop into the predicted Antichrist of the Last Days.

The seven heads of the ten-horned wildbeast were explained by the interpreting angel to the apostle John in the year 96 A.D., in Revelation xvii. 10. "*The seven heads are seven kingships* (that is, forms of government): *five are fallen* (namely, monarchs, consuls, tribunes, decemvirs, dictators, as history shows), *and one is* (namely, the Roman Emperorship—the sixth form of government then existing under Domitian, and which continued until 1806), *and the other is not yet come; and when it cometh it must continue a short space* (that is, the seventh head, the Napoleon dynasty, is not yet come; but when at last it came, it only continued a short space, from 1806 to 1815): *and the wildbeast that was and is not even he is the eighth, and is of the seven, and goeth into perdition.*" (That is, the Roman Empire under its Napoleonic seventh governmental headship that existed, and then became non-existent in 1815, shall again re-exist under a Napoleonic eighth governmental headship, which will

be the same as its seventh head, and then it shall speedily go into perdition at the battle of Armageddon.)

The sixth headship, or Roman Emperorship, continued under various representative Roman emperors, either in Rome, Constantinople, France, or Germany, until 1806, when Francis II. of Germany, who was called Roman Emperor, abandoned that title, and then Napoleon I. and his dynasty became the Imperial head of the Roman Empire. This has been historically proved in Faber's "Revival of the French Emperorship," and Bryce's "Holy Roman Empire," and Alison's "History of Europe" (volume v., cap. 689), and other books.

The strange expression "*the wildbeast that was and is not, even it is the eighth, and is of the seven, and goeth into perdition,*" was shown by the eminent expositor John Hatley Frere (uncle of Sir Bartle Frere) in 1818, and subsequently by many others, to signify undoubtedly that the Roman Empire which *existed* under Napoleon I. as its crowned Emperor, with Rome as his capital and with his son called the King of Rome, and which was then, in 1818, *non-existent* since the abdication of Napoleon I. in 1815, would nevertheless *re-exist* under a crowned Napoleonic Emperor with Rome again as his capital. And he calculated the period when this would happen, to be within about half-a-century from when he wrote.

The voluminous commentator the Rev. G. S. Faber, Prebendary of Salisbury, also showed at great length in his Supplemental Third Dissertation in 1818 that the Napoleonic Emperorship was the Seventh Headship of the Roman Empire, and that it must, according to Revelation xiii. 3, be *healed of the deadly wound by the sword* of war inflicted on it at Waterloo in 1815. He calculated that this *healing* of it in connection with the Final Crisis of this dispensation would take place within about sixty years from that time, and that the final great French Emperor, after extraordinary military exploits in the East, would perish at the head of a Great Confederacy at the battle of Armageddon in Palestine. The summing up of the whole of his lengthy argument in his "Supplemental Third Dissertation in 1818" was as follows:

"In the picture-history of Revelation xiii., the Wildbeast appears with One of his Seven Heads *wounded to death* by the stroke of a sword, yet notwithstanding his temporary death by the sword, the Wildbeast afterwards revives in consequence of *his deadly wound being healed.* The wound, however, which is thus healed is the wound which was inflicted on the short-lived Seventh Head. But the wounded short-lived Seventh Head was the short-lived FRENCH EMPERORSHIP which was wounded to death by the sword at Waterloo in 1815. Therefore the French Emperorship is that mortally wounded Seventh Head whose deadly wound is destined to be healed. The HEALING of

it can only denote the political event of the RE-ESTABLISHMENT OF THE FRENCH EMPERORSHIP. Whether it be revived by Napoleon Bonaparte, or by the son of Napoleon, or by any other military adventurer—the naked fact of its revival is but too plainly foretold by the voice of inspiration.

"And the *Rise of the Eighth Head* described in Rev. xvii. 11, corresponds with the Healing of this sword-slain Seventh Head in Rev. xiii. 3 (for the healed Seventh Head will appear as an Eighth Head, though in reality only the Seventh revived).

"Hence the grand conclusion from the whole is immediately brought out:

"THE PREDICTED YET FUTURE EIGHTH HEAD OR FORM OF GOVERNMENT OVER THE ROMAN EMPIRE WILL BE THE REVIVED FRENCH EMPERORSHIP.

"The unerring voice of Prophecy pronounces that under the French Emperorship in its revived condition, the Roman Empire will go into utter political destruction: its final rebellious armament being cut off between the two seas of Palestine, and in the immediate vicinity of the Glorious Holy Mountain. The Wilful King will there perish: and there will be, at the same time, an actual manifestation of Christ Himself upon the Mount of Olives. Truly we live in a period so pregnant with extraordinary events that we may well be stirred up to no ordinary degree of seriousness." (Daniel xi. 36-45; Zechariah xiv. 4.)

The REV. G. S. FABER published a treatise called "The Revival of the French Emperorship," in 1853, pointing out how his prediction in 1818 was so far fulfilled by Louis Napoleon being made French Emperor, but still insisting that whether Louis Napoleon or any other representative of that dynasty was the French Emperor at the final crisis, the prophecy would equally be fulfilled.

JOHN HATLEY FRERE, the eminent commentator, expressed his views to the following effect in his "Combined View of the Prophecies," in 1818, and his other prophetic treatises:

"The *Sixth Headship* of the seven-headed and ten-horned beast representing the Roman Empire was the *Roman Emperorship* existing in St. John's time and continued in the Emperor Charlemagne and in the line of the German Emperors till 1806, when the constitution of the Austro-German Empire was dissolved by the victories of Napoleon Bonaparte, and the Emperor of Germany was compelled to resign the imperial crown of the Cæsars.

"The *Seventh Headship* was *the Napoleonic Empire.* In 1809, Napoleon united the city of Rome to his empire, ordaining that in rank it should be second only to Paris. And the headship may be considered as completed when, in 1811, he gave to his

now-born son the title of 'King of Rome.' This headship, according to the words of the prophecy, continued but 'a short space'; for, on the 14th of April, 1814, Napoleon was compelled to renounce, in behalf both of himself and of the King of Rome, all rights and titles of sovereignty in France and Italy; since which period the Roman Empire has remained without a head, waiting for the manifestation of its eighth and last head, the subject of this prophecy: who is to be the instrument of effecting the last desolations of Babylon.

"'*And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*' Napoleon's reign, forming the seventh head, has ceased: he has continued a short space, and the present point of history lies between him and the appearance or recognition of the eighth and infidel head, *in whom he is apparently to reappear.*

"The Beast, as having the ten horns and representing territorially the Roman Empire, has but seven heads, and therefore when an 'eighth' is spoken of, it must be considered as referring personally to the *individual Antichrist*, the head of the Roman Empire in its future infidel period, and *its last sovereign*, after whom 'they that dwell on the earth shall wonder (chap. xvii. 8), and who shall go into perdition' (chap. xvii. 11), or meet with his destruction at the battle of Armageddon. He is said to be 'of the seven,' because he will be the *prophetic representative of Napoleon the Great* in his character, office, and pretensions as the head of the empire in its Infidel state.

"'*And the ten horns which thou sawest are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast.*' The ten horns at the time when the vision was seen, had not yet received their crowns, as the Roman Empire had not yet been divided into ten kingdoms. The 'one hour' relates to that period of their existence only, in which they shall act in conjunction with the last Infidel Head, under whose leadership they shall perish at the battle of Armageddon at the personal descent of Christ with His resurrection saints."

THE REV. HENRY GAUNTLETT, M.A., Rector of Olney, England, published in 1820 a voluminous Commentary on the Book of Revelation, and explained at great length Bonaparte's *French Emperorship* to have become the *Seventh Head* of the Roman Empire or Wildbeast in 1806, when the Sixth Head or Roman Emperorship expired upon the Austrian Emperor's abdication of the title. He distinctly affirmed that the French Emperorship would be revived before 1866, and after a few years' reexistence would perish at the battle of Armageddon. He summed up thus:

"The apostle John asserts that in the hieroglyphical emblem which was exhibited to him he saw *one of the heads of the wild-*

beast wounded unto death, and his deadly wound became healed; and he afterwards speaks of *the wildbeast which had the wound by a sword and did live* (Rev. xiii. 3, 14; xvii.). The Head that was wounded unto death by the stroke of a sword was the Seventh Head, and the deadly blow was given it on the field of Waterloo. For this Head has been shown to be the FRANCIC EMPERORSHIP. Therefore the FRANCIC EMPERORSHIP is the Head whose deadly wound is destined to be healed."

THE REV. EDWARD IRVING, the celebrated Orator and Minister in the Scotch National Church, delivered lectures on "Babylon Foredoomed," and Discourses upon Revelation, about A.D. 1825-30, in which he predicted the rise of a future Imperial Napoleon as the *seventh-eighth head* of the symbolic wildbeast. He also calculated 1867-8 to be the end of the 1,335 years, and therefore the general epoch of the Time of the End. He said:

"Of the seven sovereignties of Rome (the seven heads of the wildbeast), the first five were Kings, Consuls, Tribunes, Decemviri, Dictators. After these, the sixth form of sovereignty was Emperors—the Roman Emperorship. Thus, as the Angel said in Rev. xvii. 10: "*There are seven kings* (sovereignties): *five are fallen: and one is*'—viz., The Roman Emperorship which was then in being, and which continued in being until our times: '*and the other is not yet come: and when he cometh, he must continue a short space.*' This *other* seventh head hath come in the late Emperor of the French, Napoleon Bonaparte, who having deposed the Emperor of Germany in 1806 from the sovereignty of Rome, took that city into the bounds of the French Empire, and ruled over it and in it, as the Emperor of France, making it the second city of his dominions. So that with what truth the king of Great Britain is sovereign over the capital of Scotland and Ireland, with that same truth was Napoleon sovereign over Rome. And he only *continued a short space* (from 1806 to 1815) compared with the other previous six headships; for lo! he is already gone; and Rome is actually at present (1839) without an imperial head; for the prophet doth never contemplate the Pope as such. The Pope is but as an assessor to the Imperial Head.

"Rome and the Roman Empire, since the abdication of Napoleon, have therefore been without an Imperial Head: but are not long so to continue, for it is further said: '*And the wildbeast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition*' (Rev. xvii. 11). Here, for the first time, mention is made of an eighth head upon the wildbeast, but to account for the novelty it is added *it is of the seven*: apparently an eighth, yet in some way included in the seven.

"Now, if it should be the purpose of the Eternal and Almighty Governor of the Universe to bring *Napoleon Bonaparte's son* forth in the footsteps of his father, so that in a future revolution he should start into being as the sovereign of Rome, the prophecy would have its exact fulfilment; for while he would be the eighth head, he would also be of the seven—both together constituting the Personal Antichrist of the last days, who is to bring the judgments upon the Papacy to an end, and then to pass into perdition.*

"His further title *that ascendeth out of the Abyss, and goeth into perdition*, denotes the *brief stay* he is to be permitted to make upon this earth. We have already seen that he is to appear in the person of someone who is destined to exercise sway and authority in Rome, and to become the Eighth Head, while he is also of the seven. And to his standard, all the kingdoms of the Papacy are to join themselves, and while at the head of this CONFEDERACY he is to execute signal vengeance upon Papal Babylon, and is at last to perish at Armageddon at the Lord's Advent."

The Rev. Thomas Jones, M.A., Rector of Creaton, published in 1835 a "Sober View of the Millennium," and in 1836 "The Interpreter," in which he said:

"The Scarlet Woman in Revelation xvii. is the Church of Rome, and the seven-headed wildbeast on which she rides is the Roman Empire. The seven heads represent seven mountains on which the city of Rome is built. This is the metropolis of the Roman Empire on which the woman is seated. The seven heads are also stated by the angel to signify seven forms of government. Five heads of the wildbeast had fallen when John had the vision. The sixth head fell in 1806, when the Austrian Emperor relinquished the title of Emperor of the Romans. The seventh head is evidently *Napoleon Bonaparte*, who 'continued but a short space, and received the deadly wound with the sword' at the decisive battle of Waterloo (Rev. xiii. 3). And now he '*is not*.' The Roman Empire has no head at present (Rev. xvii. 8-11). But his 'deadly wound shall

* This only son of Bonaparte was called the Duke of Reichstadt, and died in 1823. But this prophetic expectation of Edward Irving, which was published in 1829, will virtually be fulfilled by any Napoleon being (to use Irving's prophetic words) *brought forth in the footsteps of Bonaparte, so as in a Revolution to start into political being as the virtual Sovereign of Rome* by garrisoning Rome with French troops, and again maintaining military occupation of it. Assuredly the last great Napoleon will maintain military possession of Rome during the final three and a-half years, until it perishes by a volcanic conflagration at the time of the battle of Armageddon.

be healed' in the eighth head which is yet to come. This will be of the seven, probably of the seventh—that is, of the *same form of government with that of Napoleon Bonaparte.*

"The Witnesses—the ministers and members of the Christian Church who profess and proclaim the true Gospel of Christ, and testify against the abominations of Popery—are predicted to *prophesy in sackcloth* during the *whole period* of the 1,260 years: and therefore they are still prophesying, and they HAVE NOT YET BEEN SLAIN. The power which is to slay them is the *wildbeast that arises from the bottomless pit*, that is, the Roman Empire in its last form, and the instruments which he will employ to effect his purposes will be, it appears, Papists and Infidels. The Witnesses are thus to be killed or politically silenced and crushed as Witnesses, about the time that Antichrist approaches his end. But after *three years and a-half* shall have elapsed, the Lord will revive them again, endue them with fresh power from on high to renew their testimony to the great confusion and terror of their enemies, upon whom tremendous judgments will fall. And then a most glorious period will commence for the Christian Church, which will last for a thousand years, and the kingdoms of this world will become the kingdoms of Christ." (Rev. xx.)

THE REV. E. T. VAUGHAN, M.A., Vicar of St. Martin's, Leicester, a leading evangelical clergyman of great celebrity, and author of numerous books—the father, also, of Dean Vaughan, of the Temple, London—published in 1827-8 a prophetic work called "The Church's Expectation," in which he stated his belief that NAPOLEON BONAPARTE, WITH HIS COLLEAGUE AND SUCCESSOR IN UNITY, *was Daniel's wilful king of the last days*—thereby avowing his belief that another Napoleon would arise as *the colleague and successor in unity* with Napoleon I. to complete the predicted career of the Wilful King. As to the time of the Coming of Christ, he wrote in 1827:

"*The most distant date now recognised seems to be* 1888."

THE REV. J. S. JACKSON, a Church of England clergyman, foreshadowed in his book "The Millennial Church," in 1831, that the Napoleonic Franco-Italian Emperorship, which perished at Waterloo, would be re-existent by about 1868 in connection with the shaking of the nations accompanying Christ's Second Advent. He said respecting the Wildbeast's Seven Heads:

"The *Sixth Head* (the Roman Emperorship) continued until the subversion of the Germanic (or Germano-Roman) Empire in 1806; and the *Seventh Head*, which was only to 'continue a short space' (Rev. xvii. 10), arose immediately in the FRANCO-ITALIAN EMPERORSHIP founded by NAPOLEON BONAPARTE. It WAS from 1806 to the Battle of Waterloo, in

June, 1815; and it then received a DEADLY WOUND, and now IS NOT (A.D. 1831), but '*yet is*,' or, more properly, YET SHALL BE: it shall again spring up in the Revival of the Seventh Head of the Roman Empire, or Wildbeast in its Eighth Form, which is '*of the seven, and goeth into perdition*.' (See Rev. xvii. 8, 11.)

"The Seventh Head revived corresponds with the Wilful King of Daniel, 'who shall come to his end, and none shall help him' (Daniel xi. 36-45); also with that 'Lawless One' (*anomos*), whom the Lord shall 'destroy with the brightness of His coming' (2 Thess. ii. 8). A few short years may now suffice to prove who this Portentous Being, the revived Seventh Head of the Roman Empire, shall be. The career of Napoleon Bonaparte, the Seventh Head of the Roman Wildbeast, was a kind of type or representation of the time of greater shaking and more intense convulsions which await a guilty and suffering world, under the despotism of the Seventh-Revived Head and Last Form of Infidel Power."

THE REV. G. DUFFIELD, of Detroit, in his "Dissertations on the Prophecies," published in 1842 (*ten years* before even Louis Napoleon incipiently revived the Napoleonic Emperorship) said: "The wildbeast signifies the Political Roman Empire; and the woman sitting on it, Papal Rome. In all probability the wildbeast's seventh and last head or form of sovereignty, which was predicted to exist *only a short time*, but afterwards to be resuscitated prior to the destruction of the wildbeast itself and the woman (Rev. xvii. 10, 11) was the MILITARY EMPIRE OF FRANCE, which reached its greatest power and glory under NAPOLEON BONAPARTE, and which continued *but a short time*, from 1806 to 1815, and was *killed by the sword* of the allied Sovereigns at Waterloo in 1815 (Rev. xiii. 3, 14); but which WILL REVIVE in an ascendant political and military dynasty, in the formation and development of which France is destined to act a conspicuous part; and by means of which the way will be prepared for the exhibition of the last and infidel phase of popery at the epoch of her destruction at the Second Advent of Christ."

THE REV. DR. ALEXANDER KEITH, the venerable and world-famed author of "Evidences of Prophecy," which has been translated into several languages, fully expressed in the concluding pages of his work "History and Destiny of the Church and the World," published in 1861, his belief that the Napoleon Empire is the predicted WILDBEAST (*i.e.*, EMPIRE) THAT WAS AND IS NOT AND YET ASCENDS FROM THE ABYSS, and carries the scarlet-clothed woman of Rome at the closing crisis of her history, as described in Revelation xvii. He said:

"The seven heads or governmental kingships of the Wild-beast or Roman Empire were thus explained by the angel in Revelation xvii.:

"*They are seven kings* (*i.e.* kingships or headships): *five are fallen, and one* (the sixth) *is: the other* (the seventh) *is not yet come: and when he cometh, he must continue* A SHORT SPACE. *And the Wild-beast* THAT WAS AND IS NOT, *even he is the eighth, and is of the seven, and goeth into perdition* (Rev. xvii. 11).

"Five governmental headships had fallen and passed away in the apostle John's time. The sixth head, of which it was said, '*and one is*,' was the ROMAN EMPERORSHIP, or Cæsarean head. The Wildbeast's seventh head—of which it was said '*the other is not yet come, and when he cometh he must continue a short space*,' and under which the Latin kingdoms were again to be united, was the NAPOLEONIC HEADSHIP. For once only since the Cæsarean head of the Roman Empire fell, the Latin kingdoms became united from the extremity of Italy to the German Ocean, under Napoleon I., who was the head of an empire which comprehended kingdoms of his own creation—Spain, Holland, Westphalia, Naples. The Confederation of the Rhine was subject to his sway. Switzerland, Savoy, Lombardy, Tuscany, the minor Dukedoms of Italy, and the States of the Church so long divided were portions of his empire. He was King of Italy, and his son and presumptive heir was King of Rome, which itself was entitled the 'second city of his empire.'

"But, *as they that dwell on the earth* well know, it presently came to pass that the *first* Napoleonic Empire *was and is not*. Of it and of its Head—Napoleon—(from 1804 to 1815) they also know assuredly that *when he came he continued but a short space*. But now (since 1851) they see 'that empire reconstituted'—that which seemed for ever dead alive again—the same Wildbeast *that was and is not*, the same head, the Napoleonic: and the kingdom now *given*, which was won by fierce conflicts before."

Dr. Keith also pointed out three marks of identification between the Napoleonic Empire and that symbolic Wildbeast:

"1. It is an empire '*that was and is not and yet is*': When the wars of Napoleon I., which spread terror and disaster over Europe, were terminated in 1815, the four great Powers (England, Prussia, Austria, and Russia) which formed the Holy Alliance decreed that none of his dynasty should ever sit upon the throne of France. Yet before the Crimean War began in 1854 Napoleon III. was acknowledged as French emperor by them all.

"2. It gradually *ascended from the abyss* of political non-existence by increasingly large *plebiscites*. The author of the 'Histoire du Prince Louis-Napoleon' wrote: 'It is worthy of remark that the number of the suffrages *always increased* during four years. In 1848 he was elected President of the French

Republic by five and a-half million votes; in 1851 by seven and a-half million votes; and in 1852 he was elected Emperor by nearly eight millions. The popularity of the Prince *ascended*, ASCENDED, ASCENDED always (montait, montait, montait toujours), and seemed to attain a summit so elevated that it was believed to be inaccessible to the ambition of any one man.'

"3. Its ascent from the abyss *excited general wonder*. The prediction also in some measure has come to pass: '*Then the earth shall WONDER when they behold the Wildbeast that was and is not and yet is.*' The same historical writer states that on learning the number of affirmative suffrages, France was, as it were, DAZZLED. Seven million eight hundred thousand suffrages! It seemed almost a miracle; like some of the victories of the hero of Austerlitz, it was a FABULOUS success. In reading the journals which announced this fact, ALL THE WORLD BELIEVED THAT IT READ A FAIRY TALE.

"The End is not yet. But as soon as the *beginnning* of the End, as regards *the Wildbeast that ascended from the abyss*, can be seen, there are facts relating to it which need no proof, for they are expressly and necessarily such that men, however blinded in other respects, must needs be cognisant of them—even facts so marvellous as to excite the wonder of the world."

The "Leisure Hour" for October, 1870, published by the Religious Tract Society, gave most of the foregoing extracts, with a letter from Dr. Keith, expressing his expectation that a break-up of the Turkish Empire, and consequent restoration of the Jews to Palestine, will be an ultimate result of the Franco-Prussian War. He said:

"A confederacy of the Latin kingdoms (the Ten horns) has, I think, still to be looked for. Whether the present Franco-Prussian War will prepare the way for that union has yet to be seen. I think there is reason to believe that this war at least is the precursor of movements in the East which will lead to the restoration of the Jews as a nation to Palestine. A point of actual history of both Gentiles and Jews will then be reached from which a sure retrospect and prospect also may be taken.

"The rapidity with which great events are progressing—such as the 'casting up of highways' and the 'running to and fro' of many—the increase of knowledge and science—the preaching of the Gospel to all nations—the union of spiritual and civil despotism—the progress of the democratic spirit towards anarchy, and its short triumph when that union shall be broken—all seem to betoken that the time, though NOT YET, draweth nigh, when 'the deaf shall hear the words of the Book, and the eyes of the blind shall see out of obscurity and darkness.'"

Dr. Keith continued, since the temporary overthrow of the Napoleon dynasty, to express the same firm conviction that it will yet be raised to be the predominating power in Europe,

especially in connection with the final three and a-half years of tribulation and persecution.

The temporary suspension since Sedan of the Napoleonic *ascent from the abyss* towards its predicted pinnacle of earthly greatness, does not at all weaken the above-quoted identification: for when the Napoleon Empire again *ascends from the abyss* (into which the necessity of prophecy has required it to descend for a season), it will resume, with intensified distinctness, these marks of identification—viz., 1. It will be, more emphatically than ever, an empire *that was and is not and yet is.* 2. It will ascend with swifter and loftier flights to dazzling pre-eminence. 3. It will excite the wonder of the world to a greater extent than hitherto.

TWENTY COMING EVENTS

ACCORDING TO DANIEL AND REVELATION,

Between 1906 and the End of this Age in 1929-31.

Wars and Revolutions between 1906 and 1919.
Confederation of Ten Kingdoms about 1919.
Coming of a Napoleon as King of Syria about 1922-23 and President of the Confederation from 1925-27 to 1929-31.
Ascension of 144,000 Christians to Heaven Without Dying (Probably About Feb. 26, 1924, or Feb. 2, 1926).
Great Tribulation and Persecution for 3½ Years, from August, 1925 or 1927.
Descent of Christ at Jerusalem (Probably About May 2, 1929, or April 11, 1931)
To Reign Over the Nations for 1,000 Years.

40 PAGES, IN COLOURED WRAPPER. ONE PENNY.

AT "PROPHETIC NEWS" Office, 6, Tudor St., London, E.C.

A MONTHLY PROPHETIC MAGAZINE. 24 pages. In neat cover. Price 1d.

THE PROPHETIC NEWS

AND ISRAEL'S WATCHMAN—Contains Articles on the Signs of the Times, and Explanations of the Predictions of Daniel and Revelation, by Expositors and Students of Prophecy in reference to past, present, and coming events.

THE SCARLET UNCROWNED TEN-HORNED WILDBEAST OR RED-REPUBLICANISED TEN-KINGDOMED CONFEDERACY, CARRYING THE SCARLET WOMAN, BABYLON THE GREAT, THE MOTHER OF HARLOTS, THE PAPAL-MAHOMEDAN CHURCH OF ROME, JUST BEFORE THE FINAL 3½ YEARS.

SEVENTEENTH CHAPTER OF REVELATION

THE CROWNED TEN-HORNED WILDBEAST OR TEN-KINGDOMED CONFEDERACY OF TEN KINGS UNDER THE IMPERIAL NAPOLEON, WITH THE PAPAL-MAHOMEDAN WILDBEAST THE CHURCH OF ROME DISMOUNTED AND DEGRADED INTO AN ATTENDANT TWO-HORNED WILDBEAST DURING THE FINAL 3½ YEARS.

THIRTEENTH CHAPTER OF REVELATION

Remarks in 1891 on Victor and Louis Napoleon.

Since the death of Prince Jerome Napoleon, the elder, at Rome, on March 17, 1891, there remain his two sons, who are both fitted to become great military leaders—Prince Victor Jerome Napoleon, who was born on July 18, 1862, and who lives in Brussels, and became the head of the Napoleon Dynasty at the death of his father, Prince Jerome Napoleon on March 17, 1891; and his younger brother, Prince Louis Jerome Napoleon. Warrand Houghton, a prophetic writer, published an article in the monthly *Prophetic News* for March, 1887, maintaining the view that this young Prince Louis Napoleon is likely to become the great Anti-christ, because the predicted number 666 is contained in each of his names—*Louis*, in Latin, *Ludovicus*, and *Napoleon* in Greek, and likewise because he was born on July 16 in 1864, exactly 1 260 years (of 360 days each), *i.e.*, 1,242 solar years from the commencement of the Mohammedan Calendar at the Hégira on July 16, 622; and Antichrist is to become the Mohammedan Mahdi. Prince Louis Napoleon became Colonel of a Russian regiment near Syria in 1890. Mr. Houghton said:

"The name, *Louis Napoleon*, is the one that of all the Napoleon family best corresponds to the number of the Wildbeast Thus:

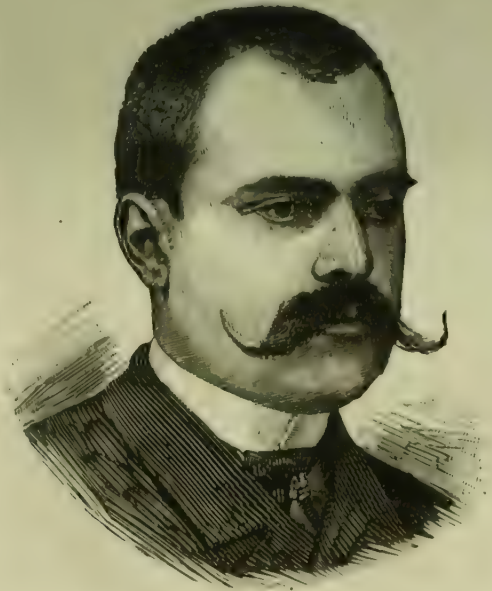
L, 50; V. 5; D, 500: O, 0; V, 5; I, 1; C, 100; V. 5; S. o=666 (*Western Foot of Daniel's Image*—LATIN).—N, 50; α, 1; π, 80; ο, 70; λ, 30; ε 5; ο, 70; ν, 50; ι, 300; ι, 10=666 (*Eastern Foot of Daniel's Image*—GREEK).

"In the above we have the *kingdom* of 'the hidden one,' the Western and Eastern Empires each represented. The whole, when called in the Greek language 'The Latin Kingdom,' gives the same number, 666. Thus, *Hee latinee basileia.*

"*Hē* 8+*L* 30+*a* 1+*t* 300+*i* 10+*n* 50+*ē* 8+ } = 666.
"*B* 2+*a* 1+*s* 200+*i* 100+*l* 30+*e* 5+*i* 10÷*a* 1 }

"Napoleon I., in his expedition to Egypt, asked the Mohammedans to recognise him as the Man of Destiny, but Prince Louis can present credentials to them which the first Napoleon had not, because he is intimately connected with the Hégira date by his birth on that day of the year, viz., July 16.

"During the late war with Mohammed Achmet (the so-called Mahdi), we read in the newspapers that the Man of Destiny was to appear among them about 1,300 years after Hégira (*i.e.*, 1,300 lunar or Mohammedan years), a period equal to 1,260 of our years



PRINCE VICTOR NAPOLEON.

PRINCE LOUIS NAPOLEON.

exactly, according to Mohammedan prophecies. This coincidence between the figures of the Bible pointing to the Man of Sin, and those of Mohammedan soothsaying pointing to the Mohammedan Messiah, is a solemn fact that it is difficult to gainsay, and it is a fact that Prince Louis Napoleon has just visited Syria and Egypt on a tour round the world, the glory of whose kingdoms he has been inspecting, just about 1,300 years after the Hégira.

"Prince Louis was born on July 16, the anniversary of the Hégira itself in 1864 which is exactly 1.260 'times' (or 360 day-years) after the Hégira equal to 1 242 solar years. The nations are ready for a great war. England and Aus'ria are looking askance on Russia, and France is again casting her eyes on Germany. The Eastern Question is bristling with danger, and the exhaustive fulfilment of Daniel xi. is at hand. The end of a coming great war may result in the formation of the Ten Kingdoms (Daniel vii. 24), and the rise of 'the little horn,' which we are inclined, from a comparison of Isaiah x. 33 34 and the action of France regarding Lebanon, to believe will be an *European occupation of Lebanon under Prince Louis Napoleon*. Nebuchadnezzar, Nero, Napoleon! What a series of N's—the heirs of Nimrod, son of Nabo!

"666 years from the Edict of Justinian in 532 to the height of the Pope's Temporal Power (as shown by its crushing suppression of all its opponents) was reached in A.D. 1198, Innocent III. being Pope. Another 666 years from A D. 1198, bring us again to A.D. 1864, the date of the birth of Prince Louis Napoleon. Thus the Prince Louis Napoleon was born twice 666 years from the Date of the pope-favouring Edict of Justinian in A D. 532.

"'Napoleon' is just as significant in its meanings. We may derive it from *Napos*, 'a thicket,' and *leōn*, a lion—thus, 'a lion from the thicket' as well as from *Nai* 'verily' and *apoleōn*, Ionic from *apollyōn*, 'a destroyer,' *i.e*, or Apollyon, or *apoleōn*, 'I destroyed,'—2nd Aorist tense of *apollymi*, 'to destroy.' This becomes the more remarkable when we compare that derivation with Jeremiah iv. 7 where the coming of the Antichrist is thus described: 'The lion is coming up from his thicket, and the destroyer of the Gentiles is on his way.' The passage seems to give the Antichrist the name of 'Napoleon!' *apollymi* is the very verb used in John iii. 16, 'God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish (*apoletai*), but have everlasting life,'—blessed words indeed—how terrible the contrast in Satan sending his 'son' into the world that whosoever receiveth his mark should not have life, but perish everlastingly!

"'Napoleon' is also signified by *apoleōn* in Rev. ix. 11. The family are of Greek origin, as required by Prophecy, being descended from David II., and the Emperors of Trebizond, through Constantine Comnenus, 10th Protageras of Maina (the ancient Sparta), who left Greece for Corsica in A D. 1675.

"In Greece they bore the name of 'Kalomeros,' from *kalos*, 'good,' and *meros* part,' which name was Italianised literally into 'Buonaparte.' We have, however, one certain sign by which he will be known, and that is by the formation of the ten kingdoms, and his appearing afterwards as the eleventh little horn or king (added to the Allied Confederacy of the Ten Horns or Kings) and then conquering three of those kings."

PRICE ONE HALFPENNY.

Published at the Office of the "Christian Herald," 6, Tudor Street, Salisbury Square, London; or may be had of any Bookseller or Newsagent in town or country throughout the United Kingdom.

"THE SIGNAL,"

AND GOSPEL UNION GAZETTE.

A HALFPENNY WEEKLY ILLUSTRATED PAPER and Undenominational Journal of Religious Intelligence, containing the Sunday Sermons preached by the Rev. THOMAS SPURGEON in London, Revival News, and also an Exposition every week by Mrs. M. BAXTER, as well as Stories, Anecdotes, Illustrations, Biographies, and an interesting Serial Narrative, besides other useful information.

WORKS BY MRS. M. BAXTER.

EZEKIEL, SON OF MAN. His Life and Ministry. Cloth Boards, One Shilling. By post, 1s. 4d.

THE SCHOOL OF THE PATRIARCHS. Cloth Boards, One Shilling. By post, 1s. 4d.

HIS LAST WORD. Bible Readings on the entire Book of Revelation. Second Edition, Revised. Cloth Boards, One Shilling.

THE WOMEN OF THE WORD. A Book for Mothers' Meetings. Second Edition. Cloth Boards, One Shilling.

HOLY GHOST DAYS. A simple, straight talk on the Acts of the Apostles. Second Edition. Cloth, One Shilling. Paper, Sixpence.

MRS. BOARDMAN'S WORDS OF COUNSEL AND COMFORT. A book sparkling with faith gems. Paper, Sixpence. Cloth, One Shilling.

New Book by Pastor Stockmayer. CHURCH OF GOD, AWAKE! A bugle call. Paper Covers, Sixpence.

"Christian Herald" Office, 6, Tudor Street, E.C.; Bethshan Book Room, 10, Drayton Park, N.

DATE DUE

APR 01			
APR 28			
DEC 13			
APR 07			
NOV 02			

DEMCO 38-297

DUKE UNIVERSITY LIBRARIES
D00044644M

Div.S. 224.5 B355 F745 1903

Baxter

Forty Future Wonders...

DATE	ISSUED TO
APR 21	Talbot Dix
APR 28	RENEWED
DEC 13	Patrick Allen

DUKE-LSC
D00044644M